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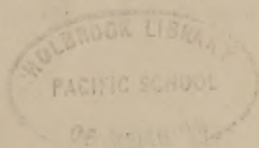




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Revd. OWEN THOMAS, D. D.
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PURCHASED AND PRESENTED BY
MR WILLIAM THOMAS,
BOOTLE, LIVERPOOL.
TO
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PREFACE.

IN closing the labours of another year, our friends will expect to hear the result of an experiment which they have done so much to render decisive. The facts, then, as nearly as can be ascertained, are these:—the total circulation of the *CHRISTIAN WITNESS*, for the year now expiring, is about 379,254, ranging from 30,571 to 33,554, and giving an average monthly sale of 31,604; and that of the *CHRISTIAN'S PENNY MAGAZINE* is about ONE MILLION TWO HUNDRED AND EIGHTEEN THOUSAND FOUR HUNDRED COPIES.

From this, then, it will be seen that the *WITNESS* has nobly stood its ground against its more popular rival. It was supposed at the outset, and not without reason that the *WITNESS* must necessarily be affected by the *FRIEND*, and it cannot be doubted that its last year's list of subscribers was considerably reduced. The maintenance of its position was secured by new subscribers replacing those who had drawn off in favour of the *FRIEND*.

These facts greatly redound to the credit of our friends, who have sustained us with a promptitude and an energy fully equal to our expectations. Nothing could have realized such results but a degree of enlightened interest and generous zeal such as was never before excited in behalf of any kindred project. While such a response cannot fail to prove highly gratifying to the *CONGREGATIONAL UNION OF ENGLAND AND WALES*, to ourselves it is a matter of intense and altogether unalloyed satisfaction,—showing, as it does, that honest endeavours to benefit the Millions, well-conceived, and executed with a fair measure of diligence and vigour, begin at length to be appreciated, acknowledged, and sustained.

The experiment made by these journals, while it suffices to determine the present state of public opinion with respect to the principles of Nonconformity, by contrast, also, verifies the sagacious conclusions of Foster, as recorded in his *Life and Correspondence*. At the commencement of the *Eclectic Review*, “Churchmen and Dissenters were united in its support, on the understanding that the points at issue betwixt them were not to be brought under discussion.” Foster saw at once that the certain results of such an arrangement would be feebleness in the way, and ruin in the end. The mighty spirit of the Essayist spurned the fetters of the compact, and resented it as an indignity offered to truth. According to his biographer, he “made frequent and pointed remonstrances, which, combined with the tone of several of his articles, contributed to a settlement of the journal on a Nonconformist basis.” In a letter to the Editor, after alluding to certain clergymen who were concerned in the management of the *Review*, he says, “It is utterly impossible to keep on terms with them, I am persuaded, but at the cost of injuring the character of the *Review* for anything like spirit and independence.” Again, pursuing the subject, Foster proceeds:

“For it is to me as clear as the sunshine in which I am writing, that nothing of a useful work of this kind will ever succeed that does not substantially please the Dissenters; and this may be done without the slightest approach toward anything like forward declaration in their favour: but it absolutely never can be done by a trembling, reverential forbearance on all subjects relating to corruptions and tyranny, and wicked men involved in the history and practice of Church and State. There

absolutely must be something to express an abhorrence of Star Chambers, St. Bartholomews, and the principles of non-resistance. And besides the question of policy, should not a work which pretends to be the free and absolutely independent advocate of truth and justice, be anxious to lend a hand against some of the most pernicious evils that ever infested the world? Of what diminutive consequence is the correction of any mere literary errors and faults, compared with a manly resistance of those notions and that spirit which have made prisoners, wanderers, exiles, or martyrs, of the best and wisest of mankind; which have sanctioned the despotism of the vilest governments, and which still are strongly operating in the same way, even in this country?—If the ‘supporters’ have no hope of supporting the *Eclectic Review* without a sacrifice of this free and courageous quality, let them lay down their thankless undertaking, and let some other men be sought to undertake a really bold and free work, which should in its prospectus declare, in so many words, that the Bible is to be held sacred, but nothing else on earth; that all subjects whatever are considered as free for discussion; and all systems, institutions, and practices, as being merely of human authority, are fully open to the exercise of human reason. The ‘supporters’ may hobble on a while under their weight, but they may depend upon it that without gaining the cordial approbation of Dissenters and independent thinkers, they will sink at last; for as to their Church friends, they will never help them on without some more settled and distinct pledges and proofs of servitude and obsequiousness.

“What a stupid thing it was to begin on such a plan! They wisely thought, I suppose, that the whole business of preserving neutrality was confined just to two or three bare questions, and that these could evidently be easily avoided. They could not see that this question of neutrality would necessarily extend to ten thousand things in the course of general reasoning and criticism; that it would interfere in all works of history, of political economy, of biography, of theories of government, of political and ecclesiastical controversy, of missionary designs, of education, of rights of conscience, and of discussion of present parties, measures, and expectations.”

Now the *spirit* of this inglorious compact may exist in the absence of the letter, in a Nonconformist Journal; but its operation will never fail to be ultimately fatal. The times in which men might trim with safety are gone for ever. Ours are days equally of promise and of danger, demanding the spirit of the Prophets and Apostles—a spirit of meek defiance and devout intrepidity! Foster, two years prior to the date of the above letter, said the greater part of the *Review* fell “under the heavy censure of literary men, as defective in spirit, freedom, and poignancy. I have heard,” he says, “a good many of them talk of the subject; and what they say is, that the *Review* dares nothing; that its highest ambition seems to be to do no harm; that it takes the style of a Puritan Divine in some instances, where that of Voltaire would be better; that it is too anxious to preserve a quiet impunity under the wings of orthodoxy and loyalty; that it is like a dog that has been whipped, and, therefore, but just ventures to growl, and then runs away.” Forty years have passed since these words were originally written: if *then* they were marked by force and pertinence, as applied to Nonconformist Journalism, by how much more *now*!

Thanking God and taking courage, let the WITNESS and his readers begird themselves afresh for the glorious conflict with ignorance and error, sin and suffering, that they may worthily perform their part towards hastening on the final triumph of truth in the complete deliverance of the human race, and the establishment of Messiah’s empire among all nations!

JOHN CAMPBELL.

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THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

JANUARY, 1846.

Theology and Biblical Illustration.

THE BLESSEDNESS OF THE RIGHTEOUS.

THE righteous are the justified—they who are regarded and treated as righteous on the ground of Christ's righteousness: they are the men unto whom God imputeth righteousness without works. They are blessed,

1. *Because their sins are forgiven.* They were by nature the children of wrath, even as others; but they have become new creatures in Christ Jesus. The grace of God has arrested them and brought them back to their Father's house. They have fled for refuge to lay hold upon the hope set before them. They have felt the joys of pardoned sin. A new song has been put into their mouths, even praise to our God.

2. *They have peace with God.* They were once at enmity with him, but they have become reconciled. The Spirit has subdued the enmity of their hearts, and love now reigns in its stead. They have availed themselves of the mediation of Jesus; they have put their trust in him; they have believed; and being justified by faith, they have peace with God through our Lord Jesus Christ. "Peace I leave with you," said the Saviour; "my peace I give unto you."

3. *Their sins are not imputed unto them to their condemnation.* When they first believe, all their past sins are blotted out, and remembered against them no more. But they are not thereby made perfect. Though the work of sanctification is begun, it is not completed. A principle of grace is implanted, but there is yet much remaining corruption. The experience of Paul is the experience of every Christian. "I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" There is a conflict between the old and the new nature. Sometimes one and sometimes the other has the mastery. This is a part of the

Christian warfare—a conflict with evil in our own hearts. The Christian is constantly sensible of his shortcomings. He is pained with the remembrance of broken vows; burdened with a sense of his own unworthiness; oppressed with the consciousness of sins of omission and commission; and he feels the daily and hourly need of applying anew for pardon to Him who alone can forgive. But for his encouragement it is written: “If any man sin, we have an advocate with the Father.” Jesus ever lives to intercede. He repents, confesses his sins, forsakes them, and is forgiven. Repentance is with him a constant work; and so is faith; and God constantly renews his pardon, and continues to regard and treat him as righteous for Christ’s sake. Hence the righteous are blessed, because the Lord does not impute to them their sins unto condemnation. “Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord *will not impute sin.*” Hence,

4. *The righteous are blessed because they are safe.* If their sins are forgiven and the Lord will not impute sin unto them; if he regards and treats them as righteous for the sake of Christ, and will not regard and treat them as sinners; then their salvation is certain. The Lord will keep them. If they sin he will give them repentance. The change wrought in them is such that the love of Christ constrains them to live to the glory of God. They have no desire to depart from him. To them is fulfilled the promise,—“I will put my fear in their hearts, that they shall not depart from me.”

5. *They enjoy the consolations of religion in life and in death.* Having trusted their immortal interests to Jesus Christ, they are enabled to trust the Lord in all the vicissitudes of time. They have the promises for their support, and the grace of God is sufficient for them. As their day is, so is their strength. The Spirit of God dwells in their hearts; they are often enabled to rejoice in hope of the glory of God; and they look forward with joy to the time when they shall have done with sin and sorrow. When death comes, grace sustains them. They go down to the river leaning upon their Beloved; and he conveys them to the mansions ready prepared for them.

6. *They shall have an eternal weight of glory.* He that believeth hath everlasting life. The imputation of righteousness gives a title to eternal life. Justification is connected with glorification:—“Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.” To the righteous the King will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” And if the righteous are blessed on earth, who can describe their blessedness in heaven?

“Nor eye hath seen, nor ear hath heard,
Nor sense, nor reason known,
What joys the Father hath prepared
For those that love his Son.”

To conclude, I remark:

1. *Christians should live as expectants of glory,* and show their gratitude to God in their lives. God has had mercy upon them; he has forgiven their sins; he has adopted them into his family, and made them joint-heirs with his Son. Their home is in heaven. Let them live as strangers and pilgrims on earth. Blessed of God, let them be blessings to the world, living not to themselves, but to Him who died for them and rose again.

2. *The blessedness of the righteous is offered to sinners,* but they put it

from them. Jesus Christ with all his benefits is freely offered in the gospel; and when Christ is rejected, all the blessings of his salvation are also rejected. The sinner who refuses to come to Christ, refuses to be made happy: he chooses to be miserable—decides to remain in a state of condemnation, with the wrath of God abiding upon him! What infatuation! How miserable must such be in another world! O sinner, seek the blessedness of the man unto whom God imputeth righteousness without works! Behold the Lamb of God!

THE LORD'S DAY.

THE Lord's day will be esteemed an honour and a delight by all who possess any measure of a devotional spirit. This day was made for contemplation and devotion. No word can describe, no imagination conceive of the loss which the Christian would sustain by having this blessed day struck out of the calendar. As the rest of the night recruits the body fatigued, and the spirits exhausted by the labours and cares of the week, so the rest of the weekly sabbath equally seems to refresh and re-invigorate the pious soul. How delightful, to have one day in seven separated by Divine appointment from the vexatious concerns of this lower world, and consecrated to the immediate service of God, our Creator and Redeemer!

There are three sets of objects which demand the thoughts, and are calculated to excite the devotional feelings of the sincere Christian on this day. First, the works of God in the created universe. This was the thing which originally occasioned the sanctification of a sabbath. God having been employed six days in the creation of the heavens and the earth and all which they contain, and having finished the work and pronounced it good, very good, he ceased from his work and rested from his creative exertion, and, therefore, "he blessed the sabbath day, and hallowed it." This was no doubt done for the sake of giving an example to the newly formed man. God, the Creator of the ends of the earth, cannot be weary, nor does he need refreshment. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, nor is weary?" Isa. xl. 22. As man was made to glorify his Maker, it was meet that he should have some certain portion of time consecrated to the devout contemplation of the wonderful works of God. And this duty of praising God for his wisdom, power, and

goodness manifest in creation, is as obligatory now as it ever was. We are as much the creatures of Divine power as Adam. The same works which he had set before him are exhibited to our view. The same sun, moon, and stars which he beheld, shine upon us. The same earth on which he trod is under our feet; and the truly devout man will not be disposed to forget the glorious work of creation on this holy day. "The heavens still declare the glory of God, and the firmament still showeth his handy work." "Oh that men would praise the Lord for his wonderful works!" "One generation shall praise thy works to another, and shall declare thy mighty acts." "All thy works shall praise thee, O Lord, and thy saints shall bless thee."

But the first day of the week was appointed to be the Christian sabbath, on account of another and a greater work than the creation. This day commemorates the resurrection of our Lord and Saviour Jesus Christ from the dead. This event is the most interesting and important which ever occurred in our world, as it gave full evidence and confirmation of the completion of the glorious work of redemption. As on the morning of this auspicious day Jesus arose to life, is it not meet that the soul redeemed by atoning blood from sin and death should be all alive with the glow of sacred gratitude? Ought not the Christian to be early at the sepulchre with his believing thoughts and meditations? Ought not his heart to be joyful in the Lord all the day long? Angels descended and rejoiced at a Saviour's birth; and they were not absent when he arose. They were thick around the sepulchre. They announced to the pious women the joyful fact, "He is not here; he is risen." Let every Christian then commence the Lord's day with joyful emotions; let his heart burn with the fire of devotion; let his tongue resound

the praises of Emmanuel. Here, O Christian, is a theme which should ever occupy your warmest thoughts. Be not sluggish nor careless on the morn of the holy sabbath. It is the day of your Saviour's triumph, and his triumph is yours. As he died for you, so he rose for you.

But there is a third object with which the sabbath has a close connection. It has not only a retrospective aspect, bringing to our minds great events which have occurred in the history of the world, but a prospective aspect, for it is the type of another rest which is to be enjoyed in the world to come. "There remaineth a rest, a *sabbath-keeping* for the people of God." The return of this sacred day is, therefore, intended to bring to our view that eternal sabbath which the saints shall enjoy in heaven; where all toil and labour, all tears and sickness, yea, all sin and temptation shall cease for ever. O Christian, your sabbath devotions here, though sweet and invigorating, are but a prelude of the joys to be revealed hereafter. Sometimes you get a transient glimpse of your Redeemer's glory, but then you shall see him face to face. "Weeping may endure for a night, but joy cometh in the morning." Let your sabbath exercises, then, be associated with the thoughts and hopes of heaven. What you now see distantly and dimly, shall ere long burst upon your vision without an intervening cloud. While you tune your feeble voices here in the praises of Emmanuel, think that soon you will mingle your melodious notes in the grand chorus of saints and angels; but especially in that song which none can sing but redeemed sinners. These stand on Mount Zion, clothed in white, with palms in their hands, and cease not to sing a new song, "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion for ever and ever. Amen." A. A.

SAINTS COMPLETE IN CHRIST.

It is a great consolation, when weighed down beneath a sense of our own ignorance, weakness, sinfulness, and unworthiness, to think of that text, "*You are complete in him.*" It is a good text for the poor and the ignorant, the despised

and afflicted. You may be in want of everything, but you are complete in Christ. You may be ignorant of everything that the "self-approving world" calls knowledge, but, if you love Christ, you are complete in him. You may be despised of the world, and your name cast out as evil, but if you are a child of God, the despite of the world cannot harm you, you are complete in Christ. Your friends may all be taken from you, or may all desert you, but you are not the less perfect for that; you are complete in Christ. Your property may be taken from you, and you may have to beg your bread, or to suffer from hunger and nakedness, but still you are complete in Christ; in him you are perfect and entire, wanting nothing. You may lose your health, may suffer with lingering and painful disease, may be helpless and bed-ridden, but still you are complete in Christ.

If you be a child of God, and stay yourself on Christ, nothing can take away from this completeness, nothing can diminish it. Nor can anything add to it. If you had all the wealth of the Indies, it would not make you any more complete in Christ. If you possessed all the thrones of Europe, or could sway the sceptres of the world, it would not add to your completeness in Christ. If you had all the learning of the wise, it could add nothing to the perfection of your character as a child of God; it could not make your robe whiter, or your hope brighter—it could not make you more complete in Christ. In him, and not in the world, are hid all the treasures of wisdom and knowledge. And ye are complete in him.

Let this be the saint's triumph and independence, that he is complete in Christ. Let him say within himself, as the gaudy shows of the world pass by him, Well, after all, what matters it though I be so poor and ignorant? in Christ I have all riches and knowledge. What matters it who knows me here, or who knows me not; who cares for me here or who despises me? if Christ deigns to know me, I am complete in Christ, I care not for anything else. I want nothing else, if Christ be made unto me of God my wisdom, my righteousness, my sanctification, my redemption.

Complete in Christ! O how delightful is the thought! There is nothing in this wide world that we need, but just Christ. We are perfectly independent of the world, in Christ. Though having

nothing, we are as possessing all things, in Christ. In him we have riches, food, drink, light, and life. He is our bread, our wealth, our health, our sun, our shield, our rock, our refuge, our exceeding great reward. Let the Christian go about the world singing, Complete in Christ, Complete in Christ!

RESOLUTIONS.

THE usefulness of forming and writing down good resolutions depends very much upon the state of heart and mind with which such an act is done. If we act from a spirit of self-righteousness, or self-dependence, or vain-glory—if we proceed ignorantly, or without due reflection—if we resolve to do what it is impossible for us ever to accomplish, we will but entangle our own consciences, and display our own folly. Yet very few cases of amendment ever occur without a purpose to that effect. If such a purpose may be properly formed, we see no reason why it may not be recorded, and often reviewed. The following are the daily resolutions formed by Lavater:—

"I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, and implored assistance and a blessing:

"I will neither do nor undertake anything which I would abstain from doing if Jesus Christ were standing visibly before me; nor anything of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the Divine aid, accustom myself to everything, without exception, in the name of Jesus Christ, and as his disciple, to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

"Every day shall be distinguished by at least one particular work of love.

"Every day I will be especially attentive to promote the benefit and advantages of my own family in particular.

"I will never eat or drink so much as

shall occasion to me the least inconvenience or hinderance in my business.

"Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

"I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I have offended against them."

GOD OVER ALL.

God is the controller of all events. Every change through the universe wears the impress of his agency. The most important and the most minute results point unerringly to him. The birth of an insect and the creation of a world are alike the effects of his power. He extends that great central law which binds a planet in its sphere to the dew-drop that trembles on the leaf of the rose. He heaves the ocean and curls the surface of the sleeping lake. He plunges the cataract down its depth of thunder, and leads the gentle rivulet through the quiet vale. He unbinds the earthquake that is to overthrow cities, and lends music to the lay of the morning lark.

From the seraph that kneels on the footsteps of his burning throne, to the pebble that paves the sunless caverns of the deep, all is seen and all is heard. No note of happiness or sorrow escapes his ear. The wail of a nation and the cry of the young raven come up together before him. He hears the soul-sick confessions of the pampered monarch and the sighing of the desolate captive. He marks the distress that wraps the palace in weeds, and the disappointments that invade the simple hopes of the cottage. He is by the side of departing age and the dying couch of infant life. The tears of the great and the small, the rich and the poor, are mingled in one cup before him. And this God is ours; our father and our friend; our guide and protector in life; our only refuge in death. To love and serve him is our happiness, duty, and highest moral dignity.

THE LIGHTNING'S FLASH.

THE flash at midnight!—'t was a light
That gave the blind a moment's sight,

Then sunk in tenfold gloom;
Loud, deep, and long the thunder broke,
The deaf ear instantly awoke,

Then closed as in the tomb:
An angel might have pass'd my bed,
Sounded the trump of God, and fled.

So life appears;—a sudden birth,
A glance revealing heaven and earth,
It is and it is not!

So fame the poet's hope deceives,
Who sings for after-times, and leaves
A name—to be forgot:

*Life is a lightning-flash of breath!
Fame but a thunder-clap at death!*

Lessons by the Way; or, Things to Think On.

MEDITATION AMONG THE TOMBS.

A GENTLEMAN writing from the graveyard in Newhaven says, "But turning a moment from the distinguished *men* of Newhaven, it may not be amiss to notice one of its distinguished *females*. I refer to the accomplished and eminently pious daughter of Pierrepont, afterwards the wife of the celebrated Edwards. This is the lady to whom Whitfield alludes in his journal, where he says he 'felt a wonderful satisfaction at being at the house of Mr. Edwards. He is a son himself, and hath also a daughter of Abraham for his wife. She is a woman adorned with a meek and quiet spirit, and talked so feelingly and solidly of the things of God, and seemed to be such a help-meet to her husband, that she caused me to renew those prayers which for some months I have put up to God, that he would send me a daughter of Abraham to be my wife. But, Lord, I desire to have no choice of my own.' On which account Tracy, from whose 'Great Awakening' it is quoted, shrewdly remarks, 'He had not yet learned, if he ever did, that God is not pleased to make such "*sweet couples*" out of persons who have no choice of their own.' It was of this lady, also, that Copley, the celebrated portrait painter, afterwards said in England that 'she was the most intellectual and beautiful female he had ever seen.' I did not hear whether her portrait is still in existence or not."

GOD'S PROTECTION IN EXTREMITIES.

WHEN his people are straitened—when the policy of artful and designing men has been aimed against them—when the counsels of hell have baffled their wisdom and efforts, then has God always delighted to show forth his glory in parental and seasonable deliverance. This he did at the sea, when his people were delivered, and their enemies "sank as lead in the mighty waters;" this he did when he commissioned an earthquake to shake the stocks from the limbs of Paul and Silas, and an angel to open Peter's prison-door; this he did when he delivered the church from the fires of the persecution, by the abdication of Dioclesian from the throne; this he did at a later period, when his servants broke the papal bonds, and defied the corruptions of Rome and hell. When the church has been trembling under the apprehension that God had forgotten to be gracious, and has had scarcely faith enough to own his name before the world, then has he magnified his parental care in her protection, and in working terrible things she looked not for. He always seeks emergencies to show his glory in his care for those who cannot defend themselves, and seek protection at his hand. It is in straits that we see God's salvation, if ever. He looks upon extremities as motives to constrain him to raise himself up, a *comfort* to Zion, and a *terror* to the enemies of the cross.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

In one of our large cities, some years since, there was a poor boy, an apprentice in an apothecary's

shop. He was very poor, but conscientious; and it was his solemn vow on leaving home that he would keep the sabbath holy. As his finances were very slender, his master one day gave him a recipe for making blacking, and lent him money sufficient to get a few boxes made, with the assurance that he should have all the profits. The boy got his blacking done and placed it in the windows, but nobody came to purchase till one sabbath morning, when a gentleman came in and in great haste demanded a box of blacking. The youth put out his hand to take it, and then recollected it was the sabbath day. Very reluctantly his arm fell, and his tongue unwillingly informed the customer that he could not sell it on the sabbath. The boy went to church; but even there the lost bargain haunted him, till he told the tempter he had done right and would do so again. On opening the shop early on Monday morning a man came in, looked at the blacking, and at last purchased all the lad had. He then paid for the materials and boxes, and found he had just a dollar left,—probably the first dollar he ever called his own. With more faith and fortitude than most possess, he takes this dollar, and in a few minutes has paid it to the Bible Society,—his first and only dollar,—feeling that *he* is safe who honours God with the first of his increase. From these principles he has never varied; and he is now a prosperous and wealthy man. Was he wise in honouring God's sabbath and God's word, when the temptation was strong to do otherwise?—*Todd*.

THE HEAVEN OF THE BIBLE.

It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because he is unchangeable in being good, and upright, and holy. There may be audible music in heaven; but its chief delight will be in the music of a well-poised affection, and in principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all his children. It will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise is spiritual joy, and that springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.—*Chalmers*.

REVIVALS OF RELIGION.

A CONTINUED season of prayer was connected with the great revival at Jerusalem. The day of Pentecost was fifty days after the resurrection of Christ. He was with his disciples forty days, speaking of the things pertaining to the kingdom

of God. After he had given them their instructions, he was taken up, and a cloud received him out of their sight. Then it is said, "they returned to Jerusalem from the Mount of Olives, and when they were come in they went up into an upper room, where abode both Peter, and James, and John, and the rest of the apostles. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." It appears that in a retired place in an upper room, supposed by some to be the place where he celebrated the passover, they spent *ten days in prayer*. While thus waiting for the promised blessing, breathing the atmosphere of devotion, kindling the fire of their zeal at the altar of God, bracing themselves to the work of the ministry by wrestling in prayer, the Spirit of God descended and filled all the place where they were assembled. *They continued in prayer; which is the only way to wait for the promise.* Wherfore, therefore, the day of Pentecost was fully come, it found them *all with one accord in one place*; and under no other circumstances may the disciples of Christ expect to receive the influences of the Spirit. Unity of feeling and of views must characterise the people whom the Comforter will visit.—*Tucker.*

A RECIPE FOR SPIRITUAL GROWTH.

I HOPE you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in Psalm xix. 7—11, and the method of taking it in Prov. ii. 1—8. By the use of this medicine and this method you will as certainly improve and grow in grace as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and, alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our notions; the Bible, and prayer over it for the true understanding of it, is not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But as it is written, "The kingdom of heaven suffereth violence, and the violent take it by force," so in nothing do we offer violence to our evil nature more than in studying God's holy word, and earnestly praying that the Divine truth it teaches may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost.—*Fenn.*

CHRISTIANS DISSIMILAR.

WE must not expect that all persons will see the truths of religion with equal distinctness, or feel an equal degree of joy, on being first brought from darkness into God's marvellous light. While some pass in a moment from the deepest anguish to the most rapturous emotions of joy and gratitude, others are introduced so gradually into the kingdom that they are hardly able to tell when they entered it. The subject may be illustrated by the different views and emotions which would be excited in three blind persons, of whom one should be restored to sight at midnight, another at dawn, and the third amid the splendours of the meridian sun. The

first, although his sight might be as perfectly restored as that of the others, would yet doubt, for some time, whether any change had been effected in him, and tremble lest the faint outlines of the objects around him, which he so indistinctly discovered, should prove to be the creations of his own fancy. The second, although he might, at first, feel almost assured of the change which had been wrought upon him, would yet experience a gradually increasing confidence and hope as the light brightened around him; while the third, upon whose surprised and dazzled vision burst at once the refulgence of mid-day, would be transported, bewildered, and almost overwhelmed with the excesses of surprise, and joy, and gratitude.—*Payson.*

STRIVING AGAINST SIN.

Do you strive against sin? Is victory over sin a distinct object of effort? And do you feel the necessity of Divine co-operation? And are you taking measures to secure it? Do you ask God for his Spirit, and keep your heart with a diligence that will permit him to remain? Do you desire to have all tendency to anger, and unkindness, and envy, and inordinate affection, and evil speaking, utterly eradicated from your heart? Do you desire pure affections, a holy zeal, a submissive spirit, and supreme love to God? Are you doing anything to put down those evil passions, and to cultivate these virtues? With God's help, are you determined to get the victory? Or are you content with the avoidance of positive immoralities? Are you content with the lowest degree of piety that will secure salvation? Are you conscious that you are living without real prayer, without spiritual affections, without any desires for holiness, without any effort to get the victory over sin? Take heed lest the light that is in you be darkness!—*Jacar.*

LOVE OF GOD.

THE love of God is the truest key of knowledge, according to that sublime aphorism of a great man, "The love of God is the light of the soul." It brightens the understanding, as well as warms the affections; clears the head, as well as enlarges the heart; and gives to the soul an open and free view of the greatest and noblest truths, both in nature and religion. It is the best teacher and instructor in theory, and the best guide and director in practice; the best expositor of Scripture; the best resolver of doubts; the best distinguisher of the will of God; the best decider of cases of conscience, and the best moderator and composer of disputes and controversies in religion; and in one word, as "the fear of God is the beginning," so the love of God is the perfection and accomplishment of "wisdom."

STRENGTH OF HABIT.

WE all acknowledge the strength of habit. Its power increases with time. In youth, it may seem to us like the filmy line of the spider; in age, like the fly caught in its toils, we struggle in vain. "Habit, if not resisted," says St Augustine, "becomes necessity." The physical force of habit thus

clearly illustrated by Dr. Combe: "A tendency to resume the same mode of action at stated times is peculiarly the characteristic of the nervous system; and on this account, regularity is of great consequence in exercising the moral and intellectual power. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night is another instance of the same fact. It is this principle of our nature which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation when the time approaches."—*Sigourney*.

A MOTHER'S FAITH AND LOVE.

At length, on the third day, when the bloody procession was over, Leclerc was made to stop at the usual place of execution. The executioner prepared the fire, heated the iron which was to sear the flesh of the minister of the gospel, and approaching him, branded him as an heretic on the forehead. Just then a shriek was uttered—but it came not from the martyr. His mother, a witness of the dreadful sight, wrung with anguish, endured a violent struggle between the enthusiasm of faith and maternal feelings; but her faith overcame, and she exclaimed in a voice that made the adversaries tremble, "Glory be to Jesus Christ and his witnesses." Thus did this French woman of the sixteenth century have respect to the word of the Son of God—"Whosoever loveth his son more than me is not worthy of me." So daring a courage at such a moment might have seemed to demand instant punishment; but that Christian mother had struck powerless the hearts of priests and soldiers. Their fury was restrained by a mightier arm than theirs. The crowd falling back and making way for her, allowed the mother to regain, with faltering step, her humble dwelling. Monks, and even the town sergeants themselves, gazed on her without moving; "not one of her enemies," says Beza, "dared put forth his hand against her."—*D'Aubigne*.

BEING AND APPEARING.

THE desire of appearing to be useful rather than of being so, is a dreadful hindrance to real usefulness. By making present visible results the measure of value for one's labours, it produces superficial habits of thought and action. By setting up men's opinions and prejudices in place of the truth, it destroys the earnestness and sincerity of nature, corrupts the simplicity of our motives, and makes us vacillating and time-serving. The man whose aim is to *seem* rather than to *be*, is self-exiled from the noblest field of human activity, which lies always in the strong, deep, still under-current of influences that, unheeded by the thoughtless multitude, slowly, silently, but irresistibly shape the destiny of society. He is not permitted to do a thing in the best way, unless this way should happen to be that which will secure to him present éclat—a rare coincidence! Nor may he hold on the even tenor of his way through good report

and evil report, but he must be a sort of public weathercock, that shifts with every popular excitement.

HINT ON MEDITATION.

SPEND some portion of time in holy meditation. Time thus spent is never lost; it is necessary to guard and fortify the heart against approaching calamities. Not only this, death is coming! it may come in an unexpected moment. Therefore let the mind grow familiar with dying scenes and dying thoughts. This will enable one to live more circumspectly before the world. It will keep the mind from vain thoughts. In short the mind ought to dwell upon themes that will be of infinite importance to us hereafter. Oh how small a matter is the breaking up of this clayey tabernacle, if we know that we have "a house not made with hands, eternal in the heavens!" Happy, thrice happy change, to quit these frail tenements of flesh, that we may be clothed in vestures of celestial radiance, and enter into the joys of our Lord!

OUR STRENGTH WEAKNESS.

It is perhaps not unworthy of observation, that in sacred history we invariably find that the recorded defects of the people of God are on the side of their most conspicuous graces. Thus, the recorded sin of the father of the faithful was want of faith—of the meek and gentle Moses, that he spake unadvisedly with his lips—of the man after God's own heart, that he was sensual—of the tender-hearted John, that he was vindictive—of the lion-hearted Peter, that he was cowardly. The Spirit of God has recorded these failures of the best of men, to convince us, if we are capable of conviction, that man, even in his best estate, is "deceitful upon the weights, altogether lighter than vanity itself," and that if tried by his own merits in the balance of the sanctuary, he would, under the most favourable circumstances, infallibly be found wanting.—*Bhunt*.

OUR SELFISHNESS.

SIN is so far from being nothing, as that there is nothing else but sin in us: sin hath not only a place, but a palace; a throne; not only a being, but a dominion, even in our best actions: and if every action of ours must needs be denominated from the degrees of good or of bad that are in it, howsoever there may be some tincture of some moral goodness, in some actions, every action will prove a sin, that is vitiated and depraved with more ill than rectified with good conditions. And then every sin will prove a violence, a wound inflicted upon God himself, and therefore it is not nothing.—*Donne*.

TRUE RICHES.

Let my abundance consist in works; I heartily allow an abundance of riches to whoever desires them.—*Melancthon*.

Essays, Extracts, and Correspondence.

PASTORAL BIBLE-CLASSES.

THE PROPER METHOD OF CONDUCTING THEM.—NURSERY OF USEFUL MEN FOR GENERAL PURPOSES OF CHRISTIAN BENEVOLENCE.—BEST SEMINARY FOR PREPARING SUNDAY AND DAY TEACHERS.—THEIR VALUE AS A MEANS FOR TESTING AND TRAINING CANDIDATES FOR THE MINISTRY.

BIBLE-CLASS instruction is simply the sabbath-school principle carried out; the pastor being the teacher, and adults the scholars; and it is a mere modification of pulpit teaching, whereby it is rendered threefold more beneficial. The method is, when rightly conducted, almost the same as that by which theology is taught in our colleges and universities. Lectures combine with biblical readings and expositions; and with these are connected spoken and written exercises. The object is to put intellect in motion, with a view to its improvement, which again is rendered subservient to moral and religious culture. Experience hath taught that knowledge may be poured upon the mind from day to day, for months and years, and it may remain unawakened to the last, without its faculties being at all improved or its resources increased. Preaching is an instrument of infinite value in its own place, and for its own purposes; but there are great individual and congregational benefits which it cannot confer. A multitude of defects exist in Christian congregations which nothing can supply but Bible-class instruction. This will be fully apparent from a brief consideration of the following points.

It is one of the most safe, certain, and efficient MEANS OF IMPROVING THE MIND.

The exercises of these classes embrace the whole circle of religious and moral truth. Connected with the class there should be the privilege of access to a well-chosen library; the attendant should enjoy the fullest benefit of the pastor's attainments and exertions. He should lay before them, night after night, with the simplicity of free and friendly converse, a copious measure of information on all the various and successive subjects of discussion. He will, moreover, help to guide them in the field of theological and general literature, as he will have plentiful occasion of referring to books and authors, opinions and controversies.

In the above way, even independently of the more substantive and systematic parts of the course, a vast amount of important information will be communicated to the classes, who, in after years, may have to confess, with grateful feelings, that few days pass in which they have not some advantage from it.

Habits of thought and inquiry will be thus originated, cherished, and strengthened, and the soul become possessed of an instrument of inestimable use for all the purposes of religion, life, and business. To this must be added another acquisition of paramount importance—practical skill and facility in composition. The value of this, in the cultivation of the mind, is hardly to be overrated, or even estimated. Nothing aids the mind more to pierce the shadows that surround it, than the attempt to unfold to the minds of others the indistinct conceptions which have dawned upon itself. By this process dim conceptions brighten into distinctness, and order takes place of confusion. Glorious thoughts which had darted as meteors through the mind, and would have been lost for ever, are thus arrested, examined, expanded, and perfected. Even in minds of a humbler order, and among less ambitious students, where composition yields no such fruits, it is still an intellectual aid of the utmost importance. While it gives compass and sustains force of thought, it also greatly promotes comprehensive and systematic views. The exercises of the Bible-classes secure this invaluable attainment to every person willing to undergo the necessary labour. These exercises also receive the benefit of pastoral criticism and correction, extending even to the minute but important matters of capitals, paragraphs, and punctuation; nor is this all. The male classes are in a good degree trained to correct reading and speaking; they are often required to read their own essays publicly; when kind hints on the manner, as well as the matter, are given. Some of the exercises, too, are of a nature to cultivate the faculty of extemporaneous speaking; thus every way qualifying persons for public and general usefulness. Finally, the whole system of truth is taught, and the classes are at one time presented with general surveys of it, and at another with minute inspection; error is exposed, truth is established, and a

habit is engendered of testing everything by the word of God. It is one leading object to inculcate the supreme authority of the Scriptures in all things. Were such classes in universal and vigorous operation in all Christian congregations, what powers would be unlocked, and what an amount of intellectual and moral energy would be brought into existence and action, and rendered available for all the purposes of Christian benevolence! Its importance may best be ascertained by its results. Now it is certain that among these may be numbered,

1. *The preparation of useful men.*—The demand for these has exceedingly increased, is daily increasing, and must be supplied; their numbers must yet be augmented a hundred-fold. For ages the church was quiet and at rest; it was winter with her. This rest is now at an end, and her slumber is broken for ever. Even she herself begins to cherish a consciousness that it is high time to awake out of sleep, seeing that the time of her redemption draweth nigh. God is at work among his people; he is preparing his church for a great transition. All her sections are now in motion, and though the movement be complicated, the progress, the perpetuity, and the result of it are certain. The Spirit of the Lord is daily accelerating it by fresh impulses, and every hour is bearing the church along from its wintry and torpid position, and bringing it under the influence of serener heavens and an awakening spring. The useful man will be ever found to be a person of sense and sound-mindedness. With such qualities, without much education, many a worthy individual has attained no small weight of character and considerable usefulness; but with a proper education, this weight and that usefulness might both have been greatly augmented. The reason is, that he would thus have been better fitted for the efficient discharge of his first and highest functions, those connected with being the father of a family and the head of a house.

On the state of the domestic constitution depends the character of man. Families are the nurseries of the commonwealth and of the church. There, in a great degree, the die is cast both for time and eternity. The arrangements of home greatly determine the texture and complexion of citizenship and of church-fellowship. Where else can citizens be prepared? and where else can young members be reared? There the mind is

trained, and the character formed. How dignified, then, and how awful the position of a parent! How solemn the responsibilities which attach to his station and character! Wrong views of those duties, and incapability of performing them, are among the sorest evils that afflict and disgrace Christian churches and nations. Let Luther speak on this great subject. "As things now stand, fathers know nothing themselves, and consequently cannot instruct their children. It is a duty correctly to educate children in the fear of the Lord; for if there are to be true Christians, it is necessary to give religious instruction to children. If a person during his whole lifetime had done no other good than only educate his children properly, in the nurture and admonition of the Lord, I think he would have done a great work. This is the greatest work you can perform, and is better than all praying, singing, hearing sermons, and going to church, without a corresponding affection of the heart and proper attention. As things are now managed in this respect, parents permit their children to quarrel, speak evil of others, curse and swear, and only consider how they shall deck them in fine apparel, and endeavour to cause them to be seen by the world, prepare for them riches and treasures, and as it were hang about their necks a bag of money. Such is the conduct of parents; they carefully perform all that respects the body, but the poor souls of their children they entirely forget in not sending them to school, and by not giving them instruction at home."

Such are the views of this great reformer. Would that they had a deeper hold upon the general mind! The opinion, however, has not perished, and it has still its advocates. One of the greatest living moral writers, west of the Atlantic, has adopted and enforced it with his usual ability. Speaking of children, he says, they "are provided for by that unostentatious and that unpraised society, which God has instituted—a family. That shelter—home—which nature rears, protects them, and it is an establishment worth infinitely more than all the institutions, great or small, which man has devised. In truth, just as far as this is improved, and its duties are performed, and its blessings prized, all artificial institutions are superseded. HERE, THEN, IS THE SPHERE FOR THE AGENCY OF THE GOOD. IMPROVE THE FAMILY, STRENGTHEN AND PURIFY THE

RELATIONS OF DOMESTIC LIFE, AND MORE IS DONE FOR THE HAPPINESS OF THE RACE THAN BY THE MOST SPLENDID CHARITIES."

Exactly so: here it is that the useful man commences his labours, achieves his best triumphs, and rears his noblest trophies. Now, that a parent or master may teach, he must have learned; that he may communicate, he must have acquired; and that he may communicate successfully, he must be respected; and, therefore, he must be respectable at once for character and attainments. This, however, is perfectly within the reach of the humblest mechanic of the land, under proper culture. Just conceive of a youth who has, in the first instance, had such parents, and who has received from them all the benefits of a well-ordered household; who has been properly trained in day-schools and Sunday-schools; and who has been disciplined, as above, in Bible-classes, and sat constantly under an enlightened ministry; and who, as soon as he was capable, has been employed in teaching his juniors, and in other works befitting his years and experience. When such a person becomes the head of a family, he is competent to the proper discharge of all its duties. Such a man as this, having all his other excellences crowned with the fear of God, how humble soever in life, is a respectable character, and he will be respected; none can despise him, but such as are unable to understand or appreciate worth and excellence. The character of every Christian householder ought to correspond with the above description. We have only to multiply the above instance by the total of the heads of families on earth, and we are presented with a glorious aspect of a renovated race—a paradise restored!

His own family, then, is the appropriate sphere of the useful man. He always feels that "every impulse is greatest at its centre," but is wasted by diffusion, and, widely spread, is finally lost amid the mass of obstacles it has to encounter. He feels it to be his first duty to act the part of a priest, a teacher, and a ruler in his own house; and this duty he performs with cheerfulness, because he loves it, and with satisfaction, because he is fitted for it. Abundantly sensible of infirmity, he is, nevertheless, not arrested in every approach to his duty by shame, from a conscious sense of utter incapacity. The training of the Bible-class contributes most essentially to deliver from that sore bondage, the fear of man, which so en-

slaves and consigns to inaction many, very many, who want neither sense, talent, nor piety, and who, but for this, might have been useful men. Without excusing it, this accounts for the sad state of domestic worship and instruction among not a few families.

The active church member, the useful man now spoken of, will not be limited to the superintendence of his own household, and he will be sufficiently qualified for more work. He will lay himself out in various ways according to circumstances. He will be found competent to visit the sick, to discourse with them to instruction and edification, praying with and for them. He will be able to conduct public prayer-meetings of the church or participate in them, as also in like meetings of a more private cast; and on proper occasions to expound the Scriptures and give a word of exhortation. He will also prove a fit and important agent in the labours of the City Mission, the Congregational Mission, and the Christian Instruction Society, and an effective man in the operations of general philanthropy.

It is well known to all public men that the number of persons of whom all the above can be affirmed is, in any one congregation, very small; and that the chief cause of the languishment of many a wise and worthy enterprise is just the want of competent agency. In the churches there is a vast mine of intellectual and moral wealth; let it be cultivated. Their resources are hardly begun to be developed; they will not believe their own capabilities. In all the departments of Christian labour in every church, with few, if any, exceptions, there is a great defect of competent agency. This is matter for lamentation; but lamentation will not supply the deficiency. This state of things must be remedied, and nothing can operate a change but such a system of instruction as we advocate in these pages. When this is adopted in the fear of the Lord, "he that is feeble among us at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

What it is the pastor's duty to teach, it is the people's to learn; and it is not less incumbent on them to possess qualifications than to exercise functions. If the function be neglected, because of the want of the qualification, it is just as culpable as if the qualification had been possessed. The ground of the culpability is changed, but the culpability itself

remains. Where it is a duty to go forth to the battle, it is a duty to prepare for the war; and "in a battle, every man should fight as if he were the single champion; in preparations for war, every man should think as if the last event depended on his counsel. None can tell what discoveries are within his reach, or how much he may contribute to the public safety." Let this principle be applied to the cause of God, and acted out, and we ask no more.

2. *The preparation of sabbath-school teachers.*—From what has been said formerly, it will appear that these classes are a matchless seminary for preparing sabbath-school teachers. The habits there formed, and the qualifications there acquired, are precisely those which are necessary to constitute effective instructors. For the want of preparation, the great proportion of sabbath-school teachers are deficient in those gifts without which there can be no extensive usefulness. Mr. Davis, in his valuable work on Sunday-schools, asserts, that "as it regards *Sunday-school teachers in general, comparatively little value is attached to mental acquisitions*; fervently desirous of usefulness in their grand design, they unhappily lose sight of the superior opportunities, which a well-cultivated mind would afford, of communicating instruction in an attractive and useful manner." This is an evil exceedingly to be deplored. It goes far to account for the inefficiency of school instruction, which is a much nobler undertaking than most people suppose it to be. The best and the most polished talents are worthily employed in it. We estimate at a very high rate the qualifications necessary to eminence as a teacher. Properly to execute his trust, he calls not only for high training, but great zeal, and much daily preparation for his work. It will be a good day when we see rooted out from our schools, those badges of infirmity by which they are now extensively disgraced;—such as "Keys"—and "Helps"—and "Assistants"—and "Guides,"—which are so many crutches for aged decrepitude, or youthful impotence. The mental and moral health and vigour, induced by Bible-class discipline, will put a perpetual end to these emblems of ignorance! Such teachers have been, and are, better than none, but there is a more excellent way. Indeed, those considerate, zealous men, benefactors of their country, the authors of such "Keys," &c., will be the first to rejoice in such a consummation;

—while, for what they have done they merit praise, in having enabled many to teach, however imperfectly, who could not otherwise have taught at all; and who, by these means, also have been helped and stimulated to the attainment of a higher competency. Among these, especial acknowledgments are due to Mr. Gall, one of the greatest living promoters of a sound sabbath-school education.

This consideration gives an enhanced importance to Bible-classes;—an importance which it is impossible to estimate. It is hard to teach what we have not learned;—what is not done with ease, cannot be done with delight. This explains the marvellous instability of teachers, and shows why multitudes after a few Sundays retire and never return. It goes far also to explain why so many scholars are irregular, without positive departure, and why so many become indifferent, disgusted, and withdraw. The history of a school for one year is a painful narrative. When a number of teachers shall have been raised up, and thoroughly trained in these institutions, we may confidently hope that sabbath-schools will become nurseries for the churches, to an extent of which the world has yet had no experience.

3. *Preparation of day-school teachers.*—Sound, ardent, and enlightened piety is the very first and the highest requisite in a day-school teacher. The want of this is the principal reason wherefore education has often proved so barren of moral good. The teacher having no moral power, through the possession of personal piety, could not exert any on his youthful charge. A decidedly Christian, and an otherwise well-accomplished teacher, is not easily to be found in many places. Teachers, respectable though not religious, and in other respects well qualified, and from experience proved to be successful cultivators of youthful intellect, are more numerous. Thus circumstanced, parents have often been induced to sacrifice the higher interests of their children by committing them to teachers of this description. Douglas, in his masterly work on the "Advancement of Society," has put this important question in its true light:—"It is an important requisite that schoolmasters should be men of piety; and no others, generally speaking, will properly execute their trust; the irksomeness of repeating the same task, and the continual struggle with obstinacy and perverseness, will, in course of time, weary out every one who

has not a religious motive for perseverance, except in a few cases, where, from the natural bent, the employment itself is a pleasure, or where the due performance of the duty is narrowly watched by a scrutinizing eye." The author holds it, however, as requisite for higher ends than a mere guarantee for the discharge of duty. He observes, "In the present day, especially, when the religious principle is not early implanted, education becomes a *very doubtful boon*. The general mind is stirring and awake, but not always to wholesome truths; and in the great moral revolution, which is on the eve of taking place, the thoughts of men, feverish and unsettled, require some better guide than common-place precepts, and powerless direction, which an education without religion cannot furnish."

One spirit must pervade the instructions of the family, the day-school, the Sunday-school, the Bible-classes, and the pulpit ministrations. It is not meant to draw largely upon the day teacher for religious tuition; but it is meant that the spirit of religion shall animate his deportment, pervade his arrangements, regulate his discipline, and give a savour to his seminary, while a certain portion of evangelical instruction shall be daily imparted. Let him, by all means, be clothed with every attribute necessary to his office, as a secular instructor, and let that be his principal business. His religion must then be the basis of his literary accomplishments. He ought to be a first-rate sabbath-school teacher before he repair to the Normal or Model Schools for the necessary qualifications. The Bible-classes, pre-eminently, furnish safe and proper candidates for day-school labour; and their training abundantly prepares for, if not almost supersedes, one important part of the instructions imparted at the Model School. The testimony of ministers, given on the experience of years, deserves credit, and will obtain it. This is another and most important view of these classes.

4. *The preparation of candidates for the Christian ministry.*—There is no method of diffusing religion so efficient as preaching; none indeed admit of any comparison with it. It is to preaching, in obedience to the command of Christ, that Christianity owes its establishment, preservation, and progress. The value of the work indicates the importance which attaches to the character and fitness of those who are employed in it. This is a matter concerning which all

who are parties to anything connected with it, should proceed with fear and trembling. Yet, alas! how slight is the regard that has oftentimes been paid to it! Even where attention has been in some measure given, a very slender guarantee is frequently obtained as to the general fitness of the candidate. The consequence is often most calamitous; sometimes to the churches; sometimes to the individuals themselves; and not seldom to both. It is discovered, occasionally, when too late, that there is in one a want of capacity; in another, a want of energy and active habits; in a third, a want of stability and perseverance; and in a fourth, a want of that which is of more importance than all. Now suppose a young man to have spent three, four, or more years, in a well-conducted Bible-class, under a penetrating pastor, and to have been, the while, actively employed in sabbath-school labour, and works of love; and that he has continued to burn and shine to the last hour; the presumption is, certainly, that his piety is sincere; and, after such a process of experiment, no mystery can remain as to his capacity. His pastor must have taken the gauge and dimensions of his understanding by this time, and have become perfectly acquainted with his mental and moral constitution. The cast and character of his powers, his aptitude to teach, with everything besides, necessary to be known, must have been completely ascertained. The pastor's opinion may in such a case be the ground of a safe decision, with all who are called to deal with the academic application. Finally; while the Bible-classes are the best preparative for a regular theological education, they are the best means of testing the character and capacity of applicants. Indeed, were this Bible-class process in universal and well-sustained operation, it would go far to raise a multitude of not contemptible preachers, without the intervention of colleges at all, and it would, assuredly, fill our institutions, schools, and churches with hosts of intelligent, useful men. It would reveal a mass of undiscovered talent, and be a means of introducing to pastoral labour many who might richly profit their day and generation; and also, keep back not a few worthy, but ungifted persons, who might be occupied more usefully and comfortably in commerce and the arts.

For all the above reasons, and others that might be mentioned, we attach the

highest importance to pastoral Bible-classes, and look with confidence to their ultimate and universal prevalence. Then will the moral strength of the church be put on, and prosperity will crown her in all her borders.

J. C.

COUNSELS TO LAY PREACHERS.

MY DEAR FRIEND,—At our last monthly church meeting you were, by a unanimous vote of the church, placed on our village preaching plan. From what your pastors and fellow-members know of your character, and are able to judge of your capabilities, they entertain the hope that, with God's blessing, you may be enabled to preach the gospel to the perishing villagers with acceptance and success. As we hope that you do not go to your work uncalled, we have so acted that you shall not go to it unsent. You go by the appointment and under the sanction of the church, and, I hope I may add, followed by their prayers. God grant that neither you, nor the church, nor the villagers, may ever have to regret your appointment to this work!

Our mode of appointing our local preachers is not yet perfect. In addition to the appointment there should be, I think, some service for the setting apart of those appointed. At the ordination services of our regular ministers, they have the benefit of a charge delivered directly to them, which usually contains much important practical advice respecting the discharge of their ministerial and pastoral duties. This benefit is not usually enjoyed by our village preachers, though certainly not less needed by them. There are several things which I should most likely have taken occasion to say to you, in common with your brethren, had your business engagements permitted you to join them in "the lay agency class." A few of these things I will try and say to you in this manner, in the hope that they may be of some little use to you in your future course. My remarks will have to do principally with your preparation for the pulpit, as that will be of the first importance to yourself and to those who hear you.

1. When you have determined on a text, *seek to find out its real meaning*. Do not proceed to form a plan on a text that you may have in your memory, and go on filling it up, until you have first satisfied your mind that the meaning you have attached to it was *the meaning*

intended to be conveyed by the Spirit. Certain words and forms of expression are used in the Scriptures with considerable latitude. You must endeavour, if possible, to find out what is the precise sense in which any word or phrase is employed in the text you intend to preach from, and then give the people to understand that you believe such to be the true interpretation of the passage. Your business will be to explain God's truth to your hearers; and they will of course expect that the sermon founded on any given text is intended to give an explanation of its meaning. It will not be enough that you attach and lead them to attach to the text a meaning which certain words or phrases which occur in it really bear in other passages, unless that be the meaning in which they were used there; nor will it be enough that all you say in the course of the sermon is in perfect harmony with evangelical truth, unless you give a correct interpretation of the truth intended to be taught by the Spirit of God in that particular passage you profess to explain.

2. In order to determine the precise meaning of any text, *pay particular attention to the scope and design of the passage in which it occurs*. Try, if possible, and find out the circumstances of the writer or speaker at the time he wrote or spoke; the circumstances of the person or persons addressed; the design for which the passage was written or spoken; and how it was likely to be understood by those for whom it was originally intended. Read carefully the verses that precede the text and those that follow it, and see if they throw any light on its meaning; and when you have formed some definite idea of its meaning, then inquire whether your interpretation agrees with the scope of the whole passage, and would be likely to further the end which you believe the writer or speaker had in view.

3. Do not discard the use of Commentaries altogether, but *use them in subservency to your own research and judgment*. Some persons abuse Commentaries by making them to supersede the exercise of their own thought and investigation. Others, to avoid this abuse, entirely abandon them. The path of wisdom and prudence is between the two extremes. Let it be a settled point with you never to go to a Commentary until you have first formed some opinion of the meaning of a text for yourself. When you have, in the manner before named, formed the

best judgment you can of its true import, then take down your Commentary, and see whether your opinion and the writer's agree. If they do you will feel confirmed in that opinion, and gratified that you had formed it by the legitimate exercise of your own mind. If the Commentary differ from you, you must even then exercise your own judgment in choosing between the two interpretations. If the reasons assigned by the commentator for his view convince you that he is right, then of course you will abandon your own and adopt his; but if, after a candid and prayerful examination of the whole subject, you are still convinced that the opinion you have formed is more in harmony with the mind of God, you will be bound still to adhere to that opinion, and to give that as what you believe to be the true meaning of the passage. I need hardly add that in such a case your opinion should be stated with the greatest deference and humility. Dogmatism is the sign of an ignorant and contracted mind, and is never more hateful than when exhibited by a young man in matters respecting which the wisest and the best of men differ in opinion.

4. If there be *some one prominent idea in the text, keep to that throughout the sermon*. Do not suppose that you cannot do justice to a subject when you preach on it unless you say, there and then, all that can be said about it. If you attempt to do this, your sermons will be confused and tedious, and you will find it next to impossible to keep up that constant variety which the people wish and at which you should aim. Let me illustrate my meaning by an example. Take 2 Cor. v. 17, for the text: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The subject treated of in the text is regeneration. From the manner in which some persons treat texts, you may expect them to form their plan in some such way as this:—I. The nature of regeneration. II. Its necessity. III. Its evidences. IV. The agency by which it is produced. Everything that may be said under each of these heads may be strictly true and orthodox; but two of them at least, the II. and the IV., ought not to be introduced with any prominence in a sermon on this text. The text declares what regeneration *is*—it is a new creation; an entire, radical change in man, affecting his views, feelings, tastes, desires, practices, with respect to all of which, when

it takes place, old things pass away and all things become new; but it says not a word about its *necessity*, nor about the *agent* which produces it. If you keep to the truth stated in the text, you will make your sermon to consist of an explanation of the real nature of regeneration; and you will find that you have plenty of matter for one sermon, if, from the statement of the text, you correct the mistakes which abound in our land respecting what regeneration is, and point out its true spiritual character, as affecting the whole man—mind, heart, and life. When the text is John iii. 3 or 7, you may then insist on the necessity of regeneration, because that is the prominent truth insisted on in each verse; and when the text is John i. 13, you may, for the same reason, insist on the truth that regeneration is the work of God. By keeping thus to the one prominent idea of the text, you will have an opportunity of bringing forward the concurrent testimony of other parts of God's word on that one point; and thus you will enlarge the people's acquaintance with scriptural truth, without producing confusion in their minds; that one truth will become more deeply impressed on their memories and their hearts; and there will always be a freshness and variety in your preaching.

5. Let it be *a point of conscience with you to make all the preparation you possibly can for your pulpit engagements*. I have been sometimes grieved more than I can express, to hear preachers boast of having gone into the pulpit without knowing what they were going to say, and sometimes without knowing what text they were going to preach from. With all the charity one can muster, it is a difficult matter sometimes to give them credit for keeping strictly to the truth; and when one's charity acquits them of misrepresentation, one's judgment cannot help convicting them of "glorying in their shame." If the object of such boasting be to excite the wonder of the ignorant, verily they have their reward; if it be to secure the admiration of the intelligent and sensible, they sadly miss their mark, for persons of this class look upon such a practice as anything but honourable to themselves, anything but complimentary to their hearers, and anything but reverential to the truth they profess to proclaim. I trust that you will never treat the word of God, and the work of the ministry, in this slovenly and, as I think, sinful manner. Adopt,

at the outset of your course the noble sentiment of David, "God forbid that I should serve the Lord with that which cost me nothing," and resolve that nothing but absolute necessity shall ever be deemed sufficient to justify you in going into the pulpit, without having carefully and prayerfully examined, thought over, and prepared your subject.

6. Try, at the commencement of your preparation, to get your mind impressed with the great object for which the ministry was instituted and for which it ought to be exercised. Hear our Lord's commission to Saul of Tarsus, when he called him to be a preacher to the Gentiles: "To whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me," Acts xxvi. 17, 18. From this ordination charge learn the design of Christ in the institution of the Christian ministry; the end to be gained is light, liberty, pardon, sanctification, and the inheritance of heaven. And these must be the objects at which you aim in preaching the gospel. Some of your hearers are in darkness; the gospel, applied by the Spirit of God, can open their eyes, and turn them from darkness to light. Some of them are in bondage to the most tyrannical of all tyrants; the gospel can break their yoke, and bless them with the liberty of the children of God. They are all guilty sinners; the gospel, contains a proclamation of pardon and tells them how they may secure it. They are all depraved as well as guilty; the gospel can subdue their depravity as well as cancel their guilt—can give them a meetness for heaven as well as a title to it. Oh preach to them this glorious gospel, in all its fulness and freeness; and preach it with this distinct aim, and this sincere desire, that it may bring light to the blind, liberty to the enslaved, forgiveness to the guilty, sanctification to the defiled, and salvation to all. Let the conviction, the instruction, the improvement and edification of the people; the rightly dividing the word of truth; the salvation of souls, and the glory of God—be the objects at which you aim in every sermon you preach. Try and realize at the outset something of the value of the gospel—of the preciousness of the Saviour—of the worth of the soul—of the danger of your hearers—of the

terrible consequences of their neglecting the great salvation; and then, with a heart full of gratitude and love to Christ, and burning with compassion for dying sinners, prepare to tell them that truth which is "able to make them wise unto salvation," and which will prove "the power of God unto salvation to every one that believeth."

Your affectionate pastor and friend,
Derby, Oct. 28th, 1845. X. Y. Z.

CONGREGATIONALISM IN NOVA SCOTIA.

THE following letter from the Rev. J. C. Gallaway, of St. John, New Brunswick, to the Secretary of the Colonial Missionary Society, furnishes impressive practical proof of the need of Congregational union and Colonial Missions. What can be effected by union and mutual help among Independent churches is still a thing, for the most part, to be tried and proved. What results from their violation and mutual neglect is but too plainly seen in the details of Mr. Gallaway's letter; and for this reason, and many others, it is strongly recommended for careful perusal.

"St. John, New Brunswick,
August 13, 1845.

"My dear Friend,—Agreeably to your request, I will endeavour to furnish you with a brief report of my recent tour in the province of Nova Scotia. My journey occasioned me mingled feelings of joy and grief, and left on my mind a much deeper conviction of the need of our Colonial Missionary Society, and of its claims upon the support of our churches at home, than I had ever experienced. It is not unlikely that the few facts which I am about to state will produce a similar effect upon my Christian brethren at home. In reading lately the paper which was submitted to the last annual meeting of the Congregational Union, it cheered me not a little to find that in the judgment of the Committee of the Colonial Society, the lower provinces of New Brunswick and Nova Scotia presented the first claim upon their further exertions. I am convinced that this decision of the Committee is a wise one. These lower provinces are as extensive as Great Britain and Ireland, and are capable of sustaining as large a population. The soil is, in most parts, susceptible of the highest cultivation, and may be made as productive as the 'old country.' It abounds with valuable minerals, and is surrounded with the richest fisheries. There is, moreover, a large amount of water power, and facilities for extensive inland navigation. At another time I shall endeavour to furnish some further and more precise information respecting these lands, and the great encouragements which they present to industrious emigrants, being fully persuaded that the facts have only to be known to cause a much larger proportion of immigration hither than has hitherto taken place. The

value of these provinces is much better known in Ireland and Scotland than in England or Wales. As it is, we have a population of nearly half-a-million. But this is not the only fact which furnishes their present claim upon the sympathy and aid of the Congregational churches at home. The first settlers in these regions, with the exception of the French, were Congregationalists. Many, at one period of their history, were the churches of our faith and order. But how altered is the case now! In the whole province of New Brunswick we have only two churches; one of them the first Protestant church formed in the country, and the other nearly the last. These two churches do not contain more than eighty members. And what is the state of things in Nova Scotia? The following sketch of my recent visit will enable you in some small measure to conceive:

"I left St. John, July 8, in a schooner, which happened to be heavily laden with limestone; an article of commerce which the vicinity of this city can supply to an immense extent. The wretchedness of the accommodation induced me to prefer passing the night on deck, which might have proved of serious consequence; but God, in great mercy, granted us a safe passage, and we reached Yarmouth after a run of twenty-four hours. The township of Yarmouth contains a population of nearly 8000. It is beautifully situated on the western coast of Nova Scotia, and is evidently a thriving place. The occupation of the inhabitants, as, indeed, of all the towns on the coast of Nova Scotia, consists of fishing, ship-building, and farming. Yarmouth carries on an extensive trade with the West Indies in dried fish. In that town a Congregational church has existed for more than sixty years. It was founded by the first settlers, who were emigrants from the opposite coast of New England; and hence descendants, as you well know, of the 'pilgrim fathers.' It is said that the first settlers not merely brought their pastor with them, but, though they came to a region covered with wood, they brought the boards and posts and beams that were requisite to erect their house of prayer; so resolved were they that the house of the Lord should be erected as soon as their own, and that, whatever materials might be found for the latter, their sanctuary should be built of the best seasoned and most enduring timber. I have read the articles and the covenant of that church, and, did my limits permit, it would delight the warm adherents to old English Independency to trace the agreement in doctrine and church polity between the sentiments of that deeply-interesting document and the views and practices of our own honoured ancestors of the sixteenth and the seventeenth century. This church retained its Congregational character till within the last ten years; when, being much reduced in numbers, and not knowing of a Congregational minister, or a Congregational Colonial Society, to whom it could apply, it was persuaded to apply to the Established Church of Scotland. From that community they received as their pastor the Rev. Mr. Ross, who left them three months ago. On the occasion of his leaving I received an invitation from a committee who had undertaken to get the pulpit supplied. This committee consists principally of Scotchmen, once members of the Church of Scotland, but now, for certain reasons, adherents of the Free Presbyterian

Church. This same committee, *after* they had written to me, and *before* my reply arrived, (and my reply was forwarded by the next post,) wrote off to a minister of the Free Church at Halifax, Nova Scotia, requesting him to supply them with a minister. Of this fact I was studiously kept in ignorance after my arrival, and ascertained it at length only by an incidental observation. A missionary of the Free Church, who happened to be in the neighbourhood, is now supplying the pulpit, and will probably become the pastor of this old Congregational church. The church consists of about 150 members. My firm persuasion is that a large majority of these members are Congregationalists, and would decidedly prefer a minister of our views. But their training for ten years under a Presbyterian minister, the activity of a few Scotchmen who prefer that mode of government, the presence of a Presbyterian minister, and my inability to procure them any assistance from our Colonial Society, will occasion, I fear, the loss of that interesting society. The conduct of the people to me was as kind and affectionate as it well could be. They did me the honour to entreat me to stop and be their minister; but the thought of losing such a position, and losing it in such a way, filled my heart with grief.

"I left Yarmouth on the 15th of July, having preached there and in the vicinity several times, and commenced my journey by land along the south-western coast. We passed through Tusket, a pretty settlement ten miles beyond Yarmouth. In that place is a chapel, which was erected by Congregationalists, and is now in the hands of the Baptists. It will accommodate 250 people. Eight miles further on is a very interesting and thriving settlement, bearing the name of Argyle, and containing a population of 600 or 800. Here, too, is a chapel originally built by Congregationalists, but now in the hands of the Baptists. It is supplied once a month by an ordained minister. On the intervening sabbaths it is open to any minister of good standing who may visit the place. The member for the county, who resides there, is, I am informed, a Congregationalist, and so are the members for the county and township of Yarmouth. Another Baptist church is formed in Argyle, bearing the name of the Freewill Baptists. The churches of this denomination hold sentiments favourable to open communion. The Calvinistic Baptists in this part of the world are rigid close communicants. Twelve miles beyond Argyle is a small settlement, bearing the name of Pubnico, where a Freewill Baptist chapel is erected, which is supplied by a minister once a month from Yarmouth, a distance of thirty miles. After leaving Pubnico, we arrived at Barrington, a populous and a growing settlement, at a distance of forty-five miles from Yarmouth. We were kindly entertained there by Dr. Geddis, a decided Presbyterian. He took a deep interest in my mission, and would, I am persuaded, assist a Congregational minister, if settled in that neighbourhood. In this place there is a Methodist chapel, capable of accommodating 500 or 600, and another old Congregational chapel. This chapel was on the point of being transformed into a court-house, but was saved by the Rev. Mr. Ross, and is now open for the use of a minister of our views. Seven miles further on is a small settlement, called Clyde River, with a Presbyterian chapel capable of

accommodating 150 persons. The banks of that river present, I was informed, the richest encouragement to emigrants. Birch Town is situated at a distance of eleven miles from Clyde River, and is one of the spots chosen by the refugees after the American war. It contains an Episcopalian place of worship, which is supplied by an adherent of the revived form of Oxford theology. This was the first Episcopalian church that I had seen since I left Yarmouth, and, with the exception of the one at Shelburne, the only one that lies between Yarmouth and Liverpool, a distance of 116 miles. Shelburne is twenty-eight miles from Birch Town, and was originally peopled by refugees, or loyalists, who left the States on their separation from the British crown. It is said that the population of Shelburne once amounted to 15,000. Its present population does not amount to 1,500. The first settlers depended for support upon the money which they brought with them and the government rations that were liberally supplied them. When these sources of supply were cut off, the town rapidly declined. In Shelburne there is one Methodist and one Presbyterian chapel, besides the Episcopalian one. We journeyed fifteen miles beyond Shelburne, when we arrived at an inn, not knowing anything of the parties that kept it. You may imagine my delight when I found that they were members of the Congregational church at Liverpool, Nova Scotia, and that a short distance from their house was a Congregational chapel. The name of the settlement here is Sable River. After a journey the next day of twenty-five miles, we arrived at Liverpool. The population of this town is 6000. It has one Episcopalian, one Methodist, one Roman Catholic, three Baptist, and one Congregational chapel. The Congregational church here is in a pleasing state. It was formed about sixty years ago, in connection with the ministry of the Rev. Henry Allen, a young man of extraordinary zeal. He was the means of planting many churches in Nova Scotia. Soon after its formation it was favoured with the ministry of the Rev. Mr. Payzant, a native of the island of Guernsey, whose father was one of the first settlers in Nova Scotia, and who was murdered by the Indians. Mr. P. laboured among this people for forty years. He retained the pulpit too long. After his death the church were for a long time without a pastor. But for a few years they have enjoyed the ministry of the Rev. Mr. Melvin, a humble, devoted, consistent servant of Christ. This church was to me an oasis. I had been repeatedly invited to visit them, but could not arrange to do so till this occasion. More than 200 miles I had travelled to see them; much of that journey had been through a wilderness, with exposure to intense heat; but when I got among this simple-minded and affectionate people, I felt that I was amply repaid for all. The church consists of 230 members. It is a most important station. The principal pecuniary supporter of the cause is a rich old lady, an ardent Congregationalist, a true mother in Israel, and whose wealth, I have some good reason to hope, will be made subservient to the great acceleration of our principles in these provinces by aiding in the erection of a college. I proposed to the good people there that we should hold a meeting at Liverpool next year, to form the Congregational Union of Nova Scotia and New Brunswick.

The proposal drew tears of gladness from their eyes. Will it not be a glorious thing if one of the first acts of the Union shall be to found a college for the education of our youth and candidates for the ministry? Pray that we may be guided aright in such an undertaking. I staid at Liverpool five days, and preached seven times to crowded congregations. I then took a journey across Nova Scotia, through the woods. It took us two long days to travel sixty miles. I preached once on my way to an interesting cluster of Congregationalists at Brookville, about thirty miles from Liverpool. Here there is ample room for the settlement of a minister of our views. To this journey of sixty miles I had to add another of the same distance before I arrived at Cornwallis, a settlement on the north of Nova Scotia, and the finest country in the province. The whole of this country is well settled, and there are in it several chapels. I saw two chapels, both of which had been Congregational, but one had passed into the hands of the Baptists, the other into the hands of the Presbyterians. But a Congregational church still remains at Cornwallis, though in a very reduced and irregular state. The Rev. Mr. Stirling, a worthy man, is now the pastor there. Another church of our order exists at Falmouth, on the same coast. There are also six Congregational churches in Cape Breton, at the eastern extremity of Nova Scotia, containing altogether about 150 members. These places I was unable to visit. I returned home in safety, after an absence of three weeks, during which time I preached eighteen times, visited many families, and travelled more than 500 miles.

"The result of this personal inspection of only a small portion of the province is a deep and solemn conviction that Nova Scotia presents urgent claims upon the exertions of the Colonial Missionary Society. I have in this journey discovered several districts in which ministers of our views could be at once supplied with wide and suitable spheres of labour. But there are several others equally, perhaps more important, which I have not visited. Look at Musquedaboit, for instance. From that place I have received letter after letter, entreating me to apply to England for a minister. They are willing to support one. One is willing to come. He has relinquished his charge in England in order to come; the people are eagerly expecting him; but by the last mail I find that he cannot come, because he has not the means of defraying the expense of the voyage. Oh that our churches knew the value of an efficient Congregational ministry for these provinces! Oh that they knew the congeniality between our principles and the state of society here! Oh that they apprehended the importance of leavening the popular mind with these principles in the infancy of our colonial empire, so that its future condition, in the days of its maturity may be one of intelligence, piety, religious freedom, and holy catholicity!

"Since writing the above I have received a letter from the deacon of the church at Yarmouth, telling me that a strong feeling has arisen in favour of a Congregational ministry there. Let no time be lost! Try to secure the services of a worthy brother. I shall be able to send more particulars by the next mail.

"I regret that I have troubled you with such a long letter, but the theme is moving; and as

it is I have left much unsaid that I intended to tell you.

"Believe me yours very affectionately,
"J. C. GALLAWAY."

THE GERMAN REFORMATION.

THE banks of the Moselle have lately been the scene of an exhibition, whose fame has aroused in the priest-ridden people of Germany, a spirit of inquiry, which, rightly directed, may issue in the overthrow of the Papacy in that twice-darkened land.

It is stated by the priests that the seamless coat of Christ was brought from Palestine, in the fourth century, by Helena, the mother of Constantine, who deposited it in the cathedral of Treves, where it lay concealed till the ninth century. It was generally exhibited at the holding of the German Diet, when the city was crowded with devotees of every class, and in 1514, Leo X. offered complete absolution to all who made a pilgrimage to Treves, and contributed to the treasury there; and so late as the year 1810, 200,000 persons visited its shrine. Since that time it remained unseen, till Dr. Arnoldi, bishop of Treves, proposed to the present pope, Gregory XVI., to proclaim a pilgrimage, and appropriate the proceeds to the completion of the towers of the cathedral. It was accordingly announced, that it would be exhibited to the faithful on the 18th of August, 1844. The occasion was celebrated with all the pomp of the Romish ceremonial, and so intense was the enthusiasm which prevailed, that pilgrims came not only from the towns on the Rhine, and from all parts of Germany, but from France and Holland. The sick were brought, in the full belief that they should be healed, and the poor parted with their last possessions in order to obtain money for the journey. It is calculated that one million two hundred thousand persons arrived at the town of Treves during the short space of six weeks. These deluded people actually offered their devotions to this relic, exclaiming, "Holy coat, pray for us," and the like. The exhibition closed on the 7th of October, when the doors of the cathedral were closed from two p.m. till four, when Bishop Arnoldi preached to a vast assemblage on the unity of the church.

Among the most notorious of the pretended cures wrought by the relic, was that of a young countess, related to the archbishop of Cologne. It appears that she was lame, and that in the excitement of the moment she threw aside her crutches, and walked from the cathedral without them, but unluckily for the fame of the coat, she was obliged to resume the use of them! So much for relic worship.

While Treves was yet teeming with this credulous multitude, God raised up a priest among the distant mountains of Silesia, to testify against the absurdity of this "idol festival." But before we speak of his movement and its effects, we will give a short sketch of his life. He was born on the 16th of October, 1813, in Bischofswald, in the circle of Neisse, near the Sudetic mountains, in the south-western boundary of Silesia. During his early years he tended his father's flock, and afterwards was sent to school in the village. He says, "I generally learnt my catechism while tending my sheep,

and in my solitary shepherd's life my mind frequently dwelt on religious subjects—on a future state, on time and eternity; and these reflections sometimes filled me with melancholy. In 1827 he entered the gymnasium at Neisse, and in 1836, the university of Breslau. Having a singular predilection for teaching, he chose the priesthood as his profession, in spite of the persuasions of his friends. In December, 1839, he entered the seminary for the priests, but the back was not fitted to the burden; his lofty spirit was ill-adapted to bear the galling yoke of Jesuit tyranny. Nevertheless, he was distinguished for the intensity of his application to study and for the high tone of his moral character. He quitted the seminary in 1840, and accepted the office of chaplain at Grottkau, in March 1841. "I was firmly resolved," says he, "to be the instructor of my people in the true sense of the word, not in that ascribed to it by the church of Rome; to speak the truth without hypocrisy, and without respect of persons;" and subsequently, "My heavy yoke became week by week more insupportable."—"I saw clearly that it was my positive duty openly to declare against the abuses and soul-killing dogmas of the Romish church. I resolved to die a bodily, rather than a spiritual death."—"Has not all degenerated into form and simulation? Has not religion been degraded into a system of usury and hypocrisy, whose only aim is the enriching and aggrandising of the Romish hierarchy?" About the time that Ronge was appointed to Grottkau, the bishopric of Breslau became vacant, and Dr. Knauer, a venerable man, much beloved and respected for his liberal opinions, was elected to the see; but on these very grounds the court of Rome delayed the confirmation of the appointment. Meantime, Dr. Ritter, vicar of the diocese, took of himself episcopal duties, and exercised his stolen authority with so much vigour and severity that none dared to oppose him, but Ronge, who expressed the feelings of indignation which pervaded every mind, in an anonymous letter to one of the public journals. He was immediately suspected, condemned without a trial, and deprived of his office. He then repaired to Laurahütte, a mining district in Upper Silesia, about half a mile from the Russian frontier, where he maintained himself by instructing the children of one of the magistrates. Here his spirit was roused by the exhibition of the "Holy Coat," and he wrote to Bishop Arnoldi a letter which appeared in a Saxon newspaper, called the *Vaterlands Blätter*, dated from Laurahütte, and signed Johannes Ronge, and which shook Germany from one end to the other. It was copied into every newspaper, and in Leipsic alone 50,000 were sold in one fortnight. Old and young, rich and poor, learned and simple, Protestant and Catholic, it was read by all, felt by all. It is said that few men have such a command of their native tongue as this second reformer. The chapter of Breslau wrote to him, desiring that he would retract what he had written, and on his refusal, he received the decree of excommunication.

Throughout the whole struggle we see "one thing he lacketh." The very main spring of Luther's activity was his anxiety for the doctrine of justification by faith. Now we do not for a moment suppose that Ronge would deny this doctrine, but he does not give it due promi-

nence. He perceives in the Romish system its despotic character, its cupidity, its tendency to make mankind the bondsmen of the priesthood; but its denial of Christ's headship of the church, its exaltation of the sacraments, its substitution of works for faith, and of penance for repentance, these things do not appear to have taken a hold upon his mind. Nevertheless he has begun well, inasmuch as men are now awakened from sleep, and are beginning to see the light, where a more spiritually-minded man might have failed to accomplish these objects. May God enlighten him still farther, and make him the torch whose light shall shine into every hovel and every palace, till the pure gospel shall be preached in those unrivalled cathedrals which are now the boast of Germany, and the admiration of the civilized world.

The first on the list of congregations of the new faith is Schneidemühl, which has for its pastor Johannes Czerski. This excellent man was born at Werlubian, a village near Neuenburg, educated successively at the village-school, the grammar-school, the Gymnasium, and lastly the Episcopal Seminary, and here light shone in upon him. He saw that the gospel was encumbered with man's devices. He says, "They put every Roman Catholic divine into a coat manufactured in the loom of the Vatican. Whether the coat fits or not is of little consequence; he must suit himself to it. They likewise oblige him to wear a pair of Roman spectacles, which are made to distort every object. . . . Though I left the seminary very much harassed respecting several dogmas, I was, nevertheless, a Roman Catholic, and considered the Roman Catholic priest a superior being, elevated above the weaknesses and frailties of the rest of mankind." He was made vicar of the cathedral at Posen, and here his views underwent a thorough change. He therefore renounced his situation. Hear his own words: "I will no longer be a vassal of the Pope and his corrupt doctrines, but I will be the servant of Almighty God, of his holy law. I trust in God, the justice of my cause, and my country!"—"Now launch your anathemas against me; kindle your holy fires; forge your chains. Here I also stand. I cannot do otherwise. God help me! Amen!" Czerski is a quiet, retiring, and spiritually-minded man, and consequently makes less figure than Ronge. But

"Still waters run deep,"

and he will better follow up the awakening of Ronge than he himself could do. We cannot better express the difference of character between these two men than by the following extract from the *Continental Echo*, a magazine of great merit, and which, in the present circumstances of the continent, is rendering most valuable service:

"Ronge (who, to do him justice, has made no demonstration against those whose faith he unhappily does not yet share), continues the idol of the public, the cynosure of all eyes, and is fêted, and hurrahed, and toasted, on all sides; though occasionally he is made to feel that greatness has its dangers too; as, for example, recently at Halberstadt (in Saxony.) After having preached to, it is said, 8000 people outside the church, (for the building could not contain the concourse,) he wound up his discourse with 'Rome must fall!' when a fanatic near him called out, 'But you first, you heretic!' and

suiting the action to the word, hurled a stone at his head! Some reports say he was knocked down, others that he escaped, but at all events the stonethrower did not, for the populace, who were almost all friends of the new cause, drubbed him heartily, and pulled down his house before the cuirassiers (whom the overmastered police called to their aid) could disperse the enraged mob.

"Czerski, on the other hand, is content to labour and live for the gospel, neither seeking nor fearing publicity, and willingly copying the apostolic example, in journeyings often, in perils by his own countrymen, (and country women too, for strange as it may seem, *young ladies* have been bound over to keep the peace in consequence of having pelted him with stones lately at the formation, in Posen, of an Apostolic Catholic Church!) in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness, besides that which cometh on him daily, the care of all the churches, and towards whom, even out of his deep poverty, he manifests the riches of his liberality. A few days since he sent fifty dollars (£9) to a poor congregation of Apostolic Catholics in Graudentz! *Would that he who knows so well to distribute, and is so willing to communicate, were enabled to do more by aid from English Christians!* But Czerski's perils are not all physical ones. He has lately escaped from a very seductive moral snare; a Polish lady of rank and fortune having employed much eloquence, and the often still more persuasive argument—the promise of a *guaranteed ample maintenance for life* for himself and whole family—on condition of his withdrawal from the new sect, and remaining at least neuter for the future. It is scarcely necessary to add that the offer was unhesitatingly rejected; and the letter in which he did so is so admirable in its Christian simplicity that it is with real reluctance that I postpone its transcript to a future opportunity."

The total number of congregations formed is, by the latest accounts, 163, 91 of which are yet without pastors; 27 priests have also joined the new communion, and several officers of the Prussian army. In Prussia and Saxony the government do not oppose them; but in Austria an edict is issued forbidding any to preach the heresy.

E. C.

RELIGION IN GUIANA.

To the Editor of the Christian Witness.

DEAR BROTHER,—After a long silence I take up my pen to communicate to you a little information as to our labours and prospects in this colony, chiefly with the design of keeping the state of things here as much as possible before you. We have, as you are prepared to expect, both encouragements and discouragements; and I regard it as desirable that our friends should know both.

During the last nine months sickness and mortality have prevailed among our dear people to an alarming extent. In November last (1844) the thermometer ranged, in the coolest room in my house, from eighty-six to ninety-two degrees. Within two days it fell below eighty degrees, with rain and cold chilling winds. Dysentery and kindred diseases were the immediate result. Between November, 1844, and August last (1845)

we had almost incessant rains, the entire surface of the earth being all but under water. Early in August last dry weather, with unclouded sky and burning heat, commenced. Dysentery has nearly disappeared, but fever has succeeded, which, though not very mortal, has been very harassing, whole families having been laid down together without one to minister to the wants of the rest. You cannot imagine to what an extent the prevailing sickness has interrupted our labours. Our losses by death have been fearful, more of our people having been removed during the short space of nine months than during five previous years. All classes have suffered. The mission families have had their share, especially in Berbice. It would be very natural to suppose that if our public labours have been interrupted by the prevailing sickness, our people have profited while under the chastening rod. A few have truly profited. But it is a remarkable fact that very few of the negroes improve, I mean spiritually, under affliction, especially if it has been such as to shut them up for any considerable length of time from attendance in the house of God. The fact is indubitable, and I have felt it not a little puzzling. In other parts of the world, and among other Christians, afflictions generally, whether personal or family afflictions, are rendered the means of purifying the soul. It is rarely so among professing Christian negroes. Why so? The case appears to me to stand thus: a bed of sickness leads persons to reflection; but before reflection can be extensively useful, the mind must be furnished with matter for reflection. The minds of the bulk of negroes are deplorably vacant. During the solitude of a sick chamber there are few ideas to which they can turn. They want food for meditation. The vacant mind becomes, under affliction, more torpid than it was before, or it becomes gloomy, discontented, and miserable. As three-fourths of the adults, at the lowest calculation, are unable to read, they are entirely dependent on oral instruction. While under the daily droppings of the sanctuary, receiving "line upon line, and precept upon precept, here a little and there a little," many do well, and seem to advance both in knowledge and in grace, who are so helpless as to be unable to make any improvement when by any means they are deprived of oral instruction.

The state of society here has, as you are well aware, undergone a complete change in the short space of seven years. The change has been from the worst state that can exist—a state of absolute slavery—to one of freedom. The change has been productive of as many advantages as its most zealous advocates had any ground to expect. It has been attended with fewer evils than well-informed persons dreaded. Still, however, there have been in some cases results which are painful, and which we feel more now than during the first years of freedom. Under slavery the slaves of an estate formed a distinct community by themselves. Marriages between the slaves of different owners were forbidden. Even when there were several hundreds of people (slaves) upon an estate, they were nearly all related to one another. In each of these communities a few men obtained a kind of patriarchal authority, which was universally acknowledged, and, in a great majority of cases, was exercised in a way beneficial to all. These men were the first to embrace the gospel, and

as they became better men their conversion generally occasioned a considerable increase in their influence over the minds of the rest. These men, in many cases, became powerful auxiliaries to the missionaries. Whether this state of things was good or bad is not the question. It was the state of things we found on our arrival in the colony. It was likewise a state of things we could not alter, and which we were compelled to employ in the best way possible for the advancement of the kingdom of Christ. During the first two years of freedom very little change took place. Their love to the localities where they were born kept many of the emancipated from seeking any change either as to locality or employment. They continued to acknowledge the authority of their seniors, and all things moved on smoothly. The folly and tyranny, however, of the planters compelled many to seek an improvement of their condition by moving to other localities. The movement once commenced, they seemed to move in a mass; some by necessity, some by caprice, some under the influence of pure sympathy; but, whatever might be the motive, a power seemed to act which put the entire mass in motion. In less than twelve months the old system was ground to the dust, and our people so scattered that I could scarcely tell where they were to be found. This change, perilous to all, has been especially fatal to multitudes of the young of both sexes, especially of the male. Parental authority, strictly speaking, never had an existence. The patriarchal, already spoken of, was dissolved. Multitudes of young people were rambling about, like a vessel at sea, without a pilot and without a rudder. Some have returned to habits of sobriety and order, but many have sunk to the lowest depths of idleness and profligacy. Thus it is with every blessing granted to man, not excepting the gospel itself; it may be converted by the depravity of man's wicked heart into a curse.

I have no doubt that the breaking up of the old system has had more than a little to do with the embarrassments by which our Baptist brethren in Jamaica begin to be perplexed. The head men,—by whom thousands of people were brought to places of worship, and by whose influence, but not that of principle, thousands of pounds were raised in days by-gone,—have lost their influence. It could not be perpetuated among a people in a state of freedom, and moving from place to place. The thing was beyond the range of possibility. Many, too, of those who once made a profession of religion, have become intoxicated with the delights of freedom, and either withdrawn from attendance on the ordinances of religion, or at the least expend their entire earnings in gratifying their appetites or their inordinate vanity.

The state-supported churches here seem to me to exist only as hindrances to the advancement of pure and undefiled religion. They just afford the deluded people an opportunity of assuming the Christian name, and of yet continuing in the practice of every vice. There is, it is true, an air of sobriety about some of the Episcopalian clergy, but no instance has occurred to me in which I could discover anything like a system of efficient evangelical teaching.

We find many things encouraging in the highest degree. We feel the change from the old to the new system, spoken of already, much

less, on many accounts, than our brethren in Jamaica feel it; still we do feel it. We rejoice, however, to see a better and a healthier state of things springing up, by which we shall be better able to distinguish between the precious and the vile, and know more accurately than formerly the real amount of good done, and of advancement made.

There is among the rising generation a rapid advancement in general knowledge, and especially in the knowledge of the word of God. Two or three days ago I went to a village, with the design of preaching in the evening, if the people should get home in sufficient time; and as I was there about five o'clock in the afternoon, I went from house to house to inform the people of my design. On entering one of the houses, I found two young men poring very earnestly over a book; one of them having a pen in his hand. They had got one of the school-books, and were copying out an account of the solar system. Seven years ago both were slaves; and but for the benevolent Christian efforts of the British churches, both had been slaves to the present day. "The schoolmaster is abroad."

I lately went to see a member of the church in sickness, who has been confined to bed for twelve months; an old disciple; one of the few who have profited under protracted illness. Having sat down by his bedside, I asked for his Bible, to read with him a portion of the sacred oracles. On opening it, I found a large sheet of paper, folded in octavo; on which he had kept a faithful record of all the texts on which he had heard me preach for nearly two years, with the principal divisions, and brief remarks of his own,—very closely written, yet perfectly distinct and legible. I thought of sending home the decumant, but he declines parting with his treasure. The many are too sluggish to reflect, and too carnal in their affections to attend to or value the gospel; yet to some it is the power of God unto salvation. Many of the young who were once our hope, have proved our sorrow; but others have filled up their place. Our schools were never fuller than now. We sow the seed in hope; we water it with our prayers, and believe a rich harvest will yet be reaped.

I am a constant reader of the *CHRISTIAN WITNESS*. In this distant part your influence is felt. I am delighted beyond measure that you have come round, though late, to right views of total abstinence. I thanked God when I found you moving in the right direction. The sacrifice it involves is a small one indeed; the good to be attained exceeds conception.

I remain yours ever,

JAMES SCOTT.

Ebenezer Chapel, Demerara,
29th October, 1845.

SUGGESTIONS FOR THE IMPROVEMENT OF THE CHURCHES.

To the Editor of the *Christian Witness*.

SIR,—Your review of the "State of Religion in England," is of a very grave and important nature. Your searching questions awaken serious reflections, and lead to renewed resolutions. Oh that we would very frequently enter our closets and studies, and talk to our hearts as you talk to us! Who can tell what would be

the issue in the growth of our own piety, and the conversion of souls to God? After describing the fearful state of things in your own peculiar way, you say, "*Something must be done. What shall it be?*" In reply to this question, permit me to suggest a few thoughts.

First. To improve the state of things, *ministers and people of all denominations must have more deep and ardent piety*. An inward strong and vigorous principle, that no duty will daunt, and no continuance will tire. Active, always active; and everywhere increasing. Faith, like that of Abraham, that will encounter trials and live through them—the faith that overcometh the world; patience that will never complain; love that will never grow cold; zeal that will never be exhausted; and a devotedness to the glory of God, the salvation of souls, and the advancement of the Redeemer's cause—that will sustain a high degree of exercise, and a long series of trials.

Secondly; We want a *better temper of mind existing among all sections of the church*. Men of God who differ each from the other on many points, and great points too, must forbear, love, and co-operate, not by perpetually waving the point on which we differ, or demanding a compromise, but by cultivating that state of feeling and good understanding which will allow the reciprocal expression of differences, and as Christians and friends to discuss our differences before the public, without a loss of temper, or a breach of courtesy. Why not be courteous, and live at peace with all men as far as it is possible?

Thirdly; We want more *parlour preaching*. It was the boast of Socrates, that he brought philosophy down from heaven to dwell among men; and of Addison, that he brought it from closets and libraries, schools, and colleges, to dwell in assemblies, at clubs, tea-tables, and the like: and shall not the Christian, and especially the Christian minister, make religion on all occasions of the first and last importance? They must be above moral philosophers. Let the gospel be their theme in the parlour as well as in the pulpit. Like the devoted Eliot, "they must carry salvation whithersoever they go." It must be interwoven in their conversation—like the name of Phidias in his shield, which could not be effaced without destroying the shield itself. It is said of Dr. Pococke, that "his whole conversation was one continued sermon, powerfully recommending the several duties of Christianity." Were this the case with the whole Christian church what burning and shining lights would be displayed in a dark and dreary world!

Fourthly; *Quarterly fraternal meetings in all our churches*. These are common among the Wesleyan brethren, the Primitive Methodists, and others of the same class, and we should do well to have them, and admit to them the members of the church, and the sabbath-school teachers, and all lay helpers. The business of which meeting should be to inquire into the state of religion in our church and neighbourhood, and to suggest new measures for the diffusion of the gospel, and, if possible, to improve old ones; to inquire into the state of education; and to see if all are doing what might be done in behalf of the minister, schools, Home and Foreign Missions, and the like. These are matters now become imperative. Our church

meetings are not the places to discuss these matters. They are, or should be, more for devotion than for business.

Fifthly; More extensive cultivation of *Bible classes* among our larger sabbath scholars, teachers, and young people generally. I have practised this with some success. Our object is the inculcation of doctrinal, experimental, and practical religion, with a view to give a comprehensive knowledge of the gospel, and to fortify the minds of the young against the errors of the day. All who *desire* such instruction may be members—each subscribes a penny a-week towards the purchase of books, which form a little circulating library; among them we have the *WITNESS*. Our class-books are the Bible, and Dr. Campbell's "Theology for Youth." The class is an excellent nursery for the church and the sabbath-school, and promises to work well.

Sixthly; *Open air preaching* of a superior character. For a perfect idea of this, I beg to refer to the *WITNESS*, for May, 1844, under the heading of "*Suggestions for the more efficient dispensation of the gospel among our home population.*"

Lastly; All the means of grace conducted in *believing and prayerful dependence upon the Holy Spirit's aid*. Fully to enjoy this, we must set a high value on it—we must pray earnestly for it, and take heed that we grieve not the Holy Spirit when he is given, and expect some success in every effort we make—God will not fail to bless us with the assurance that we labour not in vain. A *united, determined, and persevering* effort in these things, with the ordinary means of grace among all denominations, will, I believe, do much towards improving the state of the church of Christ.

I am, dear Sir,

Yours faithfully,

Wymondham, Oct, 22, 1845.

W. S.

TOBACCO INTEMPERANCE.

To the Editor of the *Christian Witness*.

SIR,—Admiring, as I do, several articles which have lately appeared in your most valuable publication on the subject of alcoholic intemperance,—none more than the "General Views and Practical Deductions" of Albert Barnes, in the last Number,—will you allow me to call your attention and that of your numerous readers to another, a kindred species of intemperance,—that by the use of tobacco; too prevalent among multitudes of our church-members, and not a few even of our ministers. It would be but too easy to point out, from personal observation, the pernicious character, the unhappy slavery, of this practice, so unworthy of Christian men, and involving such a sad waste of both time and means which might be far better devoted. But I have just read an article on this subject in a very excellent and widely-circulating work, *Chambers's Miscellany*, with so much satisfaction, that I feel I cannot do better than request your admission of the few following extracts into the *WITNESS*; thus giving them, what they might not otherwise possibly obtain, the largest circulation amongst the religious classes, and especially those of our own denomination:

"Tobacco is an acrid weed, possessing, when

dried and prepared, a power of stimulating and intoxicating; and of poisoning when taken in excess. It is used in a variety of forms. Put into a pipe, to which fire is applied, its fumes are drawn through the mouth, when they act on the nerves, insensibly lulling and stupifying the smoker. In general, smoking is resorted to for the purpose of producing a soothing effect on the feelings and appetite; a hard labouring man, for example, taking a smoke by way of lunch: but it should always be borne in mind that any imaginary benefit from this temporary stimulus is at the cost of a corresponding if not greater depression afterwards. The effect of the smoke may be to stay the appetite, but it is only a deceit; the value of the tobacco, applied to the stomach in the shape of food, would be much more beneficial. In short, unless in the mere mode of application, the fumes of tobacco are an intoxicant like opium or alcohol—they are a *dram in the form of smoke*. Cigars operate in the same manner; the only distinction being, that they are burnt without the intervention of a pipe. Tobacco is also chewed; a method of use still more revolting than that of consumption by the pipe, and more surely stimulating in effect.

"Intoxication, to a lesser or greater extent, is a certain consequence of using tobacco in any of its forms; hence, *between the habitual smoker and the habitual dram-drinker there can scarcely be said to be a shade of difference*. It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner in smoking usually experiences its poisonous effects: he is overcome by nausea and a peculiar giddiness, and not unfrequently vomits. Fortunately he is unable to continue the dose, otherwise the consequences might be stupor, convulsions, and death. Practice in this, as in every other species of intemperance, leads to a vitiation of appetite and a hardened state of feeling; but the intoxication nevertheless does its work on the constitution. The secretion and waste of saliva is considerable; thirst is produced; and thus the *pipe and pot* are generally associated.

"The advocates of smoking represent that it is favourable to study, that it excites the reflective faculties, is the friend of the meditative; and that for these virtues it has been eulogized by poets and divines. We reply, that the brain in a state of health requires no such auxiliary, and that the application is at the best a deceptive friend, for it promotes dreamy and visionary notions, and finally robs its votary of the power of either thinking or acting in a manly manner. And as a habitual indulgence, its lulling and stupifying effects keep the Germans in a state of contented submission to despotism, and wrapped, as it has been said, in 'a transcendental cloud.' We feel assured that no great or ennobling thoughts ever issued from the fumes of this intoxicating plant.

"Not the least of the social evils in the use of tobacco is the enormous sum expended on it. Upwards of £5,000,000 are annually laid out upon this article, in its various forms, by the inhabitants of the United Kingdom. As a very large proportion of this sum is a customs duty, the quantity of tobacco is less than the money would seem to indicate, and falls far short of what is used in the United States of America,

where the consumption has latterly been upwards of one hundred millions of pounds weight annually, or at the rate of about seven pounds for each inhabitant. The cost of this indulgence is calculated at 20,000,000 of dollars. The editor of the *New York Commercial Advertiser*, on a late occasion, computed that the inhabitants of that city smoked tobacco to the value of 3,650,000 dollars annually, being at the rate of about 5*d.* daily for each individual. 'Thus,' says he, after making certain calculations, 'a little attention to the subject discloses the painful fact, that the inhabitants of New York pay more for tobacco than they do for

bread.' We are glad to observe that cigar-smoking is greatly on the decline among gentlemen in our own country; the practice appears now to be chiefly confined to shop-lads: a vulgar vice vulgarly imitated."

To which I would add, I have lately observed with satisfaction the fact, as stated in the public journals, that an Anti-tobacco Temperance Society has been instituted even in Spain. Why not imitate the example, and that upon an extensive scale, in the British Empire?

Yours respectfully,

ALFRED BISHOP.

Beaumont, Oct. 4th, 1845.

Church and State.

RELIGIOUS MOTIVES FOR PROMOTING THE CAUSE OF NONCONFORMITY.

For the Christian Witness.

THAT a man may be a real Christian, whether he be a Congregationalist, a Presbyterian, or an Episcopalian, a State-Churchman, or an Anti-State-Churchman, none but a bigot will deny; but that these questions, and especially the questions at issue between Nonconformists and those who cleave to the National Religious Establishment, are so trivial that it is scarcely worth while for any one to trouble himself about them, we consider to be a very pernicious error, as I shall now endeavour very briefly to show. The motto of my paper might be the following sentence of Doddridge, which Mr. Josiah Conder, a quarter of a century ago, prefixed to his elaborate and too much overlooked book on Nonconformity:—"We are to be concerned for this interest, not merely as the cause of a distinct party, but of truth, honour, and liberty; and I will add, in a great measure, the cause of serious piety too." I wish to refute the opinion that, "if so be we are Christians, it does not signify with what religious body we are connected; and that if we hear the gospel, it matters not what place of worship we attend."

The first thing I mention is, the connection that subsists between the principles of Nonconformists and the prevalence of religious liberty.

In proportion as "the word of the Lord" has "free course," will it run and be "glorified." Why has it not free course? Why is it that in Denmark and Russia, and even in Germany, France, and Switzerland, legal restrictions of most formidable character are placed in the way of the preaching of the gospel? Why is it that in Madagascar death is the penalty of such preaching? Why was it that even in England in the days not of Popish Mary only, but of Protestant Elizabeth, and of the Stuarts, confiscation of property, imprisonment, and in some cases death, was the lot of the Christian preacher? Why is it even now, that while, very properly, any number of people may assemble anywhere to hear any man deliver a lecture on politics, a religious assembly consisting of twenty persons are liable to a heavy fine unless, forsooth, the building has been duly registered and the registration-fee duly paid? To one cause

alone all this is owing; namely, the Establishment principle, that the magistrate has a right to interfere between man and God. We know well that some persons who plead for the Establishment principle disclaim all desire of persecution; but we contend, and the history of establishments supports our argument, that persecution is so interwoven with the entire fabric of a religious establishment as to be inseparable from it. Government cannot favour any religious sect on account of its religion, without, exactly in the same proportion, discountenancing other sects; and the slightest disfavour shown to either one man or a set of men on account of religion is essentially persecution. Never will the servant of Christ have full liberty to "go into all the world and preach the gospel to every creature," till the governments of all nations understand and practise our great Master's command, to "give to Caesar the things that are Caesar's, and to God the things that are God's." One reason, therefore, why I love Nonconformity is, because I long for the universal spread of the gospel.

We desire the abandonment of religious establishments, not only in order that in this respect things may be better than they are; but also to prevent their becoming worse; and in the last-mentioned particular we have the sympathy of many Protestant Episcopalians who, as yet, have not learned in ecclesiastical things to trace effects up to their causes. What is it, we ask, that renders the present progress, in some quarters, of semi-papery, or three quarters Popery, or full Popery, so alarming to many persons? What, but the fear that Popery, in England, may again, some day, hold the reins of government? And whence this fear, but the notion that some religion must be established by government? Only imagine the Church to be distinct from the State, and every religious denomination left to its own resources, all being protected from violence, and none suffered either to persecute or to be persecuted; and all apprehension of the return of the days of "bloody Mary" vanishes. Even supposing Roman Catholics to be inclined to persecute,—which is by no means universally true,—Popery, unconnected with the State, would be a wild beast without either teeth or claws; it might look grim and growl, but it could neither bite nor tear.

The next consideration which I offer in favour

of Nonconformity is, its connection with the fitness of religious teachers for their work.

That there are good ministers of Christ in the Establishment, and bad ones out of it, is nothing to the purpose. We have to do with the obvious tendencies of systems, and, above all, with matter of fact. We must distinguish between essential and desirable qualifications. General knowledge, eloquence, and eminent piety are desirable; but knowledge of the gospel, ability to teach it, and the manifestation of real piety are essential. We deny not that with regard to a considerable number of our ministers, there is much room for improvement; but if we compare them, collectively, with the ministers of the Establishment collectively, it is impossible not to see that with respect to essential qualifications, the superiority of our ministers is amazingly great. Of eight thousand Nonconforming ministers, there are not one thousand who are either in doctrine, or in utterance, or in character utterly unfit for their work. Of twelve thousand ministers of the Establishment, there are not three thousand who in point of doctrine only, to say nothing of utterance and character, are fit; so that, taking a far less favourable view of the former, and a far more favourable view of the latter than truth and justice require, seven out of eight Nonconformist ministers are fit for their work,—while among Conformist ministers not more than one in four is fit.

But more than this; we assert that there has never been a time when a majority of ministers in the Establishment were—

“Such as Paul,
Were he on earth, would have, approve, and own.”

This is just what might be looked for. We should as soon expect to gather grapes of thorns and figs of thistles, as to find the greater number of the ministers of a worldly establishment pious and enlightened men.

Ponder well these facts, ye very candid people who weep for the “abuses” of the system, but continue to cling to it in the hope that better days will come. Slender hope, surely, for the future, can you derive either from the present or the past. As to the present, so far as regards your ministers, things are getting worse and worse. Oxford is fast becoming a Roman Catholic college. But look at the past; and if three hundred years have not been long enough to enable you to ascertain the competency of your establishment to supply the nation with good ministers, say what period of time you would consider sufficient for the experiment.

But who can calculate the amount of mischief which the Establishment Church has been doing all this while, by sending forth at least three bad ministers for every good one? Let us look at some of the sad results.

1. Myriads of ignorant people have been led astray. The blind have led the blind, and both have fallen into the ditch.

In France, during the time of the revolution, the Government, being poor, adopted the desperate expedient of issuing pieces of paper money, called “assignats.” But for the stamp of Government upon them, nobody would have thought it worth while to pick them up in the street; but the circulation being compulsory, this fictitious money passed for a while. The fact, however, became more and more apparent, that the Government was deficient either in the

will or in the power to make good the “promise to pay;” and the holders ultimately sustained great loss.

Worthless ministers, sanctioned by the State, are, in religion, what those assignats were in commerce. They have a fictitious value, which imposes on the ignorant, and leads them to destruction. The man may know nothing of the way to heaven; but, —, he is “the authorized minister of the parish,” as much sanctioned in his department of labour as “the justice” is in his department. Somehow, therefore, though nobody knows how, he must be the right man. “Blind” though he be, he is the duly appointed guide. People therefore venture to follow him, and perish! Government has the prerogative of affixing its stamp to money, but it has no right to put a stamp on a Christian minister. It can neither make a man a good minister, nor tell us which ministers are good and which are not.

But ministers of the Established Church bear a double stamp,—the stamp of Government, and the stamp of Episcopacy. To the latter great value is now, in some quarters, attached. The man has been episcopally ordained, and therefore must surely be a good minister! The grand test of a man’s fitness for the work is, then, his ordination! Now, just observe the contrariety there is between this opinion and the words of our Lord Jesus Christ. The question is, How can a minister of religion be known to be either a good or a bad minister? To this question two very different answers are given. Ye shall know them, say some, by their ordination. “Ye shall know,” saith Christ, Matt. vii. 16, “by their fruits.” Keep to your Church, say some, whatever be either the doctrine or the life of the minister; for he has been episcopally ordained. “Beware of false prophets,” saith Christ, Matt. vii. 15, whatever be their pretensions. That is, keep away from them, and have nothing to do with them. “Whether it be right in the sight of God,” and whether it be safe for your souls, to hearken unto men more than unto God, judge ye. But many do thus hearken to men more than unto God, and we fear, “perish everlastingly.”

Nothing does so much good as good preaching, nothing so much harm as bad preaching; consequently, the consideration of the influence of the Established Church in perpetuating bad preaching, and imparting to it, in the eyes of thousands of ignorant people, a fictitious and delusive value, is one of the things which attach us to Nonconformity. We love Nonconformity, because we love the preaching of the gospel.

2. The bad lives of many ministers of the Establishment have made hundreds of infidels.

The bad lives of some Dissenting ministers have made infidels; but for one such minister among Dissenters there are a hundred in the Establishment, and unspeakably injurious to the cause of religion has been the result. I refer not chiefly to those deplorable cases which occasionally disgrace the columns of newspapers, but to those far more numerous, and, though less glaring, far more hurtful cases which never become objects either of public notoriety or of ecclesiastical discipline. I own that the number of ministers in the Establishment who are more frequently found in the tavern than in their own houses is much less than it used to be; but still the number is great of such as manifest by their whole temper and conduct that they

care for the fleece and not for the flock. Farmers and others, but especially gentlemen at whose well-spread tables such ministers frequently dine, feel assured,—and such ministers themselves, after the bottle has circulated pretty freely, will now and then admit,—that the chief end for which they went to college and got ordination was, that they might qualify themselves for a “good living.” Such is the idea of the Christian ministry which extensively prevails in England, and which the irreligious character of many ministers who are not grossly immoral powerfully tends to perpetuate. Thus the people are led to identify religion with priestcraft; and thus many are induced inwardly to abandon all regard to religion, although they may find it convenient to go to church occasionally.

I am attached to Nonconformity because it is the opposite to the system which tolerates ministers of bad lives, and thus produces infidelity.

3. The bad ministers, whom the Establishment tolerates and sanctions, stand in the way of good ones. Were a parish where such a minister is located absolutely destitute, the deficiency would be so obvious and so generally felt that no long period could elapse before the chasm would be adequately filled; whereas, as the case is, although the parish is worse than destitute, the incumbent doing more harm than good, yet, as an “authorised” minister is there, Episcopalians, how zealous soever they may be, never dream of introducing another minister into the parish; and if Congregationalists or Methodists attempt it, their efforts are, for the same reason, either unsuccessful, or successful to a very limited extent; inasmuch as they are considered to be infringing on a patent, or interfering with a legitimate monopoly.

I disapprove of the Established system, therefore, because it prevents many a destitute locality from being furnished with a good and useful minister.

4. The patronage of Government to a favoured sect is a serious hindrance to the spread of the

gospel, on account of the prejudice against other denominations which it creates.

Most persons like to swim with the stream. The religion of the Government is pretty sure to be the fashionable religion. It would be wonderful if the great and the rich did not generally embrace it. They naturally wish to avoid the obloquy which singularity occasions. People in lower life are actuated by more serious considerations. In villages and small towns, and in some cities, tradesmen incur the risk of losing custom, working-people run the risk of losing employment, and poor people run the risk of losing their share of charities by deserting “their Church.” Happily, there are not a few noble instances of persons who would prefer suffering the loss of all things to the neglect of what they feel assured that their duty and their happiness alike demand; but who can number the individuals who, by these formidable considerations, are kept from hearing the truth? “Faith cometh by hearing, and hearing by the word of God.” Of the multitudes who are thus prevented from hearing the gospel, there can be no reasonable doubt that there are thousands who but for the Establishment would hear, believe, and be saved; and of these some would become active and useful in the promotion of religion, either by their pecuniary gifts to missionary funds, or by their “teaching every man his neighbour, and every man his brother” or by their becoming “good ministers of Jesus Christ.” Home Missionary Societies and their agents are furnished with an overwhelming mass of evidence in support of these statements. It is not too much to affirm that but for the baneful influence of the Establishment, home missionary operations and success, in the course of a few years, would be doubled, trebled, quadrupled and decupled. I love Nonconformity, therefore, because I want Britain to be evangelized.

With the Editor's permission, I shall endeavour in another paper to point out what I conceive our duty is with regard to the cause of Nonconformity.

J. B. S.

Benefit Societies.

ORIGIN, PRINCIPLES, AND ADVANTAGES OF BENEFIT SOCIETIES.

An Essay read by the Rev. James Sherman, at the Adjourned Meeting of the Assembly of the Congregational Union of England and Wales, held at Manchester, October, 1845.

THE vast advantages to our churches and congregations which would result from well-organized Benefit Societies, augments the responsibility of any one intrusted to present a document to the assembled pastors and officers of this Assembly, explanatory of their principles and results. Yet, though the duty is undertaken with great deference, the hope of relieving permanently, on a safe and advantageous basis, the poorer members of our churches and congregations, and not the poorer only, but of inducing the respectable and rich members, who may hereafter become poor, to make provision

against the day of adversity, is an object so noble, and so worthy of our best efforts, that the writer undertakes it with confidence in the sympathy of his brethren, many of whom have been so long anxiously expecting some plan on which they might safely act.

In this paper it is intended to give a brief view of the origin, legislative sanction, false and true principles, and advantages of Friendly Societies.

The origin of Friendly Societies is very ancient. Authenticated copies, in the original Saxon, of the rules of some Associations which had for their object to provide for the necessities of the few by the contributions of the many, are still preserved, bearing date long prior to the Norman Conquest. One of these was formed at Cambridge, another at Exeter, another at Coventry, another at Abingdon, and another at York. Noblemen and gentlemen

were among the members, and encouraged their establishment. The Earl and Countess of Northumberland, and their eldest son, were members of St. Christopher's, at York, and paid annually each 6s. 8d. Sir Henry Ellis remarks, "that the guilds or social corporations of the Anglo-Saxons seem, on the whole, to have been Friendly Associations, made for mutual aid and contribution, to meet the pecuniary exigencies which were perpetually arising from burials, legal exactions, penal mulcts, and other payments or compensations;" so that it appears from these fraternities, simple as they originally have been, the various companies and city corporations in this kingdom are derived.

On the anniversary of these brotherhoods, the members seem to have been no less addicted to feasting and conviviality than city corporations now, or modern Odd Fellows. Blomefield says, that "the fraternity of the Holy Cross, at Abingdon, held their feast yearly, on the 3rd of May, and then they used to have twelve priests to sing a dirge, for which they had given them 4d. a piece; also twelve minstrels, who had 2s. 3d., beside their diet and provision for their horses. At one of these feasts they had six calves, valued at 2s. 2d. each—sixteen lambs, at 12d. each—eight hundred eggs, which cost 5d. the hundred—and many marrow bones, cream and flour, besides what their servants and others brought in—and pageants, plays, and May games, to captivate the senses of the zealous beholders, and to allure the people to greater liberality."

It is impossible to fix the date of the rise of modern Friendly Societies. One exists in London, which traces back its origin, through many changes, about two hundred years. The legislature first interested itself about their sanction and good management in the year 1773, when a Bill passed the Commons, but was thrown out by the Lords. A second Bill was introduced into the Commons in the year 1789, which passed the House; but, like its predecessor, was rejected by the Lords. In 1793 the first Act relating to Friendly Societies passed both Houses; from which date, to the year 1832, several Acts, each an improvement on the former, have received legislative sanction.

A Report, drawn up by a committee of the House of Commons in the year 1825, states, that in the year "1802 no fewer than 9,672 Friendly Societies had been returned to Parliament, and in 1815 the number of Friendly Societies were enumerated at 925,429." This number, Mr. Ansell thinks, is an error; but, doubtless, the number was very great, and since that time has probably greatly increased. How important to the community that such societies should be based on sound principles! How great the misery, distributed through the most economical part of the population, when such societies become insolvent!

Benefit Societies vary much in their constitution, their rules, and the advantages they promise. Some, like the Birmingham Societies, are founded nearly on the principle of the ancient free gifts, which were formed amongst friends and neighbours, and confined to limited localities. As sickness or health prevailed, the collection of the gift would continue or cease. The members might for months have nothing to pay, and for months the contributions might be also insupportable; and yet such societies might

proceed for years in this way. But when the young members advanced in years, and became the subjects of increasing infirmities, increased contributions were required; a crisis generally took place, and the younger members dissolved the society, leaving the aged members, who had contributed most to the benefit of others, to seek a new mode of relief for themselves.

In the Birmingham Societies, the members pay an equal sum every month, and apply the fund so collected to the relief of any sick members. Whatever surplus remains at the end of every year, is divided among all the members, and the society starts afresh—so that the period of its existence is literally only one year. It never possesses any contingent fund; and as soon as increased claims arise, young members leave it, to form new societies, which, after a while, in like manner dissolve. Mr Ansell states, that about 2,000 of these societies have broken up within a few years.

The failure of societies formed on the above principle suggested the expedient of relying on continuous contributions and an aggregate fund. But, unaided by experience, the same ends were sought to be accomplished by very different contributions—mere experiments—without any reference to the ability of a society so founded to meet its claims when due. For instance, it will strike every one as just that the contributions should vary with the ages of the persons admitted. To make a person of the age of twenty pay the same as one at thirty-five is a penalty upon the prudence of the young man and a bounty upon the improvidence of the more aged. Yet in the great societies of Druidical Lodges in the north, and the Manchester Unity of Odd Fellows, this erroneous principle is universally maintained.

As an illustration of this remark, Mr. Ansell, in the tables furnished to us, states that a person aged twenty should pay monthly up to seventy

	s.	d.
1. To insure 10s. a-week in sickness	1	7½
2. To insure an Annuity of 6s. per week from seventy to the end of life	0	9½
3. To insure £10 at death	0	6½
Total per month	2	11½

while a person aged thirty-five, for the same benefits, should pay per month

	s.	d.
No. 1	2	1½
2	1	6½
3	0	8½

Total per month 4 4½

being 1s. 5½d. per month more than the person aged twenty, equal to 49 per cent.

Further to illustrate the position, let us glance at the contributions required and the benefits promised in the two largest and most influential of the Friendly Societies of the north—the Ancient Order of Druids, and the Manchester Unity of Odd Fellows.

The majority of the Druidic Lodges in the north allow per week

	£	s.	d.
During sickness, without any limitation as to age or duration	0	10	0
On the Death of a Member	8	0	0

	£	s.	d.
On the Death of a Member's Wife . . .	8	0	0
„ Second Wife . . .	4	0	0
„ Widow, if she pay 2s. annually to the Lodge . . .	2	0	0
Allowance to a member disabled by accident to follow his employment, (only three in four years) . . .	10	0	0
An allowance to every member passing through a district on travel in search of work.			
Occasional grants to distressed members.			
Occasional remittance of the contributions of those who are incapable of paying them.			
The expenses of chairs and regalia, varying from £200 to £10, at the outset.			
Expenses of the management of the order, the district, and the funeral fund.			

Now to provide all these benefits, and to defray all these heavy expenses, they require an entrance-fee of £1 1s. from eighteen to thirty-five, and an increase of 8s. 8d. for every year up to forty; a premium to the funeral fund of 4s. at thirty-five, advancing 2s. a-year up to forty; and 4s. 4d. a-quarter as a regular contributor.

Generally the Manchester Unity allow

	£	s.	d.
During sickness, per week, without limitation . . .	0	10	0
On the Death of a Member . . .	10	0	0
„ Member's Wife . . .	7	0	0
„ Second or even Third Wife . . .	7	0	0
Allowance to disabled members.			
„ members travelling.			
Occasional grants to distressed members.			
„ remittances of the contributions.			
Expenses of regalia.			
„ management, &c.			

For these benefits and expenses they require

	£	s.	d.
Admission premium from 18 to 35 . . .	1	1	0
„ „ 35 „ 36 . . .	1	13	0
„ „ 36 „ 37 . . .	2	8	0
„ „ 37 „ 38 . . .	3	4	0
„ „ 38 „ 39 . . .	4	2	0
„ „ 39 „ 40 . . .	5	5	0

Now observe that, although according to the tables of Mr. Ansell, 1s. 7½d. a-month, or 6s. 5d. per quarter, is required to insure one benefit, namely, 10s. a-week, with medical attendance and medicine, up to seventy years of age, yet with 4s. 4d. per quarter, the Druidic Lodges and Manchester Unity of Odd Fellows attempt to give not only the same allowance in sickness, but extend it to the whole of life, give £10 at member's death, £7 at wife's, with all the other benefits, allowances, and expenditure we have detailed, with this remarkable feature—that the same amount of contribution is charged for all ages, from eighteen to forty, and the same admission-fee from eighteen to thirty-five.

In a statistical table, by an able writer, of sick and funeral payments, and of the general expenditure of one lodge from 1832 to 1840 inclusive, he proves the startling fact that for the whole nine years the general expenditure (that is, the expenses of management, or all money not exclusively paid to the sick or into the funeral fund) was 60 per cent. more than the amount paid for funerals, and for the last seven years about 18½ per cent.

In another, during five and a-half years, the general expenditure was 307 per cent. more than the funerals, and 37½ per cent. more than the sick payments.

And what is there to meet all this outlay? Only the £1 1s. of admission up to thirty-five, the increase up to forty, the contribution at admission of a few shillings to the funeral fund, and 2s. 6d. annually to the surgeon. In consequence of these insufficient premiums, I state upon authority, in some of the oldest lodges in Odd Fellowship, contributions of 6d. 8d. and 1s. a-week have been found necessary to meet the demands upon them. Every one will see that upon such principles no societies can long endure.

Beside these erroneous principles, many important facts connected with such societies render it difficult, and often injurious, for Christian men to belong to them. They hold their meetings almost universally in public-houses. It is to the advantage of the landlord to encourage drinking, and in many societies every member is compelled to spend so much for the good of the house. Association at such places with men whose language and habits are most offensive, must injure the piety and morals of the members of our congregations; while it is to be feared that the habit of drinking to excess has in many instances begun at these monthly or annual revelries. Nor is it seemly that those who are making provision for sickness, old age, and death, should convert the anniversary into a carnival; or the committee-room, where clear heads, kind hearts, and just hands, should be found, into a Bacchanalian feast.

If a Benefit Society is formed, its perpetuity must be the wish of its members. To secure that, we humbly conceive the following principles must be attended to:—

1. Tables of allowances at various rates, arranged from data furnished by the most approved Benefit Societies, should be drawn up by a skillful actuary, to insure equitable payments at different ages. For if the rates are lower than the average of sickness will permit, ruin must inevitably follow. The larger the number of members, the more certain and speedy is the bankruptcy of the society when the claimants increase. Hence the vast number of societies which, while the claims were few, appeared most prosperous, but at the expiration of twenty years have dissolved, and disappointed the hopes of the industrious and confiding, and every year is adding to their number. It is better to return a surplus than to provide for a deficiency at the only time the members require the society's aid. An impression has gone abroad that if any set of rules were certified by the revising barrister, Tidd Pratt, Esq., it was safe; and the impression has been employed by designing men to rob the poor. He does not certify to tables, but to rules. If the rules have the phrases which the Act requires, however impossible to give the benefits they promise, he would certify them. If a society promised to give 1000*l.* at the death of the insurer, for 1*l.* a year, he would put his imprimatur to it, though he knew it would be ruinous. Hence the necessity of well regulated tables.

2. The principle upon which the society is founded must be constantly remembered; it is not a benevolent or charitable institution, the funds of which are at the discretion of the members, to be administered to necessitous petitioners; but a mutual insurance society, in which

the members prudentially determine to *help themselves*. It may be feared that in a society consisting chiefly of pious persons, sympathy for a suffering member might induce its officers occasionally to relax rules upon the carrying out of which the stability of the society depends. It cannot, therefore, be too strongly impressed upon the memory that funds for eleemosynary aid must be obtained from other sources: these funds must be religiously and sacredly applied to the purposes *only* for which they are subscribed. The ruling principle of government must *not* be compassion to a few, but justice to all.

3. A wise selection of a committee of management is essential. It might consist of three trustees, the treasurer, and eight of the members, who should annually be elected by ballot. By such representatives the members would have a control over the business of the society, would see to the application of its funds, and preserve it from those lamentable failures which have arisen from the business being left in the hands of one favoured individual, who, in moments of difficulty, has been tempted to apply the property to his own use which has been intrusted to him for the benefit of others. Annual meetings of the members would be quite sufficient for them to become acquainted with the state and management of the society, and is as frequent as the most prosperous Insurance Societies meet, however extensive their transactions.

4. A well qualified person should be obtained as secretary. On this officer the chief business of the society will devolve. It is, therefore, the worst economy to choose an incompetent person because his services can be obtained for a trifle less than those of one who thoroughly understands accounts, and would apply himself to the business of the society. A gentleman might be found whose employments would allow sufficient leisure to devote to the interests of a benefit society, and whose habits of business would eminently qualify him to fulfil the duties of secretary. A small salary paid to such an individual would save the society an expenditure of a much larger amount of loss, which is sure to arise when its business is imperfectly and negligently conducted.

5. The strictest economy must be practised in everything relating to the management of the society.

A wasteful expenditure for public-house revelries, dinners, processions, and regalia cannot occur in societies associated chiefly with the churches of Christ, but it must equally be avoided in extravagant salaries, unnecessary printing, and frequent and useless meetings; as every penny taken from the funds for these purposes must be made up by supplementary contributions from the members. Hence, the necessity of a separate account to be kept exclusively for the expenses of management, that every member may see the proportion they bear to the receipts and payments of the society, and thus be able to call attention to items which otherwise might escape detection.

6. The premiums should immediately be put out to interest.

The calculations suppose the contributions to produce interest from the very day in which they are received, and therefore every day they are retained beyond the payment is so much loss to the general fund, and, of course, to the members. If a society have many members,

and the premiums remain in hand a week after payment, the loss in the course of one year would be considerable; but if the same neglect continue through several years, the loss, calculated at compound interest, would be very serious. It would be impossible in all cases to fund the money immediately on its receipt, as the treasurer must keep a sufficient sum in hand to meet current expenses, but care should be taken that he hold it not a day longer than is actually necessary. An account should be opened with the nearest savings bank, and when the amount there accumulates to £50 it should be drawn out and paid to the Society's account with the Commissioners of the National Debt.

7. Constant watchfulness should be maintained in the admission of members, and against fraud.

If unhealthy lives are admitted, in all probability such members will soon become dependent on the sickness funds, and so will diminish the power of the society fully to carry out its intentions. The recommendation of two members, and the piety or moral character of the candidate, would be a guarantee against imposition; but as sympathy for a sufferer in some cases, and self-interest in others, might induce members to recommend a candidate of whose fitness some doubt might exist, but who were willing to give him the benefit of that doubt, it will be necessary that a certificate from the surgeon of the society be presented before admission.

Medical attendance and medicine given in the time of sickness would operate favourably for the interests of the society. It would be to the advantage of the surgeon to cure his patients as quickly as possible, and to send them no more medicine than was actually necessary, while his constant attendance would prevent the imposition sometimes practised by a patient, in continuing longer on the funds than the rules permit. Every director or member of the committee must consider himself the guardian of the society's interest, and every insurer, whether he hold office or not, should be prompted to regard the just administration of the funds as his own interest, and therefore to keep a watchful eye over every one disposed to trespass on its laws.

8. A correct system of accounts, as simple and plain as possible, is indispensable to the prevention of fraud, and the knowledge of the exact state of the society's affairs.

9. No society should be represented as intended *exclusively* for the poor, but for all the members of our Christian churches and congregations. It should have no pauperized character. Its safety, management, and advantages will be improved by an union of all grades among us. Many persons not in necessitous circumstances feel at certain periods in their history the benefit of such prudential preparations for a time of need. There is no reason why the middling classes should not avail themselves of the advantages which, well-arranged and well-conducted Provident Societies offer, but the strongest reasons exist why every man should provide against contingencies which may equally befall rich or poor. How many members of our churches are now in poverty who were once affluent! In their prosperity a monthly premium for insuring 20s. a-week during sickness, or an annuity of £20 to commence at sixty-five, or an endowment of £50

for any of their children when arriving at the ages of fourteen or twenty-one, would have been reckoned among their household expenses, and never missed: would not the receipt of either of these benefits *now* for them or their children have mitigated the privations to which they have been reduced? And why should not ministers secure the same advantages for themselves? In sickness they have not only necessarily increased expense, but to provide for their pulpits during their inability to officiate, the cost of which, and the doctor's bill, greatly aggravate their sorrows. In this society, by a small monthly sacrifice, they can provide for the assistance they require at such a season; and what congregation would not find it a real pleasure (if the circumstances of the minister require it) to provide for his necessities at so afflicting a season by the easy mode which a Benefit Society proposes?

Upon these principles, and with determination to carry out these precautions, a society has been formed in London, to be denominated the Christian Mutual Provident Society. In laying the Rules and Tables of that Society before this venerated assembly, it is not intended to imply they are perfect; but to ask the pastors to study them, to improve them, to interest their deacons and principal lay-members in their adoption, or in the adoption of something better.

We now proceed to a more detailed account of the objects and principles of this Society.

Objects.

It embraces five plans of insurance, which seem to include the ordinary requirements of most persons.

1. To insure a certain sum weekly up to sixty, sixty-five, seventy, or the whole of life in sickness, with medicines and medical attendance.

2. To insure a certain annuity, to commence at sixty, sixty-five, or seventy, from £5 to £52 per annum.

3. To insure an endowment for children, at fourteen or twenty-one years of age,—the whole sums subscribed to be returned if the child die before arriving at that age.

4. To insure an immediate annuity by the payment of a certain sum of money into the office.

Example.—A. saved £250, is sixty-five years of age,—wishes to make the most of it for his life,—gives the whole money to the society, for which he receives £28 0s. 7½d. for life per annum.

5. To insure a certain sum, to be paid at death, from £5 to £100.

These insurances to be effected by monthly, quarterly, or annual payments, or by one sum to be paid at the time.

Tables.

The tables, for the above insurances, have been computed by Charles Ansell, Esq., the actuary of the Atlas Insurance Office—except one, which is the product of Griffith Davies, the actuary of the Guardian Life Office. They have been commuted at the rate of 3 per cent. interest, which is the amount now to be obtained from the Commissioners of the National Debt. The rate of premium secures not a cheap but a safe society.

These Tables have been investigated by John Brydie, Esq., the Secretary of the General Benefit Society of London, and William Rutt, Esq., the Secretary of the Hackney Friendly Society, and we are assured by all these competent men—men who have worked societies on similar principles, and with less advantageous circumstances,—that the utmost reliance may be placed on the computations.

Rules.

The Rules were originally drawn up by the writer from a comparison of the Rules of the best and most prosperous Societies. They have been submitted to the Committee appointed by this Union, who have altered, improved, and arranged them in their present form. Experience may show us their defects, but it is believed that for all practical purposes they will require but few alterations.

That Committee consisted of Revs. Dr. Campbell, J. Hunt, of Brixton. R. Ashton, of Putney, J. Sherman, of Surrey Chapel, Messrs. S. Morley, W. Rutt, J. Brydie, W. Jones, and E. Newth.

Direction.

It is provided that men of competent knowledge and known religious character shall be Directors. Its officers consist of President, Vice-Presidents, Treasurer, three Trustees, and twelve Directors; each of whom must be insured in at least two of the Society's benefits.

Members.

All persons who are members of Christian churches, or regular attendants on Divine worship. In the sickness fund, no provision is made for the admission of females or children below fifteen. Females may, however, be members of every other department but the sick allowance. In some plans it will be expedient to form tables expressly for them.

It will be seen that members of Christian churches are admitted without any reference to denomination.

Union of Churches and Congregations.

It is proposed that where one church is not large enough to form a society, several churches in a district should unite. The pastor would be the President of the little band connected with his own church; and from the pastors of the district they would choose one as President of the whole. A society should have 250 members, to be safe, and to work well.

Transfers.

It is intended that on equitable terms transfers should be permitted from one society to another (if such are formed), so that a member shall never lose the benefit of his assurance, when called to remove to another part of the kingdom.

Thus, dear brethren, have your appointed Committee striven to accomplish their task. With much prayer, with devout attention, with numerous sittings, and with as much forethought and skill as they could apply to the subject, have they attempted to serve you. If by their labours they shall be permitted to assist you in forming such societies as by the Divine blessing may benefit you and the members of your churches, they have their reward.

In conclusion, they beg to be permitted to remark, that to make a provision for the future contingencies of life is a moral duty, prompted alike by the religion of Christ and by common sense. Yes; and it is productive not only of temporal benefit, but of important moral results, which have been powerfully set forth in the CHRISTIAN WITNESS, especially the social and kindly feeling it engenders. Yet it is a fact, that the ministers and members of the church of Christ have been far behind the men of the world in availing themselves of these advantages. Whatever forms the spirit of independence, and teaches men to help themselves instead of depending on the casual bounty of others, must be as beneficial to the cause of God as to their families. As innocence is better than pardon, so independence is better than charity. And, till all our members feel this, we shall never stand before the world politically as we ought; nor will our religious and educational institutions extensively thrive.

The time seems come that we must in some measure regard the temporal as well as the spiritual interests of our people. The subject will be and is forced upon us. The clergy have obtained great power over the poorer classes, not merely by parish gifts at festivals, but by clubs of various kinds; some of which are most admirable, and great blessings in the parishes

where instituted. A liberality of feeling, and a desire to improve the social and moral condition of all the inhabitants of a parish, without distinction of religious sentiment, has characterized some few societies which the clergy have instituted. But too frequently, in rural districts, the clubs have been weapons of persecution. Attendance at church, or no benefits from the club, has been the implied, and, in many instances, the expressed law. Conscientious persons could not yield, and have been bitter sufferers through the tyranny exercised, and others have yielded for the sake of temporal benefits so temptingly presented. Let us teach our people to help themselves, that they may smile at poverty, threatened by a priest, as the infliction for disobedience to his unrighteous commands.

Convinced of the truth and importance of these statements, the committee beseech their brethren, by all the social benefits such societies bring—by all the temporal advantages they bestow—by the spirit of independence they create—by increased contributions to all our institutions which we may expect—by the preservation from sufferings incident to poverty they give—by the mitigation of sorrows in a dying hour, which they never fail to impart, and by the blessing which will return on their own heads—to aid such societies with their advice, their assistance, and their prayers.

BioGRAPHy.

ALBERT BARNES.

THE signal service rendered to the cause of religion in England by the invaluable Notes of Albert Barnes on the Sacred Scriptures, has much endeared his honoured name to multitudes of all classes of believers, and all sections of the church of Christ. It cannot, therefore, be uninteresting to those multitudes to know something of the origin, history, and labours of their benefactor—points on which, through the spontaneous kindness of our valued friend, Thomas Rees, of Llanelly, we are enabled to lay before the British public, in the celebrated Commentator's own language. Mr. Rees having generously offered us the letter of Mr. Barnes, we thankfully accepted the offer, which was followed by its immediate transmission, together with this note, which will explain the origin of the autobiographical communication.

Llanelly, December 2, 1845.

REV. SIR,—I hereby forward you the letter of the Rev. A. Barnes, which contains a short account of his life. I have prefixed its contents to my translation of the first volume of his Notes on the Gospels. It is at your service for insertion in the CHRISTIAN WITNESS, in the shape you may think proper. If I could write

English in a style worthy of your widely-circulated periodical, I would have shaped it into a biographical sketch, to save you the trouble of re-writing it.

The success of the Welsh translation of the Notes is surprising. More than 2,500 copies of the first volume have been sold in five counties of South Wales, and almost exclusively among the Independents. This is going beyond the CHRISTIAN WITNESS, considering the limited number of the population.

I am, Rev. Sir,

Yours truly,
THOMAS REES.

Philadelphia, June 6th, 1845.

REV. AND DEAR SIR,—Your kind letter and the accompanying specimen of the translation of my notes, were duly received. I beg your acceptance of a copy of my Notes on the New Testament, as far as published, which I committed, as you will perceive from the above receipt, to the care of Wiley and Putnam. I hope you will receive them safely. There is another volume stereotyped, but not yet published, embracing the Epistles, from 1 Thess. to Philemon. I have prepared about half of the exposition of 1 Peter, and shall endeavour to put all that remains of the Epistles, from James

to the Book of Revelation, into one volume. It will be a good while, however, before that is completed. I write slowly, and do not attempt to hurry matters. My habit is, to write on these Notes until nine o'clock each morning; and all that I have ever done on this head has been accomplished as a pleasant morning exercise before that hour in the day. The remainder of the day, from nine o'clock, I devote to my sermons and pastoral duties. The preparation of these Notes, in which you have so kindly interested yourself, has been among the most pleasant things in my life; bringing me each morning into close contact with a portion of the word of God, and I trust thus helping my own heart, while I have been endeavouring to aid others in the knowledge of the truth.

I need not say that I am exceedingly gratified and thankful for the interest which you have been pleased to take in my works, and for your labours in enabling me to address the minds of many Christians in Wales. I hope God will bless you for this labour of love, and that in your own heart in the present life, and in the glory of the life to come, you will find an abundant reward.

You expressed a desire in your letter to possess some biographical notice of me, to gratify those who might read these Notes. The incidents of my life have had little to interest any one, beyond what commonly occurs to those who labour as pastors of churches. I was born in Rome, in the state of New York, Dec. 1, 1798. I am, of course, now in my forty-seventh year. My father and mother were from Connecticut, and were of respectable though humble origin. My father, who is now living, was a tanner and currier by trade, and had also a small farm, which he cultivated. I lived with him until I was about seventeen years of age, and worked at the trade of a tanner until I was able to carry on the business tolerably well myself. At that time I was persuaded to go to an academy,—having had before only a common school education, though a good one,—and I designed then to study law. I continued at the academy about three years, with some intervals, in which I was engaged in teaching a common school, to obtain the means of completing my education, and then entered the senior class of Hamilton College, in the state of New York, where I graduated in 1820. During the time in which I was in college, a revival of religion occurred, and, I trust, I was enabled to give my heart to

God; and immediately on leaving college I united with the Presbyterian church in my native town. Before that, I had embraced infidel notions, and had been a pretty thorough sceptic, though my external conduct was not grossly immoral. I was entirely ignorant on the subject of religion, had never owned a Bible, and up to the time when my mind was seriously informed, I do not know that I had ever read twenty chapters in that book. I entered the Theological Seminary in Princeton, under the care of the Presbyterian church, in the autumn of 1820, and continued there nearly four years, and was then settled as pastor of the Presbyterian church in Morristown, N. J., where I remained five years and a half, and then (in 1830) removed to this city. I have been here, of course, fifteen years. The congregation of which I am pastor is the first Presbyterian congregation in this city, and has been commonly supposed to be the oldest congregation of our order in the United States. It is a large and wealthy congregation, highly intelligent, liberal in the support of the benevolent operations of the day, and abundantly kind to me. I have a family, consisting of a wife and three children. My two sons are in college, and are both members of the church, and I hope that one or both of them will study for the ministry.

I should not have gone into these personal details if you had not requested me, and I cannot suppose that they will have any particular interest for any one: though when one reads a book, it is pleasant to know something of the author. I believe there is nothing in my life that would be of any special use to a minister, unless it is the fact which I have been enabled to illustrate, that by regular habits, and a careful attention to health, and a steady application from day to day, and a regular devotion of a couple of hours or more in the morning of the day to some one pursuit, a man may write a great deal. What I have done has been by this steady application, and by perseverance, in what to me has been a very pleasant pursuit from year to year. I pray that God may bless you in all your labours, and make you eminently useful to your own people, and to the church at large. It will always gratify me to receive a letter from you, whenever it may be convenient for you to write.

I am very truly yours,

Rev. Thomas Rees,

ALBERT BARNES.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—

Five lines and under, 8s. 6d.; and Two Shillings a line beyond. Bills of two leaves stitched in, Five Pounds; four leaves and upwards, Five Pounds Ten Shillings.

. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 23rd cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, JANUARY 1, 1846.

CHRISTIAN'S PENNY MAGAZINE.

AT the time of our going to press, it is, of course, impossible to give our friends any definite information relative to the ultimate probable success of the PENNY MAGAZINE; so far, however, as the matter has gone, things wear a favourable appearance. The demand for the specimen copy has been much greater than was anticipated; on looking over the Publisher's Order Book, we perceive, with grateful pleasure, that the roll of names covers the whole country. We have also received a number of letters from friends whose copies have reached them, and who express satisfaction with the matter and form of the work. Several of them, however, state a wish, if it should be practicable, to have a coloured wrapper. This matter was, at the outset, duly considered by our Committee, but it is beset with great difficulty. With so great a quantity of paper and letter-press for so small a sum, unless the circulation be immense, the publication cannot proceed; but if the circulation should be such as is required, to clothe it with a wrapper would inevitably involve a serious loss. Suppose the circulation to be upwards of 200,000, a wrapper for the numbers of a year would cost somewhere about £500, while all that could possibly be obtained from the advertisements it would bear would scarcely exceed a fifth of that sum; there would, therefore, be an annual loss of about four hundred pounds! This is the reason, why not one of the largely-circulating cheap secular periodicals bears a wrapper. To do so would be the ruin of a majority of them; in some cases, it would swallow up half their profits, in others the whole, and in a few it would involve even a heavy additional loss. But really the want is a very subordinate affair; it is merely a thing of taste, or of custom. We hardly think that

the aspect of the PENNY MAGAZINE would be thereby improved. The views of our respected friends shall, nevertheless, be reported to our Committee, who, as after the experience of the first three months they will be in a better situation for dealing definitely with the question, may probably resume its consideration.

The great point which calls for present attention is, the adoption of the most efficient methods of promoting our circulation,—a matter, which, we rejoice to say, is very safe in the hands where we have placed it—*those of our devoted friends!* Every post brings fresh and ample proof, that among them all is life, zeal, and action. In one congregation, of an important city, “a shilling subscription has been set on foot to purchase five or six hundred copies for gratuitous distribution among the class for which the publication is specially intended, in the hope that the receivers may become regular subscribers.” This is the way to proceed! Another gentleman has taken measures to supply a copy to every family in the parish to which he belongs. Country grocers, &c., are ordering them in quantities to lie on their counters, to be given in part change to such as choose to have them! Individuals are purchasing them *per hundred* to be given away among their poor neighbours, in the hope of their ultimately becoming subscribers! Nor are our beloved brethren wanting in their duty. For example, one of them writes, “I am exceedingly gratified with it myself, and my friends here are the same; yesterday, I publicly from the pulpit most earnestly recommended it *twice*; and I have no doubt whatever that I shall secure for it a *very large sale* in this place and the neighbourhood.” Another writes, “I shall show it to my Sunday-school teachers to-morrow. Allow me to say, that its form and fulness, for the price, is a typographical wonder, and will, I

hope, be a herald of other cheap and attractive movements in our periodical literature. Why not have a *Penny Newspaper*, on Christian principles, to promote specifically truth and godliness?" Passing from individuals to public bodies, it is our privilege to set forth the following resolution of the South Devon Congregational Union, viz.:—"That this meeting cordially and unanimously hails the announcement of the forthcoming CHRISTIAN PENNY MAGAZINE, under the superintendence of the Rev. Dr. Campbell, and pledges itself by every means in its power to promote its thorough circulation in the churches of this Association." Many of our readers will remember that this Union had assigned to it the first place also in movements which placed the CHRISTIAN WITNESS on the vantage ground which it now occupies. The prompt and generous support of these our brethren is duly appreciated. Another zealous friend thus writes; "I beg leave to suggest the plan of enlisting the services of a very numerous, devoted, and efficient class of persons—our Religious Tract distributors. If these could be supplied in their various districts with a January Number as a specimen, they might, if hearty in the work, induce a vast number to subscribe for it among the very class whom it is designed to benefit, especially if they would engage to supply them monthly with it, as there is great reluctance felt by very many of the poor to apply to a bookseller." We respectfully commend this excellent suggestion to all our friends whom it concerns to give effect to it. Last not least, our worthy friends, the booksellers, are, in many places, heartily with us. A clever member of that important body, in one of our principal towns, offers suggestions too important to be withheld. "The great art in disposing of such cheap publications consists in keeping them constantly before the public, thus *creating* a sale all the month round, until another number, having fresh interest, succeeds. Booksellers who have any desire to do good, and whose interest in what they sell is not entirely absorbed by the amount brought into their own pockets, will do well to meditate upon this suggestion. By a little attention to the manner of going about the thing, they may advance their own interests and do a great public good at the same time. The risk is in fact nothing, while the good effected is incalculable. The mind of that immense substratum of society, the lowest class, can only be reached and effectually operated upon by the means you propose. If other booksellers should require the PENNY MAGAZINE in the same proportion as myself, it seems very probable that your anticipations with re-

gard to circulation will be realized. I observe that the relative proportion of circulation, as between the WITNESS and the PENNY MAGAZINE, which you intimate the desirableness of attaining, is one to five; what I shall require will be as one to thirteen in favour of the latter. At the same time, I have not the slightest apprehension of any falling off in the circulation of the WITNESS, but rather, on the contrary, as the merits and importance of the work become more generally appreciated, a gradual, steady increase."

We have this month received in all upwards of two hundred letters, many of them most able, interesting, and full of heart; but among them all none has so deeply touched and gratified us as the following, from "a Servant in a Gentleman's Family." The writer says, "Being a subscriber to your valuable magazine, the CHRISTIAN WITNESS, and the only subscriber in the parish in which I live, I have sent the twelve Numbers for 1844 round the parish; but having seen on the cover that the Union is about to publish a Penny Magazine, I felt anxious that all should see it. I had it given out, therefore, at the chapel to which I belong; but having received orders for only a dozen, while there are in the parish seventy-four families, I was still desirous that all may see and judge for themselves, and accordingly I went a begging to my friends, in a town about twelve miles distant, who have very kindly assisted me to get *six* dozen of numbers of the New Magazine. I am a member of a church of twenty-one members, who are all poor labouring people. We subscribe £8 a-year towards the support of our minister, who deserves much more; he has two other churches but very little better. He does not get £30 a-year. May God bless you abundantly in all your undertakings!"—This we consider an example of true moral greatness. Worthy of this is that of one of our young ministers, Mr. Harsant, of Basingbourn, who says in a letter just received, "*I hope to get from three to four hundred of my people to take it.*" This perfects the climax. We look for no instance, all things considered, that will surpass these. Were such a spirit to pervade the land our monthly circulation would, without fail, ascend to a MILLION!

All things considered, there is not a little ground for indulging a hope that God will give this new vehicle of heavenly truth a large measure of favour in the sight of his people.

THE CONGREGATIONAL CALENDAR.

AMONG the good and cheap things of our day, one of the best and cheapest is the Congrega-

tional Calendar and Family Almanac. For Nonconformists it is assuredly the best shilling's worth anywhere to be found. In the variety and worth of its contents, this volume is fully equal to any of its predecessors. The account of our own denomination in Great Britain, Ireland, and the colonies is more complete than any that has yet appeared. The statistical intelligence respecting other bodies, and especially the article devoted to European Protestantism, are highly deserving of attention. Is it too much to express a hope that a copy of it will soon be found in all the more important families of every church in our body? To inspire the fullest confidence in the work, it is only necessary to say that its Editor is the Rev. John Blackburn, one of the Secretaries of the Union.

THE CONGREGATIONAL MAGAZINE.

It was with the deepest regret we heard our much-valued friend Mr. Blackburn, at the Union Meeting in Manchester, announce his intention, at the close of the year now expired, of surrendering the management of the Congregational Magazine, which we have always considered at the head of its class. Mr. Blackburn, in his official relation to that important organ, has, through a long series of years, rendered to the Congregational churches, and to the cause of scriptural Christianity, in Britain and her colonies, an amount of service which has never been adequately compensated, acknowledged, or even understood by the bulk of our people. We much regret that the knowledge, talents, tact, and experience of our friend in matters of periodical literature, should be lost to the public; but if anything can reconcile us to the circumstance, it is the turn the matter has taken respecting the future character of the *Congregational Magazine*. The arrangements are such as to render it impossible that the Journal shall suffer loss by the change. It is now in the hands of five of the most efficient men of our own or of any denomination for the work assigned them; men who deserve, and who will in this affair, as they already have in all else that appertains to them, command the universal confidence of the Nonconformists of the British empire. It will henceforth become, to all intents, a New Journal. Leaving the Millions to the PENNY MAGAZINE and the CHRISTIAN WITNESS, the editors mean to sail in high latitudes; their own account of the matter is the following:—"The editors of the *Congregational Magazine* and *Biblical Review* design that its pages shall be devoted chiefly to the theology

of the Bible, embracing the various branches of scientific and applied theology, properly so called; together with biblical criticism and interpretation, and ecclesiastical history. In subservience to the same design, they propose to treat of subjects belonging to civil history; philology; antiquities; the arts; natural, mental, and moral science; and to every branch of knowledge by which theological truth—'portus et sabbatum humanarum contemplationum omnium'—can be illustrated." Such is to be the work—the very work that was wanted. The supremacy of the United States in this class of publication is from this time at an end. With many thanks for all the benefit derived in past years from the admirable Biblical Repository, we shall henceforth provide for ourselves. The work is to be *enlarged, without any increase of price*. Now, then, now for FIVE THOUSAND A MONTH FOR THE FIRST YEAR, AND THEN A STEADY INCREASE!

BRITISH QUARTERLY AND ECLECTIC.

WHILE the PENNY MAGAZINE leads, this great work brings up the rear in the Independent Periodical Procession. How changed the position of our body, in relation to this great subject, in January, 1846, from that which it occupied in January, 1843! By three creations and one reconstruction, with the *Eclectic*, it now boasts such a Periodical Apparatus as belongs to no other religious community in England, in Europe, or in the world. No Christian community ever achieved so much in this direction in the same period. Surely here is ground for thanking God and taking courage. Our colleges were first adjusted; then the religious Periodical Press; the Pulpit will follow; and then the Church. The set time to favour our Zion is drawing on! When duly prepared for the blessing, it will descend in showers! Of the BRITISH QUARTERLY REVIEW the guiding principle is patriotism—not party. Its word of honest and hearty commendation is given to men who do the state service in literature, art, or science, whatever may be their political connection. It has abundantly shown itself to be the uncompromising advocate of commercial freedom, and of all measures tending to secure the welfare of our common country, by abating the just causes of alienation between the rich and poor—the governing and the governed. Its homage is done, not to might, but to right. It is the resolute foe of all falseness and injustice. Its theology is that of the Protestant Reformation, separated from the scholasticism of the times of our forefathers, and exhibited in the form and

spirit adapted to our own. It presents the old truth in its just relation to modern mind. It is also a part of its faith, that an evangelical Christianity, to be consistent with itself, must be free—untrammelled by secular influence and authority. Can it be doubted that Great Britain contains a large number of men prepared to appreciate such an organ of public opinion? The point is settled. The success of the *British Quarterly Review*, within the first year of its existence, we rejoice to be informed, has greatly exceeded the expectations of its originators, and is such as to place the permanence of the journal beyond doubt. Still its increased circulation is an object of the highest moment. Its strength will be proportioned to its resources. The extent of its usefulness must be limited by the number of its readers. The arguments we have often used with respect to our own Cutter and Schooner, apply with the utmost force both to the Frigate about to be launched and to this noble Ship of the Line. In our very smallest churches one copy, at least, of each of the two latter ought, as a matter of conscience, to be regularly taken; and in the larger churches, the one by the dozen and the other by the score. Ought not the churches, as such, to look at this matter? With knowledge advancing on every hand, as a rising tide, can the churches of Christ afford to remain ignorant? Is knowledge power? Then that the church of Christ may be strong, she must be intelligent; and in order to intelligence, there must be the devout, laborious use of all the necessary means; and among these, a foremost place must be assigned to our highest class of periodical literature. Of the *Eclectic*, our patriotic and powerful patriarch, nothing need be said. Its circulation, we are happy to learn, was greatly extended during the year which is closed; let the increase go on with augmentation throughout that which is begun. This its merits demand and the times require.

THE NEWSPAPER PRESS.

WE observe with great delight on all hands, at this moment, strong efforts making for the improvement of Monthly Magazine Literature. We wish as much could be said for that of the Liberal Newspaper Press; but even there something is being done. In addition to improvement among some of the existing organs, something hopeful is to be attempted in the way of creation. Our advertising sheets have already announced *The Universe*, a Newspaper of the first class, similar in size, form, paper, and type, to the *double Times*. It avows itself the enemy

of monopolies, and the uncompromising advocate of freedom in commerce and in conscience. It promises to promote every sound system of social reform, stating that in politics its motto will be—*principles*, not parties; *measures*, not men; and that some of the first writers of the age are engaged as contributors. This is a noble project, and if the performance come nearly up to the prospectus, it will be one of the most important productions of the day, and an invaluable accession to the means of promoting truth and justice, peace on earth, and goodwill among men.

LONDON AND PROVINCIAL BUILDING AND INVESTMENT SOCIETY.

AMONG our advertisements will be found one of the London and Provincial Building and Investment Society, to which we invite particular attention. It appears to us, after the most careful consideration we have been able to give it, one of the most important projects of the kind ever brought before the British public. It seems to us an instrument capable of being wielded with a power sufficient to destroy, within a quarter of a century, that monster grievance which has so long robbed the pastors, crushed the churches, and degraded the religion of the New Testament. We hope to give a somewhat extended view and illustration of the subject in our Number for February.

EXETER COLLEGE.

THE spirit of improvement among our academic institutions has at length visited Exeter, the Independent College of which, we are glad to perceive, is on the point of being removed, pursuant to the unanimous vote of the last annual meeting of its subscribers, to the immediate neighbourhood of Plymouth. The office of Theological Professor will continue in the able hands of Dr. Payne. The Rev. S. Newth, M.A., has been elected, on the highest recommendation, to the office of President, and Classical and Mathematical Tutor. The College will open at Plymouth after Christmas. To this measure we attach very considerable importance, like most other changes, it may not be without its attendant objections. These, of course, have been carefully considered, and, we deliberately think, wisely overruled. The step will, in the end, be its own vindication. In these days of railway motion mere territorial position has become a very secondary circumstance. This College is intended for the special benefit of the four western counties; but within a radius of ninety miles are a hundred and twenty Congre-

gational churches, and one million two hundred thousand souls—circumstances which attach no ordinary importance to this Institution. It is surely a matter to be deeply regretted that it has of late years been called to struggle so severely with pecuniary difficulties. Is not the time now arrived for an attempt to adjust that important consideration? May it not be fairly assumed that the example of Lancashire, Warwickshire, and other counties, will not be lost upon the excellent men of the west? They are well able; and on the subject being brought fully and fairly before them, they will also be found quite willing.

RELIGIOUS AFFAIRS IN BRIGHTON.

AMONG the most gratifying things that have come before our notice during the bygone month is the opening of a new Independent place of worship on the Grand Parade, Brighton, by the Rev. James Sherman and the Rev. Dr. Leifchild. Mr. Allin, late of Highbury College, by whom it is to be occupied, has for some time been preaching to crowded congregations in the Assembly Rooms at the Old Ship. To our young brother and his friends we consider that great credit is due for the efforts they have made in the cause of Christ, in connection with New Testament principles, in a place where these principles have hitherto gained so few laurels, and where they have lately sustained so serious a reverse in the transfer of the London-road Chapel to the Free Church of Scotland. The loss of the pulpit occupant we consider in the light of a substantial gain, as his talents lay very much in the way of obstructing rather than of advancing the gospel, in consequence of which the London-road Chapel, from the day of its opening to the hour of its transfer, has been all but useless to the Brighton public and the gospel of Christ. While, therefore, Independency has lost a chapel, the gospel in Brighton has, we doubt not, gained addition to its efficient ministry—a circumstance which somewhat compensates our disappointment. If anything can reconcile us to the loss of chapels, it is when the sacrifice is the means

—as it is in some cases the only means—of clearing the vineyard of feeble incumbents, heavy cumberers of the ground. This loss gives an additional value to the fact of the formation of a new church in Brighton—an event which cannot but be hailed with satisfaction by the other Congregational churches there and in Sussex.

This is the proper place in which to correct a mistake regarding some recent transfers of chapels to the Free Church, another case of which, we understand, has just occurred in the suburbs of the Metropolis. It is the practice, we see, in Scotland, to infer from such events the growth of Presbyterian principles in England; but we assure our northern friends this is a grave mistake. They themselves must know that, in such cases, all that is generally obtained is an empty building. How many churches can they point us to, comprising so many as even *twenty* members, that have gone over to them? How many ministers that they really consider a gain to them, or that can be considered a loss to us? Of the latter, for ourselves, we can solemnly affirm that we know not of one! We know not one man who has gone over, till among us he had reached his wit's end! The occasional transfer of chapels, then, whether to the Free Church or to the Church of England, proves nothing with respect to the progress of the principles of either of these bodies; it only proves the progress of the principles of Independency towards a proper consolidation; it only proves that, in a few cases, our chapels have not been placed on a right foundation, some of them being proprietary, and others not duly vested, or not in trust at all; that in some cases the former have fallen into the hands of weaklings, men who ran unsent, men whom nobody would hear, and who, therefore, vented their spleen by selling their chapels; and that, in other cases, the latter have been in the hands of knaves, persons who, under the guise of ministers, have first begged money to build chapels, and then put them into their pockets! Cases of either sort, however, are by no means common among us, and, we doubt not, but the race both of renegades and of robbers will soon become extinct.

Temperance.

THE third Report of the National Temperance Society lies before us, and its examination has excited a strong wish that it were in the hands of every patriot, every philanthropist, and every enlightened Christian man in England. It is a most melancholy document, which throws a

flood of light on the social economy of this great Capital. There is one feature in the Report by which we are exceedingly gratified:—viz., the adoption of the missionary principle, which alone can meet the exigencies of the degraded myriads of our citizens. We are glad

to find from an excellent article in the *Hull Pioneer*, that the same plan is adopted in that great town. Whatever may be done through the influence of public meetings, it is evident that thousands upon thousands of the most degraded victims of intemperance never come within their reach; that misery and demoralization exist in the dark courts and alleys of London, to an extent that few are aware of, and of a kind and degree too revolting to be described. To meet these fearful evils; to carry the sound of temperance and hope to the haunts of misery and vice; and, whilst continuing to watch over the progress of the cause in all parts of the country, to devote the Society's chief resources, where they seemed to be most required, in the great metropolis,—an organized system of domiciliary visitation has been set on foot, and has been already attended with the happiest results. The following is an abstract.

STREET LABOURS.

The number of drunkards spoken to in the streets, and accompanied home, is	1003
Gentlemen's servants addressed 81, Drivers 40, Cabmen 33	154
Groups found congregated in the street, and addressed	2674

VISITS.

Drunkards visited at home	547
Families visited	11,371
Revisits to persons and places	5283
Total visits made by the nine Missionaries	21,945
The number of drunkards who have signed the pledge is 577, the number of other persons 1376	1953
The number of Tracts distributed by the Missionaries, due care being taken to use discrimination	300,962

FACTS ASCERTAINED.

Out of the 11,371 families visited, 3505 are without Bibles.	
Assuming the average number of individuals present at each visit to amount to five, the total number visited will be	56,855
Of these, the number of persons above five years old who cannot read, is	10,087
And the number not attending any place of worship	5359

A Committee of ladies has been wisely appointed to co-operate with the Society in its general proceedings—a work worthy of the first ladies of the land. Another momentous measure has been resolved on, viz, the closing of all public-houses during the whole of the sabbath. This alone would do more to work moral reform in our Metropolis than any one thing within the province of legislation, more, indeed, than all besides that it can do. During the present Session, it seems no fewer than 722 temperance petitions have been presented, signed by 165,147 persons. This is a good beginning; let it be doubled next year, and so on in the same proportion. The total subscription in behalf of Father Mathew amounts to £8300. The sum received by the National Temperance Society is £758 ss. 2d. The account stands thus: the year opened with a balance in hand of £413 19s. 7d.; it is now reduced of £270 4s. 8d.

DR. LEES' REPLY TO THE REV. MESSRS. BARROW AND GREEN.

To the Editor by the Christian Witness.

Leeds, December 5th, 1845.

SIR,—In the *CHRISTIAN WITNESS* for November last, page 520, I find a letter in which the writer gives a very *ex-parte* statement of a discussion on the Temperance question, and takes very considerable liberties with my name. This is followed by some comments of your own, in which you come, in his extremity, to the aid of your "Rev. Brother," with weapons of a very peculiar and personal character, manufactured by "a master-hand!" With neither of these parties have I any quarrel, with neither can I hold any intercourse or controversy; though I shall take the liberty, in my *Truth Seeker*, of exposing the *animus* of their attacks. It is with the *CHRISTIAN WITNESS* only I have here to do. Nevertheless, I am willing to hope that you have been no more than MISLED in giving insertion to the articles in question, and that you will be willing to make such reparation as is now in your power. I wish it to be understood, however, that I am perfectly willing to receive from your pen the most powerful *argumentative* blows you can deliver, in opposition to my "pestiferous and preposterous lucubrations" on the wine question; but I object to having *personality* substituted for *principle*, and *denunciation* for *dialectic*.

In your work, however, I shall only trouble you to correct a few of the misrepresentations of which I might justly complain.

1. It is not true that I prevented my chairman from uniting with the other chairman, to furnish a report of the Drayton discussion; nor that I refused any notes of my opponents' speeches. The fact is simply this,—that when I reached Drayton, I found a reporter engaged, by the Committee of the Temperance Society, and, in my judgment, his *authenticated* report only ought to have been published. Nor should I have inserted in the *Truth Seeker* Mr. Isaac's sketch of the proceedings at all, had not the opposite party (first) announced a report for your columns; (second) taken steps for denouncing my principles as "infidel;" and (third) inserted a one-sided report in a local paper. I have "published a full and verbatim report." It was delayed only by the illness of the reporter; but I have now the pleasure of sending you a copy, authenticated by his signature. You will then see the value of my opponents' self-proclaimed "victory!"

2. I think it is not true to say of me, that I am "a most bitter, unfair, ungenerous, unmanly opponent." The report will show that this is very far from the truth. I have only once regretted that I was so mild and forbearing in the discussion, and that is ever since. Read and judge for yourself, Sir.

3. It is not true that I "shrunk from the ordeal" of re-opening the debate on the following night. On the contrary, I told my opponent that, when my lecture was over, (which lecture had no reference whatever to the debate or to the critical argument,) he was at liberty to contravene it. It was only when, in the most unseemly manner, he persisted in disturbing my lecture, that I told him his conduct placed him beyond the pale of argument and discussion, and I declined because of his incompetency. If

I was beaten, well,—I have now published the authentic record of my own defeat!

4. It is not true that I took *any* notice of *any* mispronunciation of my opponent whatever, nor that I said *much* of his mistakes in Hebrew. On the contrary, he was the first to commence rectifying my Hebrew! He promised to do so, as the report will show, in his very first speech! Yet, when he came to correct *my* Hebrew, he gave me as *two Hebrew roots* two verbs that don't exist at all in Hebrew! By letter he asked me to falsify the report by *omitting* his choice criticism on my Hebrew! and, to induce me to do so, alleged some mispronunciation on my part!!

5. It is not true that I pronounced Aceldama, diarrhea, Hhamra. (I spoke of the Arabic *hammar*), &c., as he represents. It is true that in my lectures, in a *parody* on Hamlet, I changed the word *flesh* into *fat*. What then?

6. It is, however, true, that I would not permit *any* man to move an *amendment* during one of my *lectures*. Would you, Sir, during one of your sermons?

7. It is not true that I have an "unmitigated hostility to ALL denominations of Christian ministers, save those who adopt my views." I think the function of the *Christian minister* the highest to which man can be called. This I can prove from my writings, if this were the place to do it. I suppose that *my* opinion is confounded with that of some correspondent, or that what I have said about "*priests*" has been applied to "*Christian ministers*." I don't admit the identification; but I say, with Dr. WARDLAW, that "the religion of the priest is the religion of *mystery*, of *proxy*, and of *pay*." But true "*ministering*" is a very different thing.

8. It is not true that I "go from town to town, stirring up disaffection between pastors and their flocks." I am greatly mistaken if I *ever* even advised a Teetotaler to absent himself from the Lord's table on account of the wine there used, nor am I an "itinerant" any more than yourself, Sir. Though what if I were?

9. It is not true that I have "honoured" you with any "FOUL ABUSE" of any sort. I have probably criticised your logic; but certainly I have said nothing which I consider to be *personally* abusive. Though I may, since your attack, have said something *strong*—perhaps harsh—concerning you, I am willing even yet to think well, and even, in some respects, highly of you. One thing I do believe is this,—that you may do MUCH GOOD in our great cause, or much evil; but if you mean to do the former, I trust you will, in future, avoid abuse, and adhere to fair and legitimate argument.

10. What degree of "respect" is paid to my hearty, though imperfect efforts in the Temperance cause, may best be seen by a fact or two. The *National Temperance Advocate* (which I formerly edited) circulated more widely than any other Temperance journal in the world; and since I relinquished its control, it has *decreased* in sale one thousand copies monthly; while my new *Truth Seeker* has risen, in ten months, to a sale of nearly 4000! Witness, also, the following resolution, passed at a meeting of about 1500 people, without a single dissident—passed in the very centre of Congregationalism, manufactures, and Teetotalism:—

"That the members and friends of the Temperance movement here assembled, having heard

Dr. F. R. Lees in defence of his 'principles and proceedings,' do most cordially assure him that, as their *champion* and *advocate*, he still has their grateful confidence, esteem, and approval; and that so long as he shall maintain the same *honourable consistency* of Christian principle and devoted effort which has hitherto marked his multiplied and long-sustained labours on behalf of the Temperance reformation, they are prepared and determined, whenever appealed to, to rally round and support him."

The Editor of the *London Temperance Weekly Journal*,—a minister and a gentleman,—though by no means agreeing with all my views, testifies as follows:—

"Having watched the origin and progress of the Temperance cause from its birth to this hour, and been daily identified with its movements for the last eight years and upwards, we venture to offer it as our opinion, that, with the exception of Father Mathew and Dr. Grindrod, Teetotalism, in Britain, owes more to Dr. Lees than to any other man living. He has brought to this cause talents of no mean order, honesty that was never before impugned, and a toil and perseverance that have never been exceeded. After many years of faithful and useful service, we think the verdict of Dr. Campbell is decidedly incorrect."

11. It is not true that I have anywhere "tried to persuade men that those chapters and verses, on which millions of Christians have for ages founded their hopes of happiness, are either *gross forgeries* or most *inaccurate translations*." This language is not mine, and is even only *quoted* by a correspondent, yet it is attributed to me! In reply to a query, I gave (what Dr. A. Clarke also does in his commentary) a summary of Professor Porson's evidence against a *single verse*, 1 John v. 7, and in the October *Truth Seeker* a still longer *defence* of it!

12. It is not true that I gave as a "substitute" for Scripture any writings of De La Menais,—who is quite "orthodox" on the Trinity at least,—or *any* extracts from Mr. Joseph Barker! The fact is, the *only* extracts in the volume, from Mr. Barker, are *extracts* made for the express purpose of *confuting* them! and the writer knew this as well as I did.

13. It is not true that I ever defended "GAMBLING." On the contrary, I have declined opportunities of making money by *sharebroking*, because I conceived it to involve, on its present basis, the gambling principle. In the *Truth Seeker* I expressly reprobate "gambling," and define and explain its true evil, as I conceive it. Nor did I deny the principle of "*Art Unions*" to be gambling, "on the ground" stated. Of course, I may be wrong in my opinion, but I am willing to be set right.

In reference to the various *insinuations* with which the article concludes, I shall have more to say elsewhere. At present, I beg, firstly, to express my conviction that the insinuator *knew* he was affecting "ignorance" as to the meaning of the initials after my name, which you will find in many of Churchill's books, the medical publisher. I have two now before me with F.S.S.A. appended after the name. And, second, to affirm that my diploma is just as honourably obtained as your own, and that it is *not* obtained from the *impure* source insinuated.

But, Sir, what has all this to do with *settling* the wine question? How does it affect the *logic*

of our argument, or the soundness of our criticism? I, for one, only seek the truth; but how is personality an evidence of it?

Lastly, though I may not credit the "Athenian Creed," or all "the thirty-nine articles," or even "the Larger and Shorter Catechism," am I therefore an INFIDEL? or even a SOCINIAN? Sir, I am neither. But even if I were an Unitarian,—though I am no sectarian of any sort, and could never find a human creed which would suit me,—I hope I might still be a CHRISTIAN? But I am neither Unitarian nor Trinitarian,—neither

Calvinist nor Arminian,—though there is something good perhaps in all. To me the highest religion, and the highest philosophy, is that of the NEW TESTAMENT, as I understand it of course—and I hope you do not wish to impose your views upon me?—and "the truth as it is in Jesus" the source and foundation of my religious hopes.

Trusting that you will do me the justice to insert these hasty remarks, the last I shall trouble you with,

I am, Sir, yours, &c.,
FREDERIC R. LEES.

Review and Criticism.

Fisher's Drawing-room Scrap-book for 1846. By the Hon. Mrs. NORTON. 4to, with Thirty-six Engravings. Fisher and Son, Caxton Press.

Fisher's Juvenile Scrap-book for 1846. By the Author of "The Women of England." 8vo, with Sixteen Engravings. Fisher and Son, Caxton Press.

The Sacred Gift: A Series of Meditations on Scripture Subjects. With Twenty-seven highly-finished Engravings after celebrated Paintings by the Great Masters. Second Series. By the Rev. C. B. TAYLER, M.A. Fisher and Son, Caxton Press.

FISHER and Co., still true to their pictorial predilections, have here issued three new volumes quite equal to their splendid predecessors. They have succeeded to enlist two of the singing sisterhood, both of whom understand their business, and have performed it well. The Hon. Mrs. Norton, as the lettered portion of our readers know, is the child of genius—a child, too, who has learned some of her best lessons in the school of affliction. From the graceful piece with which her volume opens we cannot withhold the following lines:

"Think of our book, then, as a harp;
Its pages are the sounding strings—
Its pictures written themes and notes,
To guide and lead the voice that sings.
Mine is but one of many hands
With power its music to awake;
Nor do I boast with fairer skill,
More willing labour for your sake;
A master-hand may sweep the lyre,
And fail to win attention due:
Some meaner touch may strike the chords,
Whose echo vibrates strong and true:
Familiar words and simple airs
Are strongest in their sweet appeal:
These dim the eye,—these thrill the ear,—
For few can judge,—but all can feel!
Then deem not with a careless touch
My hand hath play'd the minstrel's part:
My themes have been from human life,
My listener is the human heart!
And well I know that smiles and tears
Will wait upon the poet's line;
And well I know that many a heart
Shall echo back these thoughts of mine."

The plates are in number thirty-six, all of exquisite beauty, and of an interesting and instructive character. The two concluding plates—well-known favourites—are entitled *Morning Prayer* and *Evening Prayer*, and at the same

time illustrating the morning and evening of life. These touching prints are both true and beautiful, and deliver to man lessons which he cannot too early know, but which he is slow to learn. The poetical pieces illustrative of these are the only portions of the volume which do not afford us high satisfaction. In both that is wanting which the New Testament alone can supply—a flash of that light which hath poured the joy and glory of day throughout the dark and sorrowful valley of the shadow of death. The larger portion of the poetry is marked by considerable power and not a little beauty. The *Juvenile Scrap-book* is, we suppose, all that it was intended to be, and such as might be expected from the polished views and moral tastes of Mrs. Ellis. The volume is like and worthy of its predecessors—airy, elegant, and entertaining. Both these books being written by ladies, arc, we presume, intended for ladies. In this light, therefore, the critic is bound to view them, and by that principle to test their merits; and thus judging, we think it probable that the writers have fairly met the case presented to them; but we hope the day is not far off when the CAXTON PRESS ANNUALS—already, of their class, by far the best—will, in two points, be still better:—when the taste and attainments of the ladies of England will expect and require them to be charged with MORE MIND and MORE RELIGION. But what we feel to be a deficiency in these splendid volumes is very amply supplied in that of the Rev. Mr. Tayler, which is a devout and masculine performance. In this volume the painter, the engraver, the poet, and the orator have each performed his part with superior ability. The subjects are admirably chosen, and the execution is in all respects worthy of them. The Revds. Hugh Stowell, Hugh McNeile, and Chancellor Raikes, and others, have contributed to this volume.

CHARACTERISTIC NOTICES.

The Juvenile Missionary Keepsake for 1846.
Edited by the Writer of "Madagascar and its Martyrs," "Missionary Stories," &c. Royal 18mo. London: Snow.

THIS remarkably cheap and beautiful book is admirably adapted to subserve the interests both of piety at home and of missions abroad. It contains ten engravings, and upwards of twenty

very appropriate articles. It deserves an extensive circulation, and will form an excellent New Year's gift.

The Juvenile Missionary Offering. Edited by JAMES BALLANTYNE, Editor of the "Edinburgh Juvenile Missionary Annual." 18mo. Edinburgh: Gall and Son.

THIS, while an elegant volume, is somewhat less showy, but more substantial. Edited by a gentleman, it is, as might be expected, more masculine. The truth is that this and the foregoing are each just what they ought to be, and suited to the sex of their respective editors. We very cordially commend them both.

A Portrait of William Knibb. G. and J. Dyer.

THAT is he, the dauntless champion of the oppressed negro! That is he, the object of implacable hatred to the whole of the guilty brotherhood of dealers in human beings! That is he, the leader of the noble band of missionaries, of divers communities, who were honoured of God to strike the fetters from the limbs of four-fifths of a million of slaves, and thus to reap the first field of the harvest of a world's freedom! The likeness is excellent. Friends of the slave! give it a place among your pictures, and tell your children it is the portrait of a great man, a distinguished benefactor of human kind!

Baxter's Portraits of Mr. Pritchard and Queen Pomare.

IT is enough to say that the four missionaries, Howe, Moore, Joseph, and Jesson, recently returned from Tahiti, pronounce these Portraits "an additional proof of Mr. Baxter's great skill as an artist, both in conception and execution." The missionaries are right. Baxter richly combines in his own person the elements of the genius both of the poet and of the painter, and this fresh exhibition of these united powers will

fully sustain the reputation he so generally enjoys and has so deservedly won.

Relievo Map of Palestine: illustrating the Sacred Scriptures and the Researches of Modern Travellers. Constructed from Recent Authorities and MSS. Documents in the Board of Ordnance. With a Note on the Geology of the Holy Land, by the Rev. Dr. WILSON, of Bombay. Dobbs, Bailey, and Co.

WELL, this is truly a wonder! Did one for a long summer's day possess the gift of an eagle's pinions, and take his flight over the length and breadth of the Holy Land, and around its borders, he could scarcely form so accurate a conception of it as he might by means of this extraordinary production of human skill and genius, which, by adopting the embossing principle, presents to the eye an actual model of the country. There it is before you—hill and dell, mountain and plain, cities, towns, roads, rivers, coasts, adjacent countries. Next to an actual sojourn in Palestine, it is the most valuable help to the study of its geography that human skill could possibly devise. It will prove a great acquisition to intelligent families; it is indispensable to all really respectable and well-conducted schools; and the lecturer on sacred geography will make it his constant companion.

The Christian Almanac for 1846. Tract Society. As usual, various, entertaining, and useful.

The Scripture Pocket-book for 1846. Tract Society.

THE name of this excellent article indicates its character; it is equally suited to subserve the interests of business and of religion.

The Peace Almanac and Diary for 1846. London: C. Gilpin.

A PUBLICATION much calculated to promote the interests of humanity.

Poetry.

SONG OF OLD TIME.

I WEAR not the purple of earth-born kings,
Nor the stately ermine of lordly things;
But monarch and courtier, though great they be,
Must fall from their glory and bend to me.

My sceptre is gemless—yet who can say
They will not come under its mighty sway?
Ye may learn who I am through the passing
chime,
And the dial to herald me—Old King Time.

Softly I creep, like a thief in the night,
After cheeks all blooming and eyes all bright;
My steps are seen on the patriarch's brow,
In the deep-worn furrows and locks of snow.

Who laughs at my power? The young and gay;
But they dream not how closely I track their way.
Wait till their first bright sands have run,
And they will not laugh at what Time hath done.

I eat through treasures with moth and rust,
I lay the gorgeous palace in dust,
I make the shell-proof tower my own,
And break the battlement stone from stone.

Work on at your cities and temples, proud man;
Build high as you may and strong as you can;
But the marble shall crumble, the pillar shall
fall,
And Time, Old Time, shall be king over all.

HYMN FOR THE NEW YEAR.

O Thou who art the first and last,
With whom the present and the past
And future are the same;
Our hearts and voices now prepare,
In sacred praise and solemn prayer,
To call upon thy name.

We praise thee that thou dost unfold,
In calm succession to the old,

The new, the infant year;
That still the means of grace abound,
And gospel blessings still are found,
To comfort and to cheer.

We pray that thou wilt be our guide,
And over all the year preside,
And bring us to its close;

That as its weeks and months roll by,
Thy hands may all our wants supply,
And guard us from our foes.

And since it is *by* thee we live,
To us thy Holy Spirit give,
That we may live *for* thee;
That all we think, and say, and do,
One end alone may have in view,
And that thy glory be.

E. F. HUGHES.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES; OF THE BOARD FOR GENERAL EDUCATION; AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

AFFAIRS OF THE CONGREGATIONAL UNION. Several subjects of great importance, which came under consideration at the recent meetings of the Union in Manchester, were referred to committees, or otherwise put into train, for further action. It will be well to bring these points into distinct view, and to invite general attention to them.

1. The first, and perhaps the most important of all, was the discussion on the state of religion in our churches. This was found at Manchester a solemn and beneficial proceeding. In it originated the proposal for special services of humiliation and prayer on the first week of December last, which was extensively adopted, and cannot fail to be productive of much good. This all-important subject stands for renewed consideration in the Annual Assembly of May next. It is hoped that many brethren will employ previous thought and inquiry, in order to be prepared for bearing part in it with the greater advantage; and that some useful statistical information may be collected with a view to throw light on the main facts relating to the actual and comparative position of our churches, as otherwise the conclusions arrived at may, on many points, rest on false data, and entirely mislead.

2. A second matter of great moment, which ought to have received careful consideration at Manchester, but which, through want of time, was unavoidably postponed, is the position of the Board for General Education in its relations with the British and Foreign School Society since that institution has come into the regular receipt of money from Government, and the course to be adopted by the Board to secure the efficient training of teachers. These are matters of great delicacy and difficulty. They ought to receive patient and thorough consideration in the Annual Assembly of next May, for not only are the points in question very difficult of adjustment, but no course with respect to them can be pursued with success if it be not sanctioned by the general, if not the unanimous, approval of our brethren. The Board will no doubt make every preparation to present the points requiring decision before the Assembly in the form best prepared for practical conclusions, yet previous thought and inquiry on the part of all

taking a lively interest in these great questions will, nevertheless, be needful, to bring the whole to a successful issue.

3. A third subject of constantly growing importance was that discussed in the paper read by the Rev. J. Ely, on the necessity for a better and more uniform system in obtaining the contributions of the churches for public purposes of religious benevolence. This able paper, and the subject on which it treats, as also another, read by Mr. Wells, on the related subject of originating new churches, was referred to a committee, of which Mr. Ely was appointed convenor. It is almost impossible to overstate the importance of this subject. Unless our churches can be brought to act together—to do the same thing by common consent, at the same time, and in the same way—so as they never yet have concurred, it will be utterly impossible either to meet the various claims made on them, or to maintain the number of agents indispensable for carrying on public objects so long as the present irregular and difficult methods of obtaining money prevail, or to sustain the pressure and competition of other active and energetic religious bodies. The growing and encouraging success of the October collections for British Missions will probably direct favourable attention to this subject; and the labours of the committee appointed at Manchester may effectually promote that order and system of action among us, without which our numbers only involve us in confusion, and our wasted strength yields only the discouragement and discredit of weakness.

4. A fourth subject referred for further proceedings to the Committee of Distribution of the Aged Ministers' Fund, derived from the profits of the CHRISTIAN WITNESS, is that of Deferred Annuities in Support of our Pastors in their declining years. On this topic, an able paper was read by the Rev. J. Harris, of Westbury, in the name of the Wilts and East Somerset Association; and though the matter is one of extreme difficulty, yet valuable results cannot fail to arise from the consideration already given to it, and from the further proceedings that will be taken.

5. Lay Collegiate Education.—(One or more Colleges in connexion with the evangelical Non-conformists of England and Wales, in which the highest branches of education may be conducted in a manner worthy of the age. This is a subject of surpassing interest. It is not, indeed, denominational. It is of a higher and wider scope. On this topic, the Rev. J. Kelly, of Liverpool, read a clear and able paper. It must be kept before public view. Approaches to the attainment of this great object may be all the better

and more hopeful, because gradual and cautious; yet it must be kept before public attention, and every opportunity for advancing it watched and seized.

HOME MISSIONARY SOCIETY.

THE Directors of the Home Missionary Society have had many proofs, during the months of November and December, of the warm interest taken in its objects by a large number of the churches and pastors of the Congregational body. The amount received from the October collections has been larger than in the corresponding period of the former year. It has partly come from new sources; and the hope is cherished that this branch of supply will continue to increase, till most of the churches adopt the efficient and simple plan of a simultaneous or regular annual collection. The Directors are, however, anxious that the readers of the CHRISTIAN WITNESS should still take a far deeper interest in Home Missions than they have yet done. They believe that a more perfect knowledge of the real state of England, as to its moral destitutions and its exposure to erroneous teaching, would stimulate many to show greater zeal and liberality in support of every institution which had in view the enlightening of their countrymen. This month will supply materials for the reader's serious consideration. He will find sufficient to convince him that there is a vast work to be done, by Christians of every denomination, before England can be in the condition in which a land of Bibles ought to be found. The reader's attention is directed,

I. To the character of the religious instruction given in some parts of England.

Wretched Divinity in Rural Districts; or, "The Old Man's Rambles."

"I do most deeply lament the state of a village in this neighbourhood, which, although within three miles of me, is inaccessible to the preaching of the gospel. How gladly would I add to my engagements, to unfurl the banner and blow the trumpet in that place; but no door is open, no spot can be procured for the purpose. True, I have repeatedly visited, with religious tracts, from door to door, and lifted up my voice in the open air, but beyond this no opportunity is afforded that anything might be attempted. And why?—not because the ground is well occupied by other instrumentality—for no Dissenters can gain a footing there,—and established means of instruction cannot be such as happily to meet the spiritual need of the poor people, as will be presently seen, nor that the people would not willingly receive the word among them; but here is the precluding cause,—the whole parish is under High Church influence, exercised with such stringent rigour, that no one desires to open a door for such a purpose. This I have seen and lamented some time; but my impressions have been revived and deepened by finding what kind of publications is zealously circulated for reading in that said village. I have a tract before me, issued from the vicarage, and bearing the name there, from which I make the following extracts, that it may be seen what spiritual poison is industriously propagated in many parts of this so-called enlightened land. This tract is called 'The Old Man's Rambles'—

'Ramble the Second.' After many things of a winning nature, suited to the taste and circumstances of the poor, touching the birth and baptism of a poor man's baby, the Old Man says, 'There is no privilege or honour so great as that bestowed upon a human soul when first admitted into Christ's flock, and assuming his name for the first time.' 'The Church commands you to bring your child to the font before he is a fortnight old thus you could not neglect to have your child baptized, without committing a wicked act of disobedience—and it would be cruel to do so, for if the poor little thing died before it came to be a man, what security would you have that it was gone to a place of happiness?' The Old Man goes on to say, 'This is what is meant by original sin, being born naturally disposed to do wrong—with unclean hearts—so that if we had never done anything wrong ourselves, the very state in which we were born would be sufficient to sink us into hell, were it not for God's great goodness. Our Lord Jesus Christ died upon the cross to save us from this dreadful fate, and the way to apply the benefits of his death to each individual soul is, in the first instance, through the waters of baptism. Original sin is then washed away, we are made clean, new hearts are given to us, all bad dispositions are taken away, and good ones given to us instead; and like as our bodies are washed by the water, so are our souls washed by the blood of Christ. Nay, more than this is done for us; do you not remember when St. John Baptist baptized Christ, what happened to him as he came up out of the river Jordan? Well, then, as the Holy Ghost descended upon Christ at baptism, so he does descend upon every individual soul who is baptized, only he comes invisibly, instead of taking the form of a dove;' and 'like as our hands and feet are members of our bodies, so by baptism we are as closely united to him, the Head of the body, as our hands and feet are to our own head, by being members of Christ's body, which is the church.' The Old Man adds, 'It may happen to you (it often has to me) to meet with persons who would make out that being born again means something else; but never heed them. Take your Bible, and study it attentively, with your Prayer Book to explain it, and then you can never do wrong.'

Had the monstrous errors taught by the "Old Man" been confined to such a teacher, or to the individual parish priest whose functions he for the time assumed, there might have been less occasion for exposure; but it is evident, from the printing and circulation of the tract, that there is a regular system pursued, and that the moral poison is diffused in localities where the antidote may not be always ready to counteract its influence. And this is not all—not only is error taught, but truth itself is attempted to be excluded, by a series of acts, which, even in irreligious society, would be characterized as illegal, unjust, and contemptible. We proceed to show,

II. The opposition made by a clergyman.

A bold attempt made to shut out the Gospel from a destitute Village.

The case that follows ought to be published. The only question that is difficult to answer is—"Should the names of the parties be given, especially the sinning party?" There can be little

doubt as to the feelings of indignation that will arise in many minds after reading the statement of the missionary, and some will at once say, "By all means expose such a man." Others, more cautious, will hesitate, and be afraid of consequences, and recommend the publication of *facts*, not of *names*. The missionary was written to for his opinion; the respected Congregational minister at Oxford, who knew the whole case well, was also consulted. The former was not afraid that publicity should be given, as far as he himself was concerned, but felt some hesitation as it regarded others. The latter thought publicity would check *other* clergy in that neighbourhood, who are quite disposed to tyrannize over the rights of the people placed in similar circumstances. The Secretaries have again considered the whole subject, and think that, though the clergyman deserves this public exposure, yet it is so serious an affair to be held up as a bigot, and even worse, through the breadth and length of the land, which would be the case if published here, that, in mercy to him, publicity should for the present be delayed. It ought, however, to be stated, that all the names are at No. 4, Blomfield-street, and are forthcoming if necessary. A sentence or two will introduce the following extracts. The Secretaries were suddenly called on by a missionary to give advice in a case of difficulty, as it regarded a poor man who allowed a part of his premises to be occupied as a place in which to preach. A clergyman threatened ruin to his business if he did not exclude the Dissenters. The missionary, having paid rent for twelve months, did not wish to give up his rights. In reply, our agent was at once advised to retain the place at all hazards, if he had legally obtained it. He was also authorized to assure the poor man that he would be protected, and not be allowed to suffer in his temporal interests,—in other words, that he must not be crushed. The Secretaries felt they were justified, in such an emergency, in acting as they did. They knew that sympathy would at once be excited if this poor man became a victim to High Church intolerance; and as a Society has an ability to stand by an oppressed individual which many persons would shrink from exercising, even though they possessed it, it seemed well in this case to try to encourage and to protect. The extracts that follow will show the success of the step that was taken, and furnish another proof of the value of the Society's operations in rural districts,—as offering a shield to the oppressed poor, as well as in preserving the gospel in villages, which private efforts have failed in doing.

"Whatever diversity of opinion may be entertained respecting the adaptation and efficiency of home missionary operations, the conduct of certain spiritual teachers, occupying high places, would go far to prove that, unless Oxfordshire be blessed with some such agency as that employed by your Society, there can be little hope of its enlightenment, renovation, or salvation. If, during the four years your agent has occupied this station, he has accomplished any amount of good, it is owing, principally, under God, to his identity with the Home Missionary Society, and the reasonable and valuable counsel of its officers. Had he been an isolated individual, and not a home missionary, or had he been left to his own resources, instead of having access to matured counsel, then, in all probability, he would

have been crushed. Let the following case serve as an illustration.

"It will be remembered by the Directors, that in my journal for June, 1845, and an extract from which is contained in the *CHRISTIAN WITNESS* for July, page 348, I furnished an account of the introduction of the gospel, by means of open-air preaching to the populous but destitute village of G——. Having preached there several times during the months of summer, to attentive audiences, and meeting with no hostility, I was encouraged, in the event of securing a place of shelter from the inclemency of the weather, to extend my labours through the winter, and expressed myself accordingly. A poor man, a shoemaker by trade, and who has an increasing family, hearing of my intention, offered me a detached part of the premises which he occupies, at one shilling per week. This offer I did not embrace immediately, but allowed him time to consult his landlady, or any other person.

"At the expiration of about a month I called upon him, and finding that his landlady had consented that he should appropriate the premises to any purpose that would enable him to pay his rent, I entered into a contract with him for twelve months, and paid him £2 in advance. After undergoing some repairs, the little cottage-sanctuary was opened Oct. 31st, when a suitable sermon was preached by the Rev. James Spence, M.A., of Oxford, to an overflowing and attentive congregation. On the following sabbath evening some excellent young men from Oxford preached there, and the place was again filled. There was something so pleasing and peaceful about the whole of the services that had hitherto been conducted, that no one anticipated anything like opposition. But the storm was gathering, though it had not burst; the lion had been roused, though he had not roared. I had announced my intention to preach there on the succeeding Tuesday evening, and looked forward to the time with pleasurable emotions, at the prospect of good being done. However, early on the afternoon of Tuesday, the poor man of whom the premises were rented waited upon me in a distressed and agitated state. He said he was a ruined man, and entreated me to take back the money he had had in advance, and to give up the idea of preaching on his premises any more; assigning as a reason for his thus acting, that the clergyman of the parish, the Rev. Mr. —, had waited upon him that day, in the name of all the farmers and respectable families in the village, assuring him that they would withhold their work from him; and threatening to deprive him of his house and two acres of land which he rents of the lord of the manor, unless he prevented me from preaching on his premises any more! I asked him if the clergyman was aware that the premises were secured to me for twelve months, by a legal engagement. His reply was, 'I have told him all about it, but he will not hear it; and he says that I must not allow you to come again.' I could but sympathize with the poor man; but as the honour of truth and righteousness was involved, I told him that the nature of the case was such that it needed farther advice, and therefore could not receive back the money; yet that I would refrain from preaching there that evening. Having obtained judicious and encouraging counsel from London, I went to

G— on the following Friday, and after making known to the poor man and his wife the substance of the communication I had received, his mind appeared much eased, and he was reconciled to service being held on the following sabbath evening. But on the morrow the clergyman sent for him to his house; and having read a letter to him, purporting to have come from the lord of the manor, he again repeated his threat, and imperatively enjoined him not to give us the key of the premises, which is left at his house in order that he might light the candles. As might have been expected, the man's fears were again excited, and when the young men from Oxford came on the sabbath, they were refused admission. They reasoned with him, but to no purpose, he still urging, 'If I let you in, Mr. — will ruin me.' Finding that reasoning was unavailing, they expressed their determination to preach there that evening. Upon this, he went to the clergyman, and told him the intention of the young men; but met with no greater success; for he was sent back with the same imperative injunction, 'See that you do not let them have the key.' At length, however, admission was obtained, and the word of life preached to a large and attentive audience. Since then, no resistance has been offered, no interruption has occurred; service has been conducted twice a week, and the attendance has been very good. But although the clergyman has been defeated and mortified, he has not been paralyzed. He is now pursuing another course, namely, going from house to house, and threatening the retention of Christmas favours from the poor who venture to come to the meeting. Such is the virulent spirit which he has manifested in the whole affair, both in the pulpit and out of it, that I am convinced if there be aught that he can do to injure the poor man, or any one else that attends, he will accomplish it.

"Since the affair took place, I have learned the following facts:—First. That, notwithstanding the representations of the clergyman, I have not learned that one of the farmers expressed a wish that he should interfere and prevent my access to the village; nor has any one said a word to the poor man about withdrawing his work from him! Second. That, although he preached three successive sermons for the purpose of prejudicing the minds of the people against your agent, and enlisting their sympathies on his behalf, those sermons were of such a character, and delivered in such a spirit, that many of his hearers were disgusted, and were upon the eve of coming out of church, no more to enter it. Third. That, instead of the farmers being opposed to my coming to G—, several of them have expressed a hope that I would continue to come; and some of the members of their families have pledged themselves to attend. Fourth. That the villagers generally are anxious to avail themselves of the opportunity of hearing the gospel, assigning as a reason that the only means of grace they have are prayers on the sabbath morning and a sermon in the afternoon!

"Surely, if the Directors deem it right to bring the facts of this case before the churches of our land, they will never allow a hair of the poor man's head to be injured, nor will they suffer six hundred immortal beings to be at the mercy of one who cares so little for their souls."

Notwithstanding all opposition, (some of it more secret and more successful than the instance above named,) the work of God goes on in many districts very successfully. During the last month, journals have been received containing favourable accounts. A few extracts will show the various ways in which the work is carried on.

III. Labour and success of the missionaries.

Great Spirit of Hearing on a Station.

"In sending to you my journal for the present month, I am happy to be able to inform you, that there is a great improvement in the number of attendants at two or three of my stations.

"At Chedzoy our little chapel is filled on Sunday evenings, and sometimes there are more than can be seated comfortably. The sabbath-school also has increased, numbering at present twenty-five children. They appear to be greatly interested, and, I hope, profited. Up to the present time, I have paid for candles, fearing to make a collection, lest it should have a tendency to lessen the congregation: But I am pleased to find that the people begin to feel it their duty to do it themselves; many of them have freely offered to do their part without being solicited. I hope this is an indication that the gospel is finding its way to some of their hearts. I rejoice to have been the instrument of permanently establishing the gospel in this place. Since the erection of our little sanctuary, we have on Sundays upwards of a hundred people listening to the sound of the gospel, and twenty-five children under religious instruction. Previous to that period we had no Sunday-school, and no preaching on the sabbath.

"At P— also we have introduced the gospel on the sabbath. I have brethren to assist me, both here and at Chedzoy. The attendance is so numerous, that we are not able to find a room that will contain half the people that are anxious to attend. At present we have two small rooms filled to overflowing. I have often to wait during the service to stow away the people. The heat occasioned by the closeness of the rooms is almost suffocating to the assembly, whilst it gives the minister a thorough sweating. After we have filled our rooms, we are under the necessity of announcing it to those without and eager to enter, when great numbers return to their habitations, full of disappointment, whilst others crowd round the doors and windows, resolving to hear what they can. The last time I was there, I was peculiarly affected at hearing the announcement, 'There is no more room.' My feelings were of a mixed character. Joy, to see the place filled; sorrow, to see so many compelled to leave for want of room. There is no place in the station where a chapel is so much needed, and where so much good is likely to be done. There are already nearly twenty who have been brought out of darkness into light since the introduction of the gospel by your agent. They say, 'We must have a chapel; it will never do to let so many go away who come and hear the gospel.' When I visit them, they come round me like bees. They seem to give me no rest till they have a house for God. I have told them we are not able to raise the money, and that I am not equal to the toil of going about the country

to collect it. But they continue their importunity, and have already commenced collecting money among themselves. I know not what I am to do in the matter, whether to resist, or yield to their solicitations. I suppose the expense, including land, would amount to £150; one-half of which might be raised in the place and neighbourhood.

"If the religious public at a distance would give the other half, the thing could be easily effected. The people are taught deadly error at the church, the minister being a rank Puseyite, or Tractarian. If our wealthy friends, by their kind promises of assistance, will say, 'Go on,' we shall feel it our duty to move; if otherwise, we must wait till Providence opens the way. I wish I could have the pleasure of introducing the representatives of two or three of the London churches only to the congregation I have described, pent up in the two small rooms, with many others returning for want of room; and I am sure we should soon be seen worshipping in a sweet, well-filled chapel, making it ring with praises to God! Shall I ask the favour of a visit of a friend or two from London, or from any other town or city? If they will be at Puriton, three miles from Bridgewater, any sabbath evening, at six o'clock, they will lay us under infinite obligation. But why do I let my pen run on in this strain? Is it not too much to hope, that those who have not witnessed the scene should enter into it as those who are identified with it? Be this as it may, there can, I think, be no objection to my indulging a little in this hopeful strain. I know the goodness and faithfulness of my God; also, I know there are many faithful Christians who would rejoice to assist in building him a house at Puriton. I need then only make it a matter of prayer, and leave it in the hand of a faithful God, and in the hands of his people."

Suffering among the Poor in consequence of the Potato Disease.

We close this paper by referring to a subject which claimed the first attention in last month's Home Missionary statement—the temporal distress among the poor. A few brief extracts will show that there are now numbers of Christians who need the aid of their brethren; and that many more, as the winter advances, are likely to be in deep and perilous suffering in consequence of the potato disease. The first sabbath of January, 1846, is on the 4th instant, so that multitudes of warm-hearted members of Christian churches will have an opportunity of contributing on that day in the way that may be considered best, to enable the Directors to respond to the urgent appeal made for help. Two generous and liberal friends to the spiritual wants of the people on our stations have, in imitation of their Divine Master, who went about doing good to the *bodies* as well as to the souls of men, given each £5 to the poor fund. There can be no doubt but this appeal will succeed.

An agent writes thus from Somerset:—

"Although I perceive no encouragement is held out to the village churches connected with the Home Missionary Society that relief will be afforded during the coming winter, yet I could not let this opportunity pass away without stating that D—— participates in the general calamity of diseased potatoes. What some of the poor

will do who have lost nearly their all I cannot tell! We shall have to contend not only with a great deficiency, but a considerable rise in the price of potatoes that are eatable. This calamity will be very severely felt by the poor here."

Another missionary in Dorsetshire says:—

"The poor in this neighbourhood already feel the failure in their potato crops. Though their sufferings are known and commented on, many of our farmers refuse to raise their wages. Many families are barely subsisting on seven shillings per week! Would that the League or something else could shame our farmers of this wholesale system of starvation!"

A third writes from Dorset:—

"The sad condition of our poor from the loss of the potato crop, the low price of labour, and the high price of bread, my pen cannot describe. May God, who thinks upon the poor, open the hearts of his people to minister to the poor brethren!"

The following is from Devon:—

"What will become of the poor this winter the Lord only knows. The universal failure of the potato crop is the greatest temporal calamity ever remembered in this county. As in Ireland, so it is here, the poor subsist chiefly on potatoes. In many instances the crop is not worth digging. In the autumn the labourers have been accustomed to have at least forty bags; this season not more than six or eight, and the quality is such they are hardly fit for human food. There has not been even a single peck for sale at this market for the last six weeks. And what will render the distress more appalling, bread-corn has advanced full 25 per cent. It is exceedingly painful to my feelings to have occasion to press on the attention of our kind Christian friends; but my very heart sickens at the cry which rings in my ears at every village, I had almost said at every turning. And certain it is there never was a more urgent call for the exercise of Christian benevolence than at present. May our gracious Lord dispose many to lend unto Him, and thus preserve from want and misery many of the poor on this and other stations!"

"I never knew so great and, indeed, such an awful amount of poverty in this locality as is now experienced. Many poor families will be quite shut within doors for the want of any covering to clothe their persons. Potatoes are the chief food of the poor here; for with their labour on a little rented ground they raise sufficient generally both for their own eating and to feed a pig with. Three sheets would not suffice to tell your committee of the facts illustrative of the present distress. I will mention a few, and not one for the whole truth of which I cannot avouch.

"1. I have one poor member whose expected crop was sixty bags. He toiled late and early in the field for their proper growth, and while he fully and at a low calculation expected sixty bags, (of 160 lbs. weight each,) he has now not five bags. I saw this all myself.

"2. I know another member who rented ground to grow potatoes to sell again, as well as to use. He had one bag (160 lbs.) laid on the ground, and could not pick out of it all twenty good ones!

"3. One of my poor members, who expected fully enough to feed his four children with up to the new crop of 1846, (in August,) has not one left now! All destroyed!

"4. One other member had two men digging all the day, (3s. worth of labour), and while the usual quantity dug would be perhaps *thirty bags*, they sold *all* of those dug for *three-quarters of a single bag!*"

IRISH EVANGELICAL SOCIETY.

VIOLENT ASSAULT ON TWO OF THE AGENTS.

THE Committee feel great satisfaction in being able to state that their agents, whether pastors, missionaries, or Scripture readers, are labouring with unwearied assiduity, and, in many instances, with gratifying success. In some cases, however, they have to contend with the most formidable obstacles. In one district the opposition of the Romanists has increased to such an extent that personal violence was often perpetrated against two of the Scripture readers, who were furiously attacked by a miscreant for no other reason than their speaking to his wife, who was once a Protestant, on religious subjects. They endured the assault with meekness, offering no violence in return, remembering the language of the Saviour, who has said, "Pray for them that despitefully use you, and persecute you." They might have cited their assailant before the magistrates, who promised to afford them the redress which the law directs; but they have been advised rather to suffer wrongfully than by punishing the man, which might have been legally done, excite greater opposition against themselves and the mission to which they are devoted. It is hoped that the spirit of forgiveness thus displayed will disarm the enemies of the truth, and lead them to receive that gospel which teaches men not to "return railing for railing, but contrariwise, blessing." Should it, notwithstanding, be necessary, the Committee will not fail to adopt such means as the case may admit, and which the law allows, to secure to our brethren that protection which is essential to the peaceful discharge of their important duties.

THE POTATO DISEASE.

From some of the districts in which the agents are labouring the accounts which have been received of the state of the potato crop are most distressing. In some instances, the entire produce is already destroyed; whilst in others, the part which is supposed to be free from the blight will be found insufficient for the support of the family; so that the dread of famine begins to be felt; whilst no hope cheers them for the coming year, as it will be impossible to preserve seed for planting when the season arrives. One missionary writes, "The poor people have tried every plan that has been recommended to arrest the evil, but in vain, and they begin to say the finger of God is in it, punishing them for the sins of the country." If they can be led to take this view of the visitation, the blight may, by the blessing of God, be turned into a blessing.

DEFICIENCY OF AGENTS.

The Society has now more than thirty agents under their superintendence. But it may be asked, What are these, when the necessities of the case are considered? Many thousands of our fellow subjects are living in total igno-

rance of the first principles of gospel truth; enslaved by a superstition which it is feared is leading them to destruction. It may be doubted whether in any part of the world a people can be found in a more wretched and deplorable condition, as it respects all moral and spiritual truth. And, yet, how feeble are the efforts put forth to enlighten and save them! It is not that they are unwilling to listen to the instruction of the Scripture reader, or the preaching of the faithful missionary. With but few exceptions, they are thankful for the means employed by this and kindred institutions. The Committee have received applications for Missionaries from several districts of great promise. To these they have been compelled to return answers in the negative. The state of their funds forbids them to enter on new spheres of labour, however hopeful they may appear. They are unfeignedly thankful for the increased liberality which has been evinced by some of the churches in the amount collected for "British Missions." Could all the churches in Britain be induced to follow the example so nobly set by a few, the Committees of our Societies would be relieved of much anxiety, and be justified in entering those "fields white to the harvest," which now present themselves to their notice.

ITINERATING LABOURS OF STUDENTS.

To meet in some measure the loud call for additional labourers, the Committee engaged the services of some of the students in our Theological Seminaries during their collegiate vacation. Five of these young brethren spent about two months in the summer in different parts of the country. The Committee felt great pleasure in receiving communications testifying to the acceptable services of their young friends. Mr. T. Arnold, from Rotherham; Mr. William Shaw, from Highbury; Mr. Chignell, from Homerton; and Messrs. Shelley and Dongan, from Cheshunt, were so employed. These young ministers laboured with great assiduity in the several stations to which they were appointed. Many hundreds heard with great attention the gospel faithfully proclaimed by them in chapels, farm-houses, and in the open-air on mountain tops. The following extract from the journal of one of them will be read with interest, as affording a specimen of the service rendered to the Society under whose auspices they were sent forth.

Sabbath.—"I held this afternoon an open air service on the top of the Cairn Hill, whither I was accompanied by Mr. B. When we got to the top of the mountain, which is elevated about 1100 feet above the level of the sea, the first object that attracted my attention was the remains of an ancient Druid's altar, which had been erected for the purpose of offering sacrifices to the sun. The prospect was fine and commanding. The country around, and in the distance, presented a fertile and beautiful appearance; the Lough below was almost filled with vessels of various sizes, which gave a striking variety to the beauty of the scene. It was highly gratifying to view little groups of men and women on all sides of the mountain, wending their way through the heath and between the rocks to the top of the hill. In a short time we were surrounded with between *three and four hundred*. I had the privilege of ad-

dressings them on the most important of all subjects, the salvation of their souls: they were very attentive, manifested great patience, and exhibited the deepest interest in the glad tidings proclaimed."

The Committee cannot but hope, that labours such as these will be followed with a Divine blessing. It pains them to think, that nothing but the want of adequate funds prevents them from extending efforts like these to almost every part of the country. Is it possible that our British churches, that wealthy Christians in this land, can be assured of such a famine of the bread of life, and such a hungering after it, and not be willing of their abundance to furnish the means by which such a pressing necessity may be supplied? From almost every part of the sister land, the cry is heard, "Come over and help us!" The Committee would respectfully but earnestly appeal to all who love the souls of man, and ask, Shall the cry be ever unheeded?

COLONIAL MISSIONARY SOCIETY.

Instituted 1836.

THE following earnest appeal for a suitable minister to occupy the station of Yarmouth, in Nova Scotia, from the Rev. J. C. Gallaway, of St. John, New Brunswick, will be better understood, and more fully appreciated, after reading an account given by Mr. Gallaway, of a tour through Nova Scotia, made by him last summer, and printed at page 16 in the present Number of the CHRISTIAN WITNESS.

This instance will illustrate the serious impediment and check placed in the way of accomplishing the great work of the Colonial Missionary Society, by the inadequacy of its funds. Most inviting opportunities for establishing ministers in important stations present themselves—other bodies of Christians are full of laudable activity—by long delay and neglect in past times, great losses have been sustained by our denomination; yet is it found still impracticable to act on large views, and with promptitude and vigour. It might also be added, that active and devoted brethren, already in the field, look in vain for the vigorous support in their enterprises for extension and progress to which they are so well entitled: but in this view Mr. Gallaway is well able to plead his own cause.

However, it is hoped that prospects brighten, that funds will increase—that debt will be discharged—and at length progress made.

"St. John, New Brunswick, Oct. 28th, 1845.

"MY DEAR FRIEND,—I beseech your special and earnest attention to the subject of this letter. In my long report to you of my visit to Nova Scotia last July, I supplied you with certain interesting particulars respecting Yarmouth. I informed you of the origin of the Congregational church in that town, of its recent condition, and of my visit. I expressed my conviction that the prevailing feeling of the people was in favour of a congregational polity. This conviction has been fully confirmed by my recently receiving an application from the church, signed by the deacons, earnestly entreating me to endeavour to obtain for them, as early as possible, a Congregational minister.

Now, what is to be done? Can I write to them, and say, 'We have no minister to send you? It is true that our churches at home have formed a Colonial Missionary Society—it is true that the Congregationalists in England are a powerful body—it is true that they are eager for the diffusion of their distinctive principles—it is true that they have sent me here to awaken an interest in Congregational principles, and to furnish an earnest of help, at some time, to various stations in these provinces; but as the Society happens to be a few hundred pounds in debt, it will do nothing at all for you. However staunchly you have stood for the principles which your pilgrim ancestors bequeathed you, however eager other denominations in your neighbourhood are to break up your church polity, and whatever ground of encouragement Mr. Gallaway, our agent, may have given you; still, while we pity, we cannot help you!'

"Now, my dear brother, will you, will the Committee, will the churches at home allow me to write back to Yarmouth in this strain? Do not imagine that I have unduly committed either you or myself by any assurances that I gave them. I told them that the Society was in debt, and that there was little or no prospect of any pecuniary help for the first year, and even for a longer period; but that ultimately, if the church should really need it, you might help them. I was extremely guarded in my assurances on this subject. I do not urge this case then to save my own credit, or to repair any false step that I have taken; but I urge it (and I do so with great earnestness) because of the claims of the case itself. Your help to this cause now will give considerable impulse to our movements generally—your holding back will be a death-blow to any progress for a long time to come. Much attention is now called to Yarmouth. My visit and the efforts of the Free Church party are known pretty extensively throughout both the provinces. The church now look to me—to you—to their sister churches in old England. Oh, let them not look in vain! There is a nice chapel, (with a steeple,) besides at least three others in out-stations, which the minister could have immediate access to. There are, I believe, nearly two hundred communicants. It is an improving part of the country. It was at one period altogether in the hands of the Congregationalists. The people raised for Mr. Ross, their former pastor, £150 per annum. As matters are not now in such a settled state as they were, perhaps £100 would be the outside of their effort for the first year. It may be more, if a suitable man come; say £120. Then I have just received an offer of assistance from the American Home Missionary Society, in our operations in these provinces. I reckon upon £20 or £30 in addition to the above sum, for the first year, for Yarmouth, from that source. Now, what I ask you to do is, to look out for a suitable man, and send him immediately to St. John. If you can bear the expense of his voyage, I will guarantee, in the name of the church, the amount of help already stated. Now, brother, let me have joy of thee in God: refresh my bowels in the Lord. Please answer by return.

"Yours affectionately,

"J. C. GALLAWAY.

"To Rev. A. Wells."

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

FEBRUARY, 1846.

Theology and Biblical Illustration.

RELATION OF CONSCIENCE TO HOLINESS.

It is admitted, and deeply deplored, that professing Christians are not so holy as they ought to be. But why are they not more holy? Why are not we *all* more holy?

Our *consciences* have very much to do in making us holy. How wise and gracious, in the great Creator, to implant these within us, to secure this end! But they often fail to do it, because light is withheld from them—the light of God's law. In order to promote a high degree of holiness, they must be highly enlightened—for holiness is never found to be in advance of the light which is shed upon conscience. The place which conscience holds in the soul corresponds very much to the place which the eye occupies in the body. *As the eye is to the light, so is conscience to the law of God.* Of what utility would our organs be to us, without the light of the sun, to discover the dangers which lie in our way, and to disclose to us the path of safety and happiness? And what would conscience be without the light of God's law, in all its spirituality, to point out minutely every moral evil to which the soul is exposed, and which interrupts its growth in grace? But as the eye must be *right*, in order that the body may be benefited by the light of the sun, so must conscience be *right*, in order that the soul may be benefited by the moral and spiritual light of the law. A diseased eye cannot enjoy the light of day, or can enjoy it only very imperfectly, according to the nature and degree of the malady—a film or cataract may be such, that the great luminary will be of no benefit. Thus also conscience may be disordered, so as lose all its moral power, or lose it in part; for we are told it sometimes becomes utterly insensible as to moral impressions—becomes seared as with a hot iron—the light of the Divine law is not heeded, nor felt, because of its vitiated state.

But conscience, when in a *healthy* state, must have light—the light of God's law, in order that it may have some agency in promoting holiness. And for increasing holiness, increasing light from this source is required; for it is impossible to force holiness beyond the bounds of the knowledge or the light which conscience possesses. Ignorance does not promote holiness; and yet there may be knowledge which relates to the proper formation of moral character, where there is little or no holiness, because conscience is not allowed to do its office—in other words, is in a disordered state. It apprehends truth obscurely, and detects sin imperfectly and partially. Sometimes its keen edge is blunted by plausible apologies for sin, and hence its voice is hushed, when it should warn, and rebuke, and eradicate the evils which hinder the progress of the soul in holiness. But when conscience is right, and kept right, and is allowed faithfully to do its work as reprover, there we find that the more light it enjoys from the all-searching law of God, the more will holiness be promoted.

And here we learn something at least concerning the manner of the believer's sanctification "*through the truth.*" The truth, under the enlightening influences of the Holy Ghost, gives a moral power to conscience which it did not possess before, and which is continually increasing. It enables Christians to detect, and gain the mastery over evil thoughts, and passions, and impure desires; they become more and more weaned from earthly objects, and become more and more attached to those things which are unseen and eternal. Sin becomes more and more odious to them, and holiness more and more interesting and lovely. Hence, they "*break off sins by righteousness.*" They mortify self, and exalt God their Saviour, by copying after his example. They aim to be more and more like Christ in their moral character; and therefore they aim to grow in the knowledge of his holy nature and blameless life.

And this should be the aim of all who profess to love Jesus—to be more like him in moral excellence. And in order to this they should endeavour to view sin and holiness as he views them. And with his Divine aid, it should be their most careful study and rigid determination, to avoid the one and cultivate the other. And, surely, if they would but adopt this course humbly and perseveringly, it might confidently be hoped, that they would be more holy than they are—nay, they would be continually growing Christians, and ripening more and more for the society of the perfectly holy in heaven.

But how can it be expected that *professing Christians*—to say nothing about others—will advance in holiness, when they shut out the light of God's law, and the Saviour's example, from conscience? And if this be done but in the minutest particular, they thus arrest the progress of holiness. At that point, where we are unwilling that the light of God's law and the Saviour's example, in perfect accordance with the law, shall look in upon our hearts and consciences and lives, for the correction of evil, *there, at the very point*—if there is any holiness at all—is it arrested. But an unwillingness that the correcting process shall go on, should awaken suspicion that there may not be the least degree of holiness in the soul. To be unwilling to see and eradicate the least sin, evinces an unwillingness, so far as that sin is concerned, to be like Jesus, and to be governed by the light of God's law. Those who are in this state consent thereby that the Saviour's immaculate purity shall be wounded, and his holy law dishonoured, by that sin remaining in them. And can they be Christians who are in this state, and remain in it deliberately? At least, should they not be alarmed, when brought to the point, where they wish the pure light of heaven to be shut out from their consciences?

Perhaps some reader may have been brought to that point, who is even now stifling the voice of conscience. And does such an one mourn, that he

is not more holy? Does he think it strange that he is not more holy? Let him go back to that point, where he deliberately, and it may be with violence, shut out the light from his conscience; let him go to that very point, and meet the truth of God fairly, humbly, penitently, submissively, believably. Does he refuse to do this; and dare he yet claim to be a Christian—dare he claim to be holy at all? Reader, if the case is yours, be entreated to go back to that point in your history, and carefully review your Christian character, and meet the claims of God's law as an honest man, or an honest woman. Do you hesitate? But it must be done, or you cannot be a growing Christian, to say the least. Nay, it is an absurdity—it is at war with the very nature of holiness—to be unwilling that any sin shall be fully brought to the view of conscience, and forthwith removed. Every true Christian, who is not in a backslidden state—and especially every growing Christian—is willing that conscience shall have continually increasing light and power, and shall control the whole moral man, in the minutest details of moral action.

A DEVOTIONAL SPIRIT.

As man has a moral constitution which leads him to select objects of veneration and to engage in religious services, we may expect to find many devotees in the world. They are to be met with in all religions; but that rational, scriptural, elevated spirit of devotion, which it is not the object of the writer, in the present instance to describe, cannot be enkindled by any earthly motives, only exciting any feelings which are naturally in the human breast. This fire is like that which burned on the Jewish altar; it must be kindled from heaven. All other fire is "strange fire." By nature, every man is alienated from his Maker, and seeks no communion with him. Give him a religion which will foster his pride, gratify his self-righteous spirit, and indulge the carnal propensities of his nature, and he will cherish it with fervent attachment. But the renewed heart, which has experienced a real change of disposition, aspires after the knowledge of God, after communion with the Father of spirits, and seeks with intense desire to obtain his favour, and to be conformed to his image.

The first and principal means of cherishing and increasing a true spirit of Christian devotion, is the constant perusal of the Holy Scriptures. Here God is revealed, and his character is exhibited in those aspects which are suited to the condition and wants of our minds. He who is much occupied in perusing the word of God becomes familiar with the proper object of religious affections and with the motives which ought to inspire the mind with ardour in the worship of

God. The word of God is the lamp which guides the Christian pilgrim in the way of life. It is the food which nourishes the spiritual life; the hidden manna, which is freely given to us of God, every day. But we are so far from being prohibited from gathering it on the sabbath-day, that the devout Christian, on that holy day, commonly lays up a double measure; and it corrupts not by being kept many days, treasured in the heart, but is like that portion laid up in the ark, which was preserved incorruptible.

The reason why many Christians are so weak, and faint on their march to the heavenly Canaan is, that they do not sufficiently appreciate the word of God. There is, however, a kind of reading which is attended with little profit,—where a chapter is read as a task, and without a lively desire for divine knowledge. The word does not profit those who do not mingle faith with their reading or hearing. Meditation on what we read is necessary to our so understanding and digesting the truth, as to render it nourishing to the inner man. It is of great importance in cherishing a devotional spirit, to take time for devotional exercises. A hasty, impatient attendance on the duties of the closet is the bane of a devotional spirit. The mind must be composed, and the swarms of worldly thoughts banished, and the attention must be fixed, and then the meditation of divine things becomes delightful, and very profitable. It is not a matter of much importance whether we read much or little, at one time; if a single verse

of Scripture engages the mind, and our thoughts are concentrated on the truth which it contains, it will be more profitable than hastily reading over many chapters, without serious consideration and application of the matter contained in them. It is good to mingle meditation with our reading, though it should prevent our perusing as much as we may have prescribed to ourselves.

And to reading and meditation should be added prayer. Without prayer, there is nothing of the true spirit of devotion. Prayer brings down the heavenly wind which fans the flame of devotion, and the devotional spirit manifests itself in the exercise of prayer.

The true influence is, when it forms a part of a consistent whole—when practice illustrates and confirms profession—when we live as we pray. This commends our religion, not as a notion of sentimentalism or form, but as reality, privilege, holiness; as something that is not only practicable, but delightful. And most valuable is this influence, both on him that conducts the worship, and on those that unite in it. The practical remembrance of family responsibility operates most beneficially on the head, in promoting a recollected and circumspect profession. Suppose him to realize his sacred responsibilities, as the priest of his household, and the mouth of his family to God, surely he cannot walk in the unseemly spirit of lightness or unspiritual tone of intercourse. When about to present the several members of his family, his wife, children, household, before God; will he not be constrained to live before them in the habitual exercise of his practical obligations? His open confession of his own sins before his Father's mercy-seat will surely operate to check in some measure their gross and lawless influence. For how revolting will be the exhibition of religion, if what has been solemnly expressed in this holy service be not fully carried out in the moulding of the heart and conduct throughout the day! It is indeed well for him to remember how deeply the impressive or barren influence of the worship is connected with the manifest sincerity or hypocrisy of his own profession. "If," as Mr. Cecil wisely remarks, "his children do not see his prayers exemplified in his temper and manners, they will be disgusted with religion." But let him walk before them, so that they may "take knowledge of him, that he has been with Jesus;" let

him evidently come forth to them from the atmosphere of communion with God; let him manifestly represent God before them in his holiness and love, and how reverential will be the unity of spirit, and how entire the sympathy of heart, with which they will make his prayers their own!

ACCESS TO GOD.

THIS is one of the greatest privileges to the participation of which a pardoned sinner can be introduced. It is the admittance of such an one into the gracious presence and favour of the Almighty. It is that nearness to God which is the greatest felicity of a rational being. It is expressed in the Bible as "communion with God and fellowship with Jesus Christ." It may be pleasing to allude to some of the means by which it is enjoyed. David, in alluding to this favour, says to God, "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts." Here we see its origin, the choice of God, and its privilege, in approaching his presence. It is frequently known in the pleasures of public worship, which are thus alluded to by the same prophet: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. When shall I come, and appear before God. My heart and my flesh cry out for the living God." The Lord is sometimes pleased to speak to his feeble creatures in the language of gracious encouragement, as he did to the father of the faithful, assuring him that he might have free access to him at all times, in these words, "Fear not, Abraham; I am thy shield and thy exceeding great reward." Here is nearness and protection expressed by the figure of a shield, and as the free reward of his obedience, that God in his fulness should be Abraham's portion. What more than this can the most exalted intelligence desire or hope for? "The Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them who walk uprightly." If under the comparatively dark dispensation of Abraham and David there were such clear manifestations of grace to the ancient saints, why may we not expect much greater in our day of gospel light, which in the New Testament is called the ministration of the Spirit? What a

gracious season to the church was the day of Pentecost! And how numerous since have been similar revivals of pure religion! Paul to the Hebrews, in contrasting the Mosaic ritual with the privileges of the gospel, thus expresses the weakness of the former, and the high immunities of the latter: "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." This better hope is the way of access to him through the Son of his love. The feeble intimations of grace under the law were as to the gospel like the dim twilight compared with the noonday sun. The language of Paul, "drawing nigh unto God," is by way of allusion to humble prayer presented in the name of Christ. When we consider the fear and trembling with which Moses approached the Almighty on Mount Sinai, and contrast it with the holy boldness with which the apostles and primitive saints came to the throne of grace, we observe a striking disparity. Paul, in speaking of the advocacy of Jesus Christ, thus exhorts his Hebrew brethren: "Having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, coming boldly to the throne of grace, that we may obtain mercy and find grace to help us." When Peter and John were persecuted by the Jewish sanhedrim, and commanded not to speak at all, nor preach in the name of Jesus, their noble reply was, "We cannot but speak the things which we have seen and heard." Retiring from the multitude, they and their brethren lifted up their hearts to God with one accord, praising him that they were accounted worthy to suffer shame for the name of Jesus. Their intercession was, "And now, Lord, grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of Jesus." Their supplication received an immediate answer, for the place was shaken in which they were assembled. Brethren in Christ, if ye would know the blessedness of access to God, lay yourselves at the feet of sovereign grace, that ye may be filled with the fulness of Him who filleth all in all.

Reader, contrast with this access to God, this reconciliation to him through the blood of the cross, that state of distance and alienation from Jehovah, in which the unbelieving and impenitent waste their days, and hazard their salva-

tion. And then tell us, which will enjoy the most happiness on earth, and meet death with the brightest hope, the friends of God, or his enemies?

MORAL INFLUENCE.

SUFFER me, kind reader, to address you a word in love. Besides having a soul of your own to save, you are under obligation to aid in saving others. You are intrusted with the elements of influence and power in forming their characters. Such is the social nature of man, and such the order of things under which the Creator has placed us, that a person cannot live without exerting an influence. This is a universal law. None are so distinguished as to rise above its operation; none so base as to fall below its reach. Lives not the man so mean as not to influence, in some way, his fellow man. A word has influence. An expression of countenance has influence. A turn of the eye has influence. A laugh has influence. A tone of the voice has influence. A movement of the body has influence. There is constantly darting off from you streams of influence on those around. When you rise up and when you sit down; when you go out and when you come in; at home or abroad; in the family circle or the great wide world; in the office or the counting room; at the merchant's counter, the weaver's loom, or the smith's anvil; when conversing with a friend or when walking the street in silence; when worshipping God or when blaspheming his great and holy name, you are pouring into the current of influence which forms the character of others.

More than this. Your influence is constantly increasing. Each act adds an item to the whole sum, and helps to swell the aggregate amount contributed by you in making up human conduct and human destiny. You have added item after item, as moment has succeeded to moment, and day to day. Stream after stream, rising and swelling higher and yet higher, has gone forth on the hundreds, the thousands, it may be, with whom you have met and associated. With what power for good or evil art thou endowed! How largely art thou freighted with the elements of benefiting or cursing mankind!

Besides all this, it is to be remembered that an act once performed is performed for ever. It cannot be taken back. And

its influence has gone forth beyond the control of the actor. It has taken effect, and is working out its results on all whom it has reached. And who shall say to it, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed?" Influence once in operation goes on, on, on. It cannot be stayed. It may, in some measure, be modified or counteracted. *It can never, however, be made to be as if it had not been.* It cannot be blotted out, and no trace left behind. The impress is already fixed deep in the hearts of tens of hundreds. And what can you say to these things? Can you doubt them? Can you deny them? As well may you doubt your existence and deny your own consciousness. Will you take yourself apart from the law of your being, and declare that you will not possess such a trust and the responsibility connected with it? You must first change your nature, or else shut yourself for ever away from society.

Reader, what are you contributing, the present hour, to form the character of others? How have you improved this part of the trust which God has committed to you? Have you shed around a savour of purity and piety, or have you sent forth the arrows of death? Have you been forming men for virtue and happiness, or for vice and misery? Have you been leading them up to God and heaven, or down to Satan and hell? Solemn inquiries! Will you answer them? Deal honestly and truly with thyself. "Give an account of thy stewardship." Z.

AT EASE IN ZION.

WHAT situation can be more inconsistent than that indicated by these words? Zion has, in all ages, through all her earthly sojournings, under every form and dispensation, been exposed to conflicts and to perils. Her enemies have been active and watchful, fiercer than the evening wolves. Yet truth and innocence are her only visible means of conquest or of defence. Yet these have the same promise of success when actively employed against the forces of the prince of darkness. It is action, then—zealous, faithful, persevering action—in behalf of Zion, which is required. The Saviour's command, fortified by his glorious example, the interests of undying souls, the spiritual interests of every Christian, call earnestly for action. To be inactive is

to be disobedient, ungrateful, wicked. "Woe unto them that are at ease in Zion!"

The church to which you, O Christian, have given your pledges and your vows, is the Zion to which you are sacredly bound in covenant love, and to her you owe faithful and untiring service. Or rather to Christ, your Redeemer and Lord, you owe these sacred duties, through the church in which you have avouched him to be your Saviour, and his people to be your brethren. Is this church depressed? Is her influence crippled? Has the cause of Christ, through her, fallen into reproach? Is the name of Christ thus dishonoured? And are you at ease in Zion? Are your prayers, your personal influence, your property withheld? Are you quieting your conscience with a neutral position? Are you silent while the blessed Saviour is wounded in the house of his friends? Do you speak of the members of the church as in the third person, and wonder why *they* do not take hold, and why *they* do not visit you, and why *they* do not bestir themselves? Remember that He whose eyes are as a flame of fire, who walketh in the midst of the golden candlesticks, is saying, "I have somewhat against thee, because *thou* hast left thy first love."

At ease in Zion when millions are perishing in sin! When a careless throng who pass you every day in the street—mingle with you in the business of life—are your companions in the halls of legislation, of science, and of commerce—in the field, the workshop, and the counting-room—aye, who sit around the same table, and are even bound to you by the tenderest ties of earth—are pressing on, unpardoned, unsanctified, and thoughtless, to the judgment-seat,—is there nothing which you can do to save them? A pious man of old said, "Rivers of water run down mine eyes, because they keep not thy law."

And what excuse, what palliation remains for those who are at ease in Zion? Is there not enough to be done? Look around. Is there not inducement to work? Think of the scenes of Sychar, of Gennesaret, of Gethsemane, and of Calvary. Is there not encouragement? Inquire of history, recall the many instances in your own experience in which success the most encouraging and surprising has attended pious effort. There is, there can be no excuse for the professed disciple of Christ who is at ease in Zion.

CESSATION OF MIRACLES.

MIRACLES have long ceased. They died away by degrees, gradually becoming mixed with fictions probably, and even impostures of bad or weak men; and which, nevertheless, attested the fact that true miracles were common and acknowledged, otherwise the false could never have been received so easily, without doubt or scrutiny. And it would seem that they ceased in proportion as the church acquired natural means of commanding the attention and confirming the belief of mankind. When she became acknowledged by princes and established in the public mind, and no longer was persecuted and degraded in the eyes of men; and when, besides the simple unlettered persons who were purposely chosen by our Lord to be his first ministers, that their preaching might stand not in the wisdom of man, but in the power of God, the wise and learned of the earth adopted her creed, and became her defenders; then God, in his infinite wisdom, seems to have left her more to her own resources. So the child is trained by the external aid of its parents, and provided with singular instincts, and guarded by a supernatural hand, so that its life is preserved to our view almost miraculously amidst dangers where adults, in all probability, would perish. So by degrees its strength is matured, and its reason enlightened, until it is allowed to walk alone; but the process is slow and silent. The tree springs up from the seed, but who can watch each shoot it makes? The light opens from dawn to noonday, but who can mark each change? The hours, the days, and years slide by, and the child passes into the man; but no limit, visible to sight, fixes exactly and perfectly where infancy, and boyhood, and manhood, and old age, each of them begin and end. And the mind ripens and grows, either in good or evil, habits gradually fixing, and knowledge dawning, or ignorance and sin stealing on like the shadows of evening; but no warning voice tells us, like the striking of a clock, that from one period of our probation, or one state of our being, we have passed into another. And so also in all the dealings of Providence; his truth is mixed with the errors and deceptions of men, as nutriment is mixed with matter. This truth is as pure as the light; but, when it passes into our dark atmosphere, it becomes coloured with our fancies, and broken by our stubborn-

ness, and gives back images strange and distorted to our eyes, so that scarcely can we discern it as it is; and yet we strive to walk by it, and walking by it humbly and cautiously, we save our lives. Even so of the miracles of the gospel: forgeries, and impostures, and idle tales, and credulous fancies, are indeed mixed up with them in all but the records of the Bible. And yet there were realities among them, and God has enabled us to ascertain the true miracles of the apostles, by preserving to us their own records; and, through the testimony of the church, to know that such generally were exhibited by their followers after them; though we may not be able, as we do not want, to ascertain these more specifically, since on the apostles only, and not on their followers, we build our doctrine and our faith in Christ.

EASTERN MANNERS,

ILLUSTRATIVE OF LUKE XIV. 15—24.

WHEN a person of respectable rank in society proposes to celebrate a feast in his house, he forthwith circulates his invitations to the friends he wishes to be of the party, either by cards or by a verbal message, carried by a servant of the house, or a person hired for the purpose, and superbly decked, according to the rank of his employer. The following is a specimen of the form of invitation: "Such a person (naming him) sends best compliments to such another person, (naming him also,) and begs to inform him that as to-morrow there is a little gaiety to take place in his house, and he wishes his friends, by their presence, to grace and ornament with their feet the house of this poor individual, and thereby make it a garden of roses, he must positively come and honour the humble dwelling with his company." Having, after this fashion, gone to all the houses, and returned with assurance from the invited friends of their intention to come next day, a messenger is again despatched for them at the appointed time, to inform them that all the preparations for the banquet are completed. This second invitation is included by our Lord, and is very characteristic of Eastern manners. When Sir John Malcolm was invited to dine with the eldest son of the Shah, the invitation was given two days before, and one of the prince's attendants was despatched at the hour appointed for the banquet to tell him that all things were

ready. And Morier also informs us, that having been engaged to dine with a Persian Khan, he did not go till his entertainer had sent to the English ambassador and his train, to say that supper waited. After the same manner, the invitations to the great supper described in the parable seem to have been issued a considerable time before celebration; and as the after invitation was sent according to Eastern etiquette, to the guests invited, they must be understood as having accepted the engagement, so that the apologies they severally made were inadmissible, and could be regarded in no other light than as an affront put upon the generous entertainer, and an ungrateful return for all the splendid preparation he had made for their reception.

DOMESTIC HAPPINESS.

Ah! what so refreshing—so soothing—so satisfying—as the placid joys of home!

See the traveller; does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance—it quickens him to diligence—it makes him hail the hour which sees his purpose accomplished, and his face turned towards home—it communes with him as he journeys, and he hears the promise which causes him to hope, “Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.” Oh! the joyful re-union of a divided family—the pleasures of renewed interview and conversation after days of absence!

Behold the man of science; he drops the laborious and painful research—closes his volume—smooths his wrinkled brow—leaves his study, and, unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

Take the man of trade; what reconciles him to the toil of business? What enables him to endure the fastidiousness and impertinence of customers? What rewards him for so many hours of tedious confinement? By and bye the season of intercourse will behold the desire of his eyes and the children of his love, for whom he resigns his ease, and in their welfare and smiles he will find his recompense.

Yonder comes the labourer; he has borne the burden and heat of the day; the descending sun has released him of

his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness! his hardships are forgotten—fatigue vanishes—he eats and is satisfied. The evening fair, he walks with uncovered head around his garden, enters again, and retires to rest; and “the rest of a labouring man is sweet, whether he eat little or much.” Inhabitant of this lowly dwelling, who can be indifferent to thy comfort? Peace be to this house!

UNBELIEF AND ATHEISM.

HE who thinks most deeply, and has the most intimate acquaintance with human nature, as exhibited in his own heart, will be the most apt to resolve all unbelief into Atheism: Especially will this be the case at a time when physical science, in league with a subtle pantheism, is everywhere substituting its jargon of laws, and elements, and nebular stardust, and vital forces, and magnetic fluids, for the recognition of a personal God, and an ever wakeful, ever energizing special Providence. Theism, we admit, is everywhere the avowed creed, but it wants life. It is too much of a mere philosophy. There are times when the bare thought that God is, comes home to the soul with a power and a flash of light which gives a new illumination and a more vivid interest to every other moral truth. It is on such occasions the conviction is felt that all unbelief is Atheism, or an acknowledgment of a mere natural power clothed with no moral attributes, and giving rise to no moral sanctions. We want vividness given to the great idea of God as a judge, a moral governor, the special superintendent of the world and all its movements, the head of a moral system, to which the machinery of natural laws serves but as the temporary scaffolding, to be continued, changed, replaced, or finally removed, when the great ends for which alone it was designed shall have been accomplished. Just as such an idea of God is strong and clear, so will be a conviction of sin, so will be a sense of the need of expiation, so will be a belief in a personal Redeemer, and so will follow in its train an assurance of all the solemn verities of the Christian

faith, so strong and deep, that no boastful pretension of that science which makes the natural the foundation of the moral, and no stumbling-blocks in the letter of the Bible will for a moment yield it any disquietude. There is a want of such a faith, as is shown by the feverish anxiety in respect to the discoveries of science, and the results of the agitations of the social and political world. This timid unbelief, when called by its true name, is Atheism. The next great battle-ground of infidelity will not be the Scriptures. What faith there may remain will be summoned to defend the very being of a God, the great truth involving every other moral and religious truth—the primal truth, *that he is, and that he is the rewarder of all who diligently seek him.*

THY KINGDOM COME.

ENLARGE thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of

Jesus Christ. Hasten the time which thy Spirit hath foretold, when all nations whom thou hast made shall worship thee and glorify thy name. Bless the good endeavours of those that strive to propagate the gospel of thy kingdom, and prepare the hearts of all men to receive it. May all such as own thee for their king become thy faithful subjects! Vouchsafe to reign in our hearts, and subdue our will entirely to thine; prepare us by thy good Spirit for the kingdom of glory.

Thy will be done in earth as it is in heaven.—Dispose me and all thy children, O Lord and Father, to submit cheerfully to whatever thy providence shall order for us; hearken not to the corrupt desires of our hearts, but to the voice of thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, with an heart disposed to close with thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to thy holy will, that through thy grace we may at last become perfect, as our heavenly pattern is.

Lessons by the Way; or, Things to Think On.

"THEY ARE NOT OF THE WORLD."

I SUPPOSE that what was true of the early disciples of our Lord is true of all his *real* disciples in every age. If this is so, what proportion of those who now profess to be such are really his followers? In what respect are the masses of pleasure-seeking, fashionable, and gay professors of the present day, "not of the world?" Are they not pleased with the same amusements, and do they not mingle in those scenes of gaiety where the religion of Him whom they profess to love would be considered altogether out of place if they should introduce it?

These are plain questions, but I think not altogether out of place at this time, when so many professing Christians are endeavouring to show, both by precept and example, that *dancing parties* and other scenes of fashionable amusement are altogether *consistent with their profession*, as tending to exert a *good influence on their impenitent friends*, by showing them that religion is not necessarily a *gloomy* thing. Let me ask such, in a kind spirit, Are you certain that this is the best way to "let your light shine?" Will you be very likely in such circumstances to exert such an influence as shall lead others to say of you, "They are not of the world?" I think not. Is it right or wrong?

PAYING LIKE A SINNER.

SEVERAL years ago, in North Carolina, where it is not customary for the tavern-keepers to

charge the ministers anything for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering pay for his accommodations. The landlord soon came running up to the stage, and said, "There was some one in there who had not settled his bill." The passengers all said they had, but the preacher, who said he had understood he never charged ministers anything. "What! you a minister of the gospel—a man of God!" cried the innkeeper. "You came to my house last night—you sat down at the table without asking a blessing—I lit you up to your room, and you went to bed without praying to your Maker—for I staid there until you had undressed)—you rose and washed without prayer, ate your breakfast without saying *grace*; and, as you came to my house like a sinner, and eat and drank like a sinner, you have got to *pay* like a sinner."

DEEDS OF THE FATHERS.

WHEN God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the fathers, it is very sorely darkened, falsified, and spoiled.—*Luther.*

ON TEMPTATION AND AFFLICTION.

TEMPTATIONS increase experience, promote the exercise of grace, make us more serviceable to others, redound to our honour, make us more frequent and more abundant in the work of prayer, make Christ's people more and more conformable to his image; and, finally, make sin more hateful, the world less delightful, and relations less hurtful.

A temptation perceived is half conquered, for our greatest danger lies from snakes under the green grass.—*Henry*.

The approaches of sin are like the conduct of Jael. "It brings butter in a lordly dish." It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind.—*Cecil*.

One Christian that hath experience of temptation is worth a thousand others.—*Luther*.

The heart of man is his worst part before it be regenerated, and the best afterwards; it is the seat of principles, and the fountain of actions. The eye of God and the eye of the Christian ought to be principally fixed upon it.—*Flavel*.

The force of gunpowder is not shown till a spark lights on it; so till temptation comes, we know not ourselves.—*M. Henry*.

When our Bibles, in seasons of difficulty, are searched in an humble, prayerful, teachable spirit, we are as much depending on the Lord himself for counsel as if we were listening to an immediate revelation from heaven.—*Bridges*.

In evil things Satan separates the end from the means; in good things, the means from the end.—*P. Henry*.

Essays, Extracts, and Correspondence.

GRATEFUL RECOLLECTIONS.

An Address to the Church assembling in Carr's-lane, Birmingham. By JOHN ANGELL JAMES, on completing the Fortieth Year of his Pastorate. Printed for private circulation. Birmingham: B. Hudson.

"PRIVATE circulation!" Nay, that must not be. If we suffered it, our readers might most justly charge us with a serious dereliction of duty. On the ground of our undoubted right to lay all men, all things, and all events under contribution for the public good, we have analyzed this most instructive, most interesting, and every way most valuable publication, and now lay the result before our readers. If their minds shall be at all affected as ours have been by the perusal, the act will be long remembered. Our extracts have been made on the principle of general usefulness: much of a more private and local character, remarkably distinguished by beauty and pathos, has not only necessarily, but intentionally been omitted.

TEMPORAL HISTORY OF THE CHURCH.

It is now almost a century since this religious society was formed by a body of Christians who separated from the congregation assembling for worship in the Old Meeting in this town, because an Arian minister was by the majority introduced to the pulpit of that place; so that you see our church had a noble and honourable origin. It was not the offspring of faction, nor

of unseemly schism, but was formed by a band of witnesses to what we consider the fundamental doctrines of the gospel, the Trinity of Persons in the Godhead—the incarnation of the Son of God—the atonement of the death of Christ for the sins of mankind—the justification of the sinner by faith alone—the conversion and sanctification of the soul by the Holy Spirit—and the sovereignty of God in the salvation of the human race. The first pastor of the newly-formed church was the Rev. Gervas Wilde, a devoted, energetic, and popular preacher, who, after discharging the duties of his office with exemplary fidelity and great success, died, and was buried on these premises. He was succeeded by Mr. Punfield, who, though a blameless Christian and sound divine, was a dull and uninteresting preacher; and as a natural consequence, the congregation was much reduced during the three-and-twenty years of his ministry. After him the pulpit was filled by Dr. Edward Williams, one of the greatest theologians of his age, and the author of many profound and valuable works on divinity, who removed after little more than three years to preside over the Dissenting College at Rotherham, in Yorkshire. The names of these first three pastors of the church are recorded in the marble monument on the walls of our Zion, which was erected by the present trustees to replace the tablets lost in the erection of the former chapel, and to preserve a memorial of men worthy to be held in grateful recollection, either for their virtues, or their success as ministers of Christ. Mr. Brewer succeeded Dr. Williams, and upon his removal, after seven years' labour, to Livery-street, with a large portion of the congregation, he was succeeded for a short time by Mr. Joseph Berry. The congregation had their attention then directed to a young man studying for the ministry under the late Dr. Bogue, of Gosport, who, by the advice of his tutor, and at the recommendation of Mr.

Bennett, of Romsey, Hants, now Dr. Bennett, of London, was invited to spend the midsummer vacation of the year 1804 with the congregation, and to occupy for four sabbaths their vacant pulpit. Being then only little more than nineteen years of age, and having a year and a half of his term of academic study to complete, he came to this town without the remotest idea of appearing here as a candidate for the pastorate. His preaching appeared to give satisfaction, and before he left to return to Gosport, a deputation, consisting of the deacons and some other venerable personages, waited upon him from the church to request him to accept a unanimous and cordial invitation to become its pastor, and to enter upon the duties of his office so soon as, in the judgment of his tutor, it might be deemed expedient for him to leave college. It was certainly a rather hasty procedure, and although, by God's grace, it has turned out far better than might have been expected, neither party can be quite justified for the part they took in the affair; not the church for inviting so young a man, nor he for accepting the invitation to so important a sphere. Results have showed that the hand of God was in it; but it ought not to be drawn out into a precedent either by this church or any other. After another year the young minister came, and in September, 1805, was cordially welcomed by a united and affectionate people to his pulpit, and was ordained on the 8th of the following May. In that service, which was one of peculiar solemnity, Drs. Bogue, Williams, and Bennett, Messrs. Jay, Moody, Steill, and others, bore a part. Having obtained help of God, the young pastor, as he then was, now stands before you, expressing his adoring wonder and gratitude for all the way in which the Lord his God has led him these forty years in the wilderness.

Forty years are a large portion of one man's life, comprehending the vernal bloom, the sunny months of summer, and the season of autumnal fruit: all that remains must be looked for in decline and wintry decay. What changes have taken place during the flow of these forty years of our union—I do not say in our national affairs, though here what an eventful era of European history has occurred; nor in the denomination to which we belong; nor in the progress of the universal church; but in our own town and in ourselves! When I commenced my ministry, Birmingham contained a population of eighty thousand inhabitants, now of two hundred thousand; in the place where we worship, then a comparatively small one, capable of seating hardly eight hundred persons, now nearly two thousand; in the church, then numbering little more than forty members, now nearly nine hundred; in your pastor, then a youth of twenty, now a man of sixty; in yourselves, then sprightly persons of twenty, thirty, or forty, now bending under the infirmities of sixty, seventy, or eighty; in your families, for the fathers and mothers, where are they? and even the children, are not many of them slumbering in the grave with their parents? There is but one pastor of any denomination, either in the Established Church or out of it, that is now officially connected with the same congregation as he was when I came here, and only two that are connected in this manner with any one.

It is every way proper to comprehend in this historical survey what you and your fathers have done in the way of enlarging the boundaries of

our Zion and the appurtenances thereof. The first work in which they engaged after my settlement was the erection, at a cost of eight hundred pounds, of the rooms lately occupied by our Sunday-schools, and used for our weekly religious meetings. After the lapse of about seven years, when some of the aged men, ever to be had in remembrance by us, but somewhat timid, cautious, and too little adventurous, had fallen asleep in Jesus, a few of greater public spirit suggested an improvement in our place of worship, which was cold, comfortless, and somewhat repulsive in its appearance; for Dissenters at that time thought too little of the decoration of architecture, just as those of the present day are in peril of thinking too much of it. The cheerlessness of our chapel, uniting with some other causes, operated very much for some time to the disadvantage of the congregation, so that the first seven years of my ministry were a season of considerable discouragement, so much so, that had another sphere been presented to me at that time, it is not improbable I should have accepted it. A saint now in glory, whose memory, at the distance of more than a quarter of a century from her decease, is still fresh and fragrant, lent all her gentle yet powerful influence to keep the pastor to his post; and, blessed be her name, and more blessed be her God, that influence was not in vain. With a zeal and liberality which I have ever admired, and for which I feel grateful even to this day, my generous friends, though by no means wealthy, laid out two thousand pounds in improving our place of worship. During the time of the alterations we worshipped in the Old Meeting House, from which we had originally come, and which was most readily and kindly granted to us, the congregation altering the time of their own morning service for our accommodation, and allowing us to have it in the evening. This circumstance lifted us out of comparative obscurity, and together with the greater attractions of our improved chapel, brought us on our return to it an overflowing congregation, so that the very sittings in our table-pew were let, for want of others, to meet the applications for seats, for which we could not otherwise provide. The tide which then flowed in upon us has never ebbed. To the timely expenditure of the two thousand pounds just mentioned I trace up, under God's blessing, all the prosperity of our church which has since followed.

In a few years the demand for further accommodation for those who wished to join the congregation of this place became somewhat urgent, and with a magnanimity of public spirit bordering on imprudence you determined on the erection of this spacious edifice, at an expense of between eleven and twelve thousand pounds. This cost so far exceeded all we had calculated upon, that had we foreseen the outlay which would have been required, we never could have undertaken the work. Notwithstanding the liberal contributions of the people, and the splendid collection on the day of opening, in September, 1820, amounting to six hundred pounds, we entered upon our new place with a debt upon it of between six and seven thousand pounds. Since then, by the untiring generosity of the congregation, the debt has been reduced to about five or six hundred pounds. During all this time we have not stayed our hands from the work of helping to provide for the neighbour-

hood. We have erected chapels at Smethwick, the Lozells, at Yardley, Minworth, Garrison-lane, and Palmer-street, in two of which separate and, in great part, self-supporting churches have been formed, with pastors of their own choice set over them. With our last erection, I mean the building of our new school-rooms and lecture-room, at an expense of much more than two thousand pounds, you are too well acquainted to need that I should do anything more than merely advert to the fact. During my pastorate I calculate that my congregation have spent three or four and twenty thousand pounds in the erection of places for worship and scholastic instruction in this town and neighbourhood.

SPIRITUAL HISTORY OF THE CHURCH.

If I now turn to our spiritual history, we shall find equal cause for delightful retrospection. God has given testimony to the word of his grace, and granted to us abundant evidence that he has been among us, both by the ministry of the word and the power of his Spirit. Not only has the congregation increased, but the communicants have advanced in an equal ratio. Sinners have been converted, believers have been edified, and multitudes, having finished their course with joy, have entered into rest. The parents have departed to be with Christ, and instead of the fathers have risen up the children. What a goodly host of spirits now made perfect encircle our imagination who were once our fellow-worshippers in God's house on earth! How precious are their names, how fragrant their memory, how instructive their example, and how encouraging to us the recollection of their composed and even triumphant death! Gratitude is due from us one to another, and from both parties unitedly to God. You will not, I am confident, deny that something is due for forty years' service to him who during that period has lived and laboured for the good of your immortal souls, and the promotion of your eternal welfare. To many of you he has been, through God's grace, the instrument of your own conversion and that of your children; to others, of your establishment in the truth of the gospel, and of your sanctification; and to all, of consolation amidst the cares and sorrows of this vale of tears. It is his felicity, however, to be spared the necessity of logically proving the justice of his claim, and of being compelled to urge with importunity his due upon a hard, unfeeling people, backward to own, and still more backward to acknowledge it. Opportunities have not been wanting, during the middle part of his life, had he chosen to embrace them, for transferring his services to other places; but from the time when God so signally blessed us, he never, except in one instance, and then only for a very short time, entertained for a moment the idea of quitting a people endeared to his heart by so many reasons for attachment.

As regards my own sense of obligation towards you, it is deep and tender. Your conduct from the time of my settlement among you has been one uniform exhibition of affection, respect, and deference: a series of kind acts, never broken or interrupted, has left me scarcely anything to lament, or anything more to wish. In the various and somewhat opposite characters which I have borne among you, I have received appropriate expressions of kindness, and the most delicate attentions to my feelings. During a

long and dangerous personal illness many of you ministered by night at my bedside, and watched with solicitude the flickering lamp of life, when its extinction was expected, and thus helped to keep it burning: when I stood among you a rejoicing bridegroom, you shared my joy, and thus increased it: and when, on two occasions, I lifted up my voice and wept, as a man bereaved and desolate, you shed your own tears, and endeavoured to wipe away mine. Though I have been blessed by a bounteous Providence with more of this world's goods than many of my brethren, you never took advantage of this circumstance to withhold what you deemed my due as your pastor, and as such entitled to your generous support. You have in all things consulted my wishes, and studied both my personal and official comfort; you have ever listened to my counsel with deference, yet not with servility; and when at any time you have not thought as I did in practical measures, your reasons have been stated in a manner rarely to pain me, and not unfrequently to convince me. I have had as much influence in the pastorate as any man could desire, or ought to possess. There has never been any unseemly struggle for power between us. Whatever executive authority I have exercised has been conceded by you, rather than exacted by me, and was readily conceded, because you saw it was all employed for your benefit, and not to gratify my own vanity. I can, therefore, now adopt, as far as disparity of years will allow, the language of an American pastor, who, on the eightieth anniversary of his birth, preached to his flock from Barzillai's words, "This day thy servant is fourscore years old." In the course of his sermon he thus addressed his audience: "Your fathers and grandfathers bore with the indiscretions of my youth; you and your children, with equal patience, have borne with the infirmities of my age. I thank you for all your kindnesses—injuries I have received none." One part of this beautiful effusion is yet to be realized in our case; for though the shadows of my evening begin to lengthen, I am thankful to say the infirmities of age do not yet oppress me: but should our wise and gracious God extend the term of my existence among you till the remaining strength of my days is but labour and sorrow, the forbearance which you have manifested towards me in my youth is a sure pledge of its extension towards me in my old age. I can look to the future without the shadow of a shade of apprehension of my living long enough among you to be felt a burden. I believe I shall be welcome to my pulpit, and to your houses, as long as I have strength enough to bear me to either: and that when nothing but the wreck of what I was shall be left, even that will be guarded from contempt by the recollection of my better days. If there were strangers in our assembly on the day when this was delivered from the pulpit, they must have gone away and reported that whatever strifes and divisions exist between some Dissenting ministers and their flocks, they had heard one pastor declare that at the end of forty years' residence among his people he had nothing to forgive or to forget, and that he was more attached to his church, as he believes they are to him, at the end of that period, than at its commencement.

But how small is the gratitude we owe to each other compared with that which we owe to God.

"What shall we render unto the Lord for all his benefits towards us?" is the language which we should jointly utter this day. Perhaps you will be willing to admit that the continued life and health of the pastor is one item in the benefits we have to acknowledge this day. This at any rate has saved you from the perplexity of a new choice, and the danger of a division in making it. But he has too much confidence in your attachment, and too much reason for such trust, to suppose that this comprehends all the importance you attach to his continuance among you. He must be blind, and deaf, and imbecile too, not to know that you regard his preservation to the present hour a matter of joy and thankfulness. No, my dear friends, I affect no feigned modesty, and therefore I am not ignorant that my coming to you, so unintentionally to myself, has been, through God's blessing, of some service to you, and that my remaining till this present day is thus far a ground for thankfulness to us both. I am glad for your sakes, as well as my own, that I speak to you this day from the pulpit, instead of the sepulchre, and still instruct you by my living voice, instead of warning you by my monument. But this is not all, nor the most, nor the best, for which we are to be thankful to God in reference to your pastor: it is matter of still more abounding thanksgiving that he has not been permitted to make shipwreck of faith or of a good conscience. Through the riches of sovereign grace, which none more clearly discern, or more readily acknowledge than he does, he has been preserved from heresy and immorality.

To be kept from *error* is also a cause for thankfulness, as well as to be preserved from *sin*. Your pastor feels some pleasure from the consideration that he preaches the same gospel, and not another, as he did when he commenced his ministry among you. His sentiments, neither received by inheritance, nor adopted in haste, nor retained by blind obstinacy, but embraced after much reading and careful examination, are substantially the same now as when he entered upon the office of a public teacher. The confession he made at his ordination before many witnesses, though often re-examined since, is his creed still. His views on various topics have been somewhat modified by subsequent reading and study, and he hopes have been brought into a closer accordance with the word of God, but have not been changed; and his grasp upon what is called, and is well known by the designation of, *the evangelical system*, is firmer and firmer as his lengthening life gives him an ever widening opportunity to investigate its evidences, and to observe its influence. His great theme, as you well know, has been that selected by the apostle of the Gentiles; and, persuaded that the gospel is a system of truth for all ages, all countries, and all states of society, he has determined to know nothing among you but Jesus Christ and him crucified. You will bear him witness that he has "gloried only in the cross;" but, at the same time, you know that he has endeavoured to expand this great theme into the amplitude of illustration and extent of application of which it is susceptible in itself, and with which it is set forth in the word of God. In my view, my dear friends, the death of Christ for the sins of the world, as a manifestation of Divine love to man, is the Christian motive to all genuine morality,

and should be made to bear, and has been made so to bear by me, upon all the details of life, whether in the church or in the world, in the transactions of business or in the exercises of devotion. How diligently I have enforced all the moralities, which are the cement, and all the courtesies, which are the polish of society, you know, and with what success also. You have not been accustomed to a style of preaching of which the only object is to set forth a right creed, and to uphold a pure worship; in which a cold and statue-like theology, symmetrical but lifeless, was inculcated; or a fiery zeal for institutes and opinions, apart from holiness and love, was enkindled; on the contrary, you have ever been taught, that as in man's moral nature the intellect is to move and guide the heart, so the truth itself must be taught for the sake of holiness; and that, in fact, he only knows the truth who has employed it to enlist the affections, and has given it a home in his heart. My preaching, though based upon the great doctrines of the gospel, though resting upon the cross as its ground and pillar, has been prevaillingly practical; convinced as I am that a cold and heartless orthodoxy, while it can do for its possessor, in the way of helping him to heaven, no more than any other kind of science, is, in the exact degree to which it prevails, the sure method of preparing the way either for systems of error still more cold, or else for the opposite extreme of enthusiasm or fanaticism. To form the rapt pietist, the bigoted theologian, the fierce polemic, or the mere moralist, has not been my object; but the character which shall combine the better elements of all these, and exhibit them to the world in that beautiful chain of Christian graces, which the apostle enjoins where he says, "Add to your faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity."

This large congregation by which I am now surrounded, this church of nearly nine hundred members, among whom is to be found no small portion of intelligence and worldly respectability, as well as great numbers of the labouring population, have been collected and compacted, not by a system of reserves or omissions of Christian doctrine; neither by novelties in manner or in matter; neither by philosophical speculations, nor metaphysical subtleties, but by the preaching of the gospel. I am speaking only of the course which I have pursued, and am calling upon you to rejoice with me, and give God thanks, that it has been found to be the power of God unto the salvation of many. Bad men have been made good, and good men better. Nor ought I to omit here a reference to the manner in which I have insisted, as you know, upon the work of the Holy Spirit of God as essentially necessary to the efficiency of evangelical ministrations. You have been taught that man is a rational creature, and must therefore employ his faculties in the business of religion, as well as in any other business; but that he is also a corrupt and dependent creature, and must therefore look up, by believing prayer, for Divine help. The Spirit of God is both *in* the word, by its Divine inspiration, and *with* the word, to make it effectual to the conversion of the sinner; and he renders that same word the means of progressive sanctification in the believer. To this Divine influence I have taught you to ascribe all the results

which have followed my preaching, and have habitually called upon you to seek this power from on high, by earnest and persevering supplication.

UNITED HISTORY OF PASTOR AND FLOCK.

Passing from the minister to the people, or considering them jointly, we find equal cause for gratitude for the general state of the church and congregation. Let us bless God that amidst the great changes which have taken place in our town, we are favoured to witness such an assembly as is convened weekly within these walls. When I commenced my ministry here, there were only five place of worship in the Establishment, and now there are nearly twenty—eight or ten new chapels have been erected among the Methodists of different sections, and three more have been considerably enlarged—five have been either built, taken, or enlarged among the Baptists—three have been built among the Independents, two of which are of considerable magnitude—two by the Scotch Church—one by Lady Huntingdon's Connection—besides some others by various bodies. We have had men in several denominations who have attracted considerable attention; and in addition to all this, instead of having evangelical preaching in only one place of worship in the Church of England, as was the case when I came to Birmingham, we have it now, blessed be God, in nearly all of them. Yet, brethren, through God's goodness, our chapel has not been drained to fill others; nor is it our sorrowful complaint that, while the multitude hasten to keep holy the sabbath elsewhere, the gates of our Zion mourn, and her ways languish, because none come to her solemn feasts. Some few have left us from time to time to join the Church of England, and some of them of high respectability; but they have generally been persons who were not communicants, and who were therefore never thoroughly incorporated with us. Others have occasionally received offence, and quitted us in ill humour; and some few, and they are but few, attracted by novelty, or moved by levity, have gone off under the cry, "Lo! here, or lo! there." The stability of the congregation, as a whole, has astonished and delighted me. No minister ever had to complain less of the fickleness of his hearers, especially of his members, than I have. This is the more gratifying as, in consequence of the magnitude of the church, and their dispersion over this large town, I have been able to pay but comparatively little attention to individual members at their own houses. Nor is this the only thing which has prevented me from being so good a pastor as I could wish to be. We live in an age and in a country of extraordinary excitement and religious activity. Institutions for evangelizing our country and the world have multiplied upon us with wonderful and delightful rapidity. These must be attended to, and require no small share of time and labour for their efficient administration. Some must give their energies to management, others for their pecuniary support, and others again for both. There are some ministers who, though immeasurably inferior to others in genius, learning, and acquirements of all kinds, have more tact for business, more physical power, more aptitude to interest the public mind; and who on these accounts are much in requisition for aiding the great movements of the day. This happens to

be in some measure the case with your pastor. Had I followed my own inclination, I should have shut myself up within the circle of my own congregation, and occupied myself exclusively with my ministerial and pastoral duties. With a church I love, and by whom I am beloved, and with a home which till lately contained all that could make a man dread to leave it, I wanted no inducement to remain in my own nest. I feel that had this been permitted me, I could not only have been a better pastor, but a better preacher also. It has ever been my endeavour, but I am afraid an unsuccessful one, to harmonise, in my attention to them, the claims of the world and my denomination with those of my flock. I consider that no pastor belongs exclusively to his own congregation; for we are all members and ministers of the holy catholic church, as well as of that particular branch of it with which we are more immediately connected. It is true our first obligation is to the latter, and no devotedness to the duties of the outer circle of action can be any excuse for neglecting those of the inner one. I am sorrowfully conscious I have too much neglected home duties for those I have been called to discharge abroad; and nothing is a stronger proof of the attachment of my people to their minister and their place of worship, than their continuance with both notwithstanding this neglect.

How much we owe to God for a continuance of our harmony and peace, we all know, but cannot express. I freely admit that from the very nature of our church polity, which contains so large a share of the popular element, our churches are exposed from time to time to some disturbance of their tranquillity; but then we dare not abandon what we consider to be a scriptural system, on account of any incidental evils arising out of the imperfections of human nature, with which its working may occasionally happen to be associated. It is to me a striking corroboration of the correctness of our ecclesiastical principles, that we find the same evils fermenting in the primitive churches while under apostolic superintendence as exist among ourselves: a fact notoriously evident in the inspired epistles. When, therefore, we consider the ever recurring circumstances which may become occasions of strife, the imperfect sanctification of every member of the church, and that in each heart enough of human corruption still remains to be a soil for the root of bitterness to grow in, it will not be denied that a harmony continued through forty years, and never disturbed by a momentary discord, is indeed just cause for devout thankfulness to Him who is not only the lover, but the giver and preserver of peace. This will appear the more impressive when I remind you of the various matters which have come before us, on each of which a division of opinion might have existed, and in the ordinary course of human affairs was likely to exist. Besides all our building operations, we have five times elected new deacons, and in each instance without the smallest disturbance of our tranquillity, or giving in any quarter the least apparent dissatisfaction. This blessed state of things we owe first of all to God, and are not to trace it up to any superior piety, discretion, and sagacity in ourselves, nor to any system of what might be called *management* by the pastor and deacons; but still, we are not forbidden to look for

secondary causes, through which the blessing has been bestowed by Him from whom cometh down every good and perfect gift. It has ever been my object to infuse a love of peace into the minds of the members, and to keep alive a salutary dread of its disturbance, as one of my printed works testifies; and to inculcate the spirit of charity, so beautifully portrayed in the thirteenth chapter of the First Epistle to the Corinthians. Perhaps also my Church Member's Guide, and the little Manual for the use of our members, have had some influence. In addition, our church meetings have not been thrown open to debate: we have had no talkers, no forward, obtrusive, troublesome spirits, who both loved to hold and to express their own opinion. The pastor and the deacons have had the confidence of the brethren, and while the former have never even seemed to lord it over God's heritage, the latter have never even suspected them of attempting or even wishing to do so. There has been that due moral influence of the eldership of the church, which its Divine Head intended it should have, and which was conceded by your own good sense, rather than demanded by them. Your office-bearers are chosen by yourselves, and when so chosen, ought to be regarded with confidence, respect, and deference, as long as they are worthy of your esteem and affection.

We cannot have attained to our present numbers without a considerable blessing attending the ministry of the word, and this is another and a large item in the causes of our gratitude. Even peace, without increase, would have made this retrospect a painful one. But the gospel has "come to you not in word only, but also in power, and in the Holy Ghost, and in much assurance." It has been blessed to the conversion of many hundreds. Nor has it been only the ministry of the word which God has blessed. Our Village Preaching, our Town Missions, our Tract Society, our Sunday-schools, have all been rendered useful in converting sinners from the error of their ways, and saving souls from death. There are, perhaps, not fewer than two hundred of our communicants who have been brought out of darkness into marvellous light, by other means than the preaching of the gospel. You know what church meetings we have spent, what scenes have been brought before us at those seasons and convocations, how we have entered into fellowship with the angels in their rejoicings over the repentance of sinners upon earth. No paltry jealousy for the honour of my office, no ambitious effort to grasp all the honour of converting souls to God, has ever kept me from pointing out the usefulness of the devoted Sunday-school teacher, of the village preacher, or the town missionary. It has been my delight, as well as my business, to own these as my fellow labourers in the kingdom and patience of our Lord. What numbers, having finished their course with honour and joy, have joined the church triumphant; and God has raised up others to be baptized for the dead.

PASTORAL ADMONITIONS.

That I am a Protestant Nonconformist, not only by education, but conviction, you know full well; and as the time for reading, thinking, and observing, runs on, even to the verge of approaching age, my convictions deepen of the truth of

my opinions on this great subject; but, at the same time, my charity increases for those from whom I differ. I set out in life, as most do, with principles and prejudices mixed up together: a winnowing process has been long going on, and though I retain my principles, the chaff of my prejudices, at least much of it, has, I hope, been blown away by the breath of Christian candour. You know that I never scruple to this day to expound and enforce my theological principles as a moderate Calvinist, my sacramental views as a Pædobaptist, and my ecclesiastical opinions as a Nonconformist; and for the sake of the dearest friendship I have on earth, I will never be bribed into silence on these points: but then, as Divine grace shall help me, it is my determination ever to speak the truth in love, and never so to sour your hearts or my own with the asperity of controversy, as to unfit us for the communion of the universal church. You and I have, and do not scruple to avow, our denominational preferences, just because they are our honest convictions; but God forbid that these should so narrow and shrivel our hearts, that ample room can be found for their expansion and pulsation within the narrow limits of our own party. I want, both for you and for myself, a charity that can find full play for its mighty soul only in the amplitude of the holy catholic church. I hope, if God gave me grace, I could shed my blood for truth; but I should think it no less my duty or my honour to die for charity: and whoever will read the banners that float over "the noble army of martyrs," will read under the inscription, "CONTENT EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS," that other motto, "FORBEARING ONE ANOTHER IN LOVE." I deem it the work of the evening of my day to promote the closer union of all denominations of evangelical Christians, without compromising the convictions or consistency of any one.

I wish to spend as much as possible of the evening of life among you, and to avoid foreign engagements as far as I consistently can. Yet I cannot wholly give up public business. The concerns of our denomination press with much weight upon my mind, and prefer far more demands upon my time and my energy than I can meet. Then our colleges cannot be neglected, and must not. Besides these matters there are others which I cannot cease to touch but by ceasing to live. I do, however, resolve that, if possible, as you have had too little of the spring, summer, and autumn of my life, you shall have more of its winter. And yet I may have no winter to give, or it may be too full of gloom and storm to be of much service to you. Perhaps it may be by suffering, rather than by preaching, I may now have to serve you. I see many deficiencies which, if God give me opportunity, I should wish to supply. Yet a man of sixty should be sparing of the promises he makes and the expectations he excites. One thing I can truly aver: I was never more desirous of serving you than I am at present, nor ever more full of resolutions to do so. The view I took of the importance of the ministry, and the ardour I felt, when I commenced it, rightly to discharge its duties, were languid and limited compared with what they are now, amidst the gathering shadows of the evening. Sometimes, when oppressed with the cares of office, and with business of various kinds, I sigh for repose, and form a

half purpose to seek it; but these are only the yearnings of the heart, which are soon subdued by the decisions of the judgment, and the resolutions of the will, to give to you the last, as you have had the best, energies of my frame. You know a bountiful Providence has rendered me independent of the lawful hire of my labour, so that I live to preach, and do not preach to live. I love my Master and his service, and as long as he will enable me to serve him and you, I ask for no term of easy superannuation. Eternity is long enough, and heaven is place enough, for rest: till then I mean to work on.

But still my resolution is fixed never to peril the interests of the church by the feebleness of senility; and I trust that when I can no longer effectively discharge my official duties, my decay will be sufficiently perceptible to myself to render any other intimation unnecessary: yet if, through that insensibility which often accompanies declining power, I should be unaware that I have lost the lock of my strength, I hope my friends will not suffer their regard for me to prevail over their love for the church, but that with all fidelity, though with equal delicacy, they will intimate to me that the time for my retirement has arrived. When I feel myself unequal to the whole duty of the pastorate, I will share it with another; and when even this shall be beyond my strength, I will resign the pulpit to a successor, with the prayer and the hope that one will be found to fill it with far greater ability and success than I have done.

My beloved friends, the ground of danger, and the need of alarm, exceed all the description I can give. I tell you again, most emphatically, it was never, in modern times, so difficult to maintain the power of godliness and the life of faith as it now is; never so difficult to get safely to heaven. What, then, should be the influence of this, but to drive you to the weekly meetings, as a means of keeping up the ardour of the soul in the pursuit of eternal life? Let one of the resolutions of your mind, therefore, be to gladden your pastor's heart by a more diligent and constant attendance on these important means of grace. The spirit of personal religion in our times is far lower than it should be. Professors have a peculiar elasticity of conscience in accommodating themselves to the habits of the world around them, in matters of fashion, trade, and amusement. A Laodicean condition of the church is come over us. We need a revival, and may God grant it to us! The work of conversion, among all denominations, seems to a considerable extent suspended, both in our own country and in others; and is this a time when our meetings for social prayer should be neglected, and other week-day opportunities given up? Fulfil ye my joy, and let it be one of your resolutions to renew your attendance at these reviving seasons of holy refreshment. Let me be gratified by seeing you coming to the sanctuary on our Monday and Wednesday evenings, as often as no uncontrollable circumstances prevent. How many of you are there whom we *never* see present on these occasions: and why not? How will it delight me through the evening of my life, if it should be my privilege to see a revived state of personal godliness among the people of my charge! How will it cheer me, as the prospect of leaving you draws on, if I shall see you all cleaving more closely to the Lord, to each other, and to your own beloved

Zion! How will it tend to strengthen my confidence that God will be with you to bless you, and prepare me to finish my course with joy!

As regards my own confidence in you, it is deep and strong. I have had too many proofs of your kindness in the past, to leave room for a single fear as to the future. Sexagenarian though I be, I am not an old man in years; yet certain indications in my constitution give me warning that a man of sixty cannot go forth as aforesaid. Amidst the growing weakness of declining life, and the gathering infirmities of advancing years, I am still able to go through my regular duties with tolerable ease; and although the work of the day increases with its decline, so that I can truly say I never had so much upon my hands as I have now, yet I bless God, I do not sink under my burden. But a change may soon come, when my weakness shall need your forbearance, and sure I am I shall have it, whenever it is needed.

But the confidence I ask for from you, and which I wish to exercise for myself, is a settled *trust in God*. After forty years' labour, and that of rather a severe kind, it is not mere nervous gloom and depression in any man to anticipate impaired, enfeebled energies; it is no presentiment or prediction of approaching dissolution, to look towards the closing scene; nor is it an unreasonable topic to speak of his pulpit as likely to be occupied at no distant day by a successor. Your affection may lead you to wish and to pray that such a day may be very distant; and so does mine, for your sakes. Gladly shall I stay, if it be God's will, and keep my jubilee among you, provided I am enabled so long to serve you: for who could wish to drink such bitter dregs of life, as useless years of old age? But come the separation must, and there is wisdom in thinking of its approach. It is my constant prayer that God, whenever he calls the present pastor to himself, would send you another of whom *he* is scarcely worthy to be the predecessor. My affection for you goes beyond even death itself, and makes me more anxious for your welfare, then, if possible, than it is for you now. I sometimes fancy you divided and contentious about a future pastor, and the work of forty or fifty years, which God has honoured, or may yet honour me to do, marred and spoiled in a few months. You have often heard me say, and with perfect sincerity I repeat it, that provided I could foresee you would be perfectly united and harmonious in the choice of a suitable successor, it would not now occasion me one moment's uneasiness, as regards myself, if at the same time I could foreknow that I should be forgotten in his far greater ability and success. I have no jealousy of him who is to come after me. It is a wise arrangement of Providence that affection is not untransferable. The dying mother has found her regard for her children, aye, and her love for the husband she was so soon to leave, so strong as to rise above all her personal feelings as a wife; and by recommending to him, when she was upon the borders of the grave, her successor in his affection, has surrendered to another that heart of which till then she could not willingly have shared with any one the smallest fragment. This is, perhaps, an act of questionable propriety. But I feel as if, when the prospect of leaving you drew near, it would be to me a matter of unutterable satisfaction to see the

man who, when I shall be slumbering beneath my pulpit, would be occupying it as the centre of your attention and affection, and drawing around him a crowd of listening hearers and converted souls. My concern for the church rises above all personal considerations; so that for the good of it I could be content, if my heart does not greatly deceive me, to retire at once and give place to another, to have a co-pastor, or even to depart and be with Christ. Whatever is most needful for you, may that, in God's mercy, be done with me: and it is the severest trial of my confidence in him to leave this matter in his hands with an untroubled and easy mind. But let us trust in God to uphold his servant still in his work, to direct when he shall have help, and to provide a successor when, through incapacity or death, he may be removed from his post. And it is my earnest request that you would all abound in earnest prayer to God that I may be directed in the great subject of determining when it is right and necessary for me to obtain assistance, and what kind of assistance that shall be, whether only a helper in the pulpit and other scenes of ministerial labour, or a sharer in the duties and responsibilities of the pastorate. Not only among Dissenters, but in the Establishment also, abundant evidence proves that the admission of an assistant or co-pastor in the one case, and of a curate in the other, is often a source of discomfort to the minister, and of disquiet to the people. It is a step, therefore, which I should take with trembling; and on which ground I ask for your constant, earnest, and believing prayer. Christ is head over all things to his church, which having purchased with his own blood, he must love and care for with an affection and vigilant attention far surpassing what we can imagine.

I cannot close without calling up brighter anticipations than those which some of my last remarks are likely to awaken, and which are of a nature to bring over your minds some degree of sadness. Viewed even in the light of the gospel, death is a solemn object; but it is the glory of Christianity that it erects its brightest trophies on the grave. Jesus Christ hath abolished death, and brought life and immortality to light by the gospel. Our union and communion in this world is to prepare us for union and communion in a better.

A public meeting of the church and congregation followed the interesting and affecting day, at which an admirable address to Mr. James was agreed upon, and a resolution passed to found a scholarship in Spring Hill College, at an expense of £500, to be raised by voluntary contributions by the flock, "for the support of a student, either for the ministry at home, or as a missionary to the world at large, who shall be called, 'the Rev. John Angell James' Student.'" This we consider a glorious act! The gift would have been personal, had it not been well understood that something of this sort would be more agreeable to the feelings of the eminent man whom it was intended to honour.

SMITH, THE MARTYR MISSIONARY OF DEMERARA.

To the Editor of the Christian Witness.

Demerara, Dec. 2, 1845.

MY DEAR SIR,—I do not think you will deem the following communication unworthy of a place in the pages of your widely circulated, energetic, and truly admirable Magazine. My reason for forwarding it to you is, the hope that thereby it may reach the knowledge of many more than it would by any other medium of information exclusively addressed to the religious public.

In the history of that noble-minded missionary, whose high honour it was to fall a victim to colonial fury, at a time when the pro-slavery party vainly endeavoured to extinguish the light of Divine truth in this colony, I know you to be deeply interested. Your "Martyr of Erromanga," with its fearless, faithful, and eloquent letter to Lord Brougham, proves this; and most fully, from my inmost heart, do I re-echo your noble assertion, (p. 121,)—that "*heroes and sages, all who have been deemed first amongst this world's wise and good, are poor and limited subjects, poor beneath all poverty, and limited within all limitation, as compared with the murdered missionary of Demerara!*"

The following extract from my journal will, I hope, be intelligible to all who remember the trial of John Smith, the former pastor of the church and congregation over which I have been called to preside:—

"October 25, 1845.—To day Bristol called on me, at my request. He was formerly a deacon of the church under the care of the late Rev. John Smith, worshipping in Bethel chapel, Le Re-souvenir. At present he is a leading man in connection with the neighbouring Established church, under the care of the Rev. Mr. Clinkett. The deep interest I have ever felt in the case of that innocent, but maligned and murdered missionary, has made me very anxious, ever since my arrival in this colony, to see as many of the surviving witnesses who gave evidence on his trial as possible. For this purpose I requested Bristol to give me a call, and to-day he came. He is an intelligent, well-spoken negro, and has given me leave to make whatever use I please of his statement. It will be remembered that Bristol's evidence, although

very contradictory, weighed strongly against Mr. Smith, particularly one part, in which he alleged that Mr. S. '*told the negroes that when they ran away, they must not let the manager catch them again.*' The substance of his statement is as follows: 'When we went into the court we were daunted: there were so many white people there; and the gentlemen kept on making signs, and threatening the witnesses. I never said Mr. Smith told the negroes when they ran away not to let their masters catch them again; but the white people in the court were so anxious to catch everything against Mr. Smith, that they wrote down more than the witnesses said. I could not say that, because I was a deacon of Mr. Smith's, and I never heard Mr. Smith give bad advice to any of the negroes, and because York was a member of the church, and Mr. Smith put him out of the church because he ran away. How the rebellion broke out was this: The managers then were not married, but lived with the estate's women; the managers would tell their housekeepers about the new laws coming about freedom, and they told the people on the estates. The people did not understand what it meant, and many reports got abroad about freedom, until that Sunday when we heard the negroes were going to rise. I told Mr. Smith what I had heard, and he said to me he hoped *none of the members of the church would have anything to do with it.* On my conscience, I do not believe that Mr. Smith had anything to do with the rebellion. The white people hated him because he *taught the negroes to read.* We never saw a minister take such pains with the people as Mr. Smith. The people loved him, but the managers did all they could to annoy him.'"

This is the voluntary and unterrified testimony of Bristol,—the very witness concerning whom the Prosecutor-General, in his charge to the Jury, said, "*The evidence of Bristol seems to me the most to be relied on, from his intelligence, which was doubtless the cause of his being raised to the post of deacon.*"

The conversation, of which the above statement is the substance, took place in the presence of Mr. Fraser, (as well as myself,) the teacher of the station, and is by him (in my journal) "signed as correct."

Will you now, my dear Sir, allow me to make a remark or two bearing upon this subject.

1. It may be said this is 1845; Smith was tried and condemned in 1823; and is it worth while now to rake up from the oblivion of the past such reminiscences as these? Perhaps few will sympathize with such an objection; but to any I would say that the character of Smith is attainted with the crime "*of aiding and assisting in the rebellion of the negroes;*" and although we are morally certain of his innocence, it becomes us, if possible, to produce *legal* proof of the same, which can only be done now, for most of the witnesses have passed into eternity, and all the survivors are far advanced in years.

2. Let it be remembered that, though twenty-two years have passed away since the infamous conviction of John Smith, no efforts have been made to *annul the proceedings*, or to pronounce the sentence of the blood-thirsty court-martial which condemned him, an *illegal*, and therefore *unjust and unconstitutional* one; and that it still stands in the criminal records of Demerara that a Christian missionary was guilty of sedition and rebellion, and sentenced to be "*hanged by the neck until dead;*" and that nothing but the timely hand of death overtaking Smith in a felon's dungeon prevented this outrageous sentence from being executed. Now, am I wrong in saying that we owe it to the cause of missions to seek the *reversion of this act of attainder*? Shall the memory of a most simple-hearted, self-denying, and intrepid missionary, go down to posterity associated with the crime of rebellion, and the ignominy of a public execution, just because a handful of contemptible officials, dressed up in the "*brief authority*" of a court-martial, have thus *willed it*? Brought, in the providence of God, to be the pastor of the church and congregation over which John Smith once presided; and having still in the church deacons and members who are living witnesses of the devoted labours of this injured missionary, and who are now amongst the most pious and exemplary members of the church, I feel that silence in me would be a shameful indifference to my honoured predecessor. Whenever justice—already long delayed—is done to the character of this "*murdered missionary,*" let the language of the Hon. William Arrindell, the present Attorney-General of Demerara, be permanently recorded: "*It is,*" said that gentleman, "*almost presumption in me to differ from the sentence of a court; but, before God, I do believe Mr. Smith to be innocent;*"

may, I will go further, and defy any minister, of any sect whatever, to have shown a more faithful attention to his sacred duties than he has been proved, by the evidence on his trial, to have done."

But I must trespass no farther at present on your columns than by subscribing myself,

My dear Sir,

Very truly yours,

W. G. BARRETT.

Education.

FACTS AND OPINIONS RELATIVE TO CATECHETICAL INSTRUCTION.

"HEAR, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might: and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates," Deut. vi. 4—9.

Here is an express declaration of the unity of the Godhead, to the exclusion of the many lords and gods of the heathen, and in opposition to them. This great truth is fundamental: it was the basis of the Jewish religion, as it is of the Christian. Here, too, is a perfect delineation of the work of grace in the heart of man in its most exalted state—the love of God with the whole heart, the whole soul, and the whole might. This also is in perfect accordance with the New Testament, which declares it to be the sum of all obedience, the essence of all piety. The best and briefest definition of true religion is, "The love of God." This religion, in its doctrinal aspect, is "the love of God" to man. "After the kindness and love of God appeared," in the person and mission of Christ,—the same religion, in its experimental aspect, is "the love of God;" "whoso keepeth his word, in him verily is the love of God perfected;" he is not a babe in grace; his love has reached a state of maturity: and the same religion, in its practical aspect, is "the love of God;" "this is the love of God, that we keep his commandments;" "love is the fulfilling of the law."

It is here set forth most forcibly that

the great and sole source of nourishment to this religion is the word of God. Then follows the great, the paramount duty of maintaining an abundant and unceasing converse with this word, for the sake of the life of our own souls. Then succeeds, as second in order, but not at all inferior in importance, the momentous parental duty of teaching that word with all possible diligence to our children.

It is no straining here to lay it down as the doctrine of this text, that, next to his own salvation, the first, the highest concern of a Christian parent is the instruction and salvation of his offspring. This solemn law is just as incumbent upon Christians of all nations and countries as it was upon Jews of all ages and classes: "it is a statute unto all generations." Indeed, the Jews were attentive to the letter of it, even in their worst times: Josephus, the Jewish historian, declares that their "principal care of all was this, to educate their children well." As the result he adds, "As for our people, if anybody do but ask any one of them about our laws, he will more readily tell them all than he will tell his own name; and this in consequence of our having learned them immediately as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls."

We hear much, also, of the power and prevalence of primitive Christianity; but we do not always hear of the source of its power, strength, and triumphs. The first Gentile churches were planted by Jews, and built up by Jews; hence they were duly apprised of the duty and importance of domestic instruction. Like Timothy, it might be said of them all that they knew the Scriptures from childhood. They *knew* the Scriptures; this term, as used by an apostle, meant something more than the few scattered thoughts which too frequently constitute a modern religious education. But, while parents thus laboured, the churches put forth

their strength in behalf of the multitudes of youth whose parents, newly converted from idolatry, were incapable of teaching them. Modern catechetical schools are merely a resumption of an ancient practice, which had, unhappily, sunk into decay. We learn from early history that the catechumens, as they were termed, consisted of two classes; first, the more ignorant, "who were catechised and instructed in the more plain grounds and rudiments of religion, to whom the principles were gradually delivered, as they became capable of receiving them, first the more plain, then the more difficult." There were next the "more perfect, such as had been catechumens of some considerable standing." This was not the work merely of a period of excitement, during the lives of the apostles, or after their deaths, while the impulse of their living zeal was still felt: it continued for centuries. In the days of Constantine we are informed that Christians "were especially careful to catechise and instruct their children and servants in the principles of religion." A fact which speaks loud on the subject is recorded by the historian, as follows:—"The Emperor Constantine's first and greatest care towards his sons was, to secure the happiness of their souls by sowing the seeds of piety in their minds, which he did partly himself and partly by such tutors as were approved for piety." There is on record another fact, which may serve to rebuke the apathy of modern times, in which it is rare to find, engaged in the labours of a Sunday-school, any person above the rank and attainments of the humbler classes, and in which a vast majority of the teachers are inexperienced youths. To the praise of working people be it spoken, they do the work of the sabbath in addition to their weekly toil, while the idle multitude of wealthy people waste the sabbath in doing nothing. This fact is stated by Mosheim: "That the care of instructing youth was committed to persons who were distinguished by their gravity and wisdom, and also by their learning and judgment." Mosheim well supports the writer already quoted, respecting the early believers; his testimony is this: "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian church."

Thus much for the state of domestic

and of congregational education, during the earlier centuries of Christianity. Subsequently an awful night set in upon the church, and thick darkness shrouded Christendom. Yet, in the very midst of this fearful gloom, a true star of heaven was seen shining. In the thirteenth century we behold the Waldenses filled with the light of truth, and clothed with the beauties of holiness. We see them literally "wandering about in sheep-skins and goat-skins; being destitute, afflicted, tormented;" dwelling in deserts, in mountains, in dens and caves of the earth. In these circumstances, so unfavourable to education and literature, even when "killed all the day long, and accounted as sheep for the slaughter," they were found in a condition worthy of apostolic times. Their mortal enemies themselves bear witness to their virtues. The testimony of the great Thuanus, an enemy, but not void of candour, Papist though he was, is very remarkable. He says, "Their clothing is of the skins of sheep; they have no linen. Their houses are constructed of flint stone, with a flat roof covered with mud, which, being spoiled or loosened by rain, they smooth again with a roller. In these they live with their cattle, separated from them, however, by a fence; they have besides two caves set apart for particular purposes, in one of which they conceal their cattle, in the other themselves when hunted by their enemies. One thing is astonishing, that persons externally so savage and rude should have so much moral cultivation. *They can all read and write.* They understand French, so far as is needful for the understanding of the Bible, and the singing of psalms. *You can hardly find a boy among them who cannot give you an intelligible account of the faith which they profess.*" This extraordinary state of things could only result from an admirable system of domestic and pastoral instruction: accordingly we have it attested concerning them that "their children were catechised with the minutest care; and their pastors not only exhorted them on the sabbath, but also on the week-days went to their hamlets to instruct them. Many of the Waldenses have whole books of Scripture, or even the whole New Testament by heart." Thus they maintained the truth in all its purity in the height of the power of Antichrist.

Their preparation for the ministry was not a little extraordinary. The candidates were required to learn by heart the

whole Gospels of St. Matthew and St. John, all the apostolic Epistles, and a great part of the writings of David, Solomon, and the prophets! This fact should be well pondered by our modern colleges. Such ministers must, in the absence of all human learning, have been "perfect, thoroughly furnished unto every good work."

So late as the year 1823, a gentleman of intelligence who visited the Waldensian valleys bears testimony to "the care with which their pastors still attend to the catechetical instruction of the younger portion of the flocks." He says, "Upon all occasions where there was an opportunity of ascertaining the proficiency of the children, the result satisfied us that their acquaintance with the sacred lessons of the Old and New Testament is not less extraordinary, at the present time, considering all circumstances, than at those terrible periods of their history, which record their thralldom under inquisitors and papal commissioners." Similar remarks were made by another visitor in 1825, who records "the deep interest taken by the pastors in the catechetical instruction of the youth, previously to their partaking of the Lord's supper." He also "considers this salutary practice as accounting for the large proportion of communicants in the Waldensian churches, and the friendly and endearing intercourse commonly subsisting between the pastor and his flock."

In the order of history, we are next to look at the Lutheran churches, where we shall see the prevalence of the same great principles on the subject of youthful instruction. The following noble testimony is borne by Mosheim to the state of things among the Lutheran churches at the time of the Reformation. "The wisest methods are used for the religious education of youth, who are not only carefully instructed in the knowledge of the elements of Christianity in the public schools, but are also examined by the pastors of the churches to which they belong in a public manner, in order to a further improvement of their knowledge, and the more vigorous exertion of their faculties in the study of Divine truth. Hence, in almost every province, catechisms which contain the essential truths of religion, and the main precepts of morality, are published and recommended."

It may well be supposed that Calvin was not behind Luther in respect of

zeal about the work of instruction. Indeed we find him not only writing a catechism himself, but using his influence to induce the King of England, Edward VI., to promote the publication of catechisms. He says, "The usefulness of his catechism will not be confined to children; the consequence will be, that the people being taught by it, will be prepared to profit by the ordinary preaching of the gospel."

The general assembly of the Scotch Church, so early as 1592, passed an act on the subject of catechetical instruction; and in 1649, another act was passed in the assembly, enjoining ministers, with their elders, to take care that there be in every house a copy of the Larger and Shorter Catechisms, and the Confession of Faith, and Directory for Family Worship. In the same, an act of a former assembly for weekly catechising in every church is renewed; and ministers are enjoined so to order the catechetical questions, that the people who convene by turns to the exercise may at every meeting have the chief heads of saving knowledge presented to them. Presbyteries are further enjoined to inquire, at least once in the half-year, how far ministers attend to the same.

Nor were the godly ministers of England behind. In the days of Calamy, the following directions on the subject were published by the Provincial Assembly of London:—

"That ministers, some Lord's day, prove in their sermons the necessity of such work, and exhort all parents and masters of families to prepare their children and servants for it, by catechising them at home, that they may more readily make their answers in public.

"That the persons to be catechised be children and servants, that have not been admitted to the Lord's table.

"That the time of catechising be on the Lord's day in the afternoon, before the sermon, to the end that the whole congregation may receive benefit thereby.

"That the Catechism be explained briefly at the first going over, that the people may, in a short time, have a notion of the whole body of divinity.

"That the parish be desired, at the common charge, to provide Catechisms for the poorer sort, who cannot well provide for themselves, and that distribution of the same be referred to their respective ministers."

From these statements it will be seen

how much parents and pastors made the religious education of children a business. The following are the accurate views of the celebrated Dr. Hill, professor of theology, and principal of St. Andrew's university :

"By the exercise of catechising, religious instruction is brought down to the level of every capacity; and many, whose understanding does not easily follow a continued discourse, carry away from the exercise short sayings and single views, which are highly useful. It furnishes an incentive to parents to bestow attention on the religious education of their families, and a spur to children to apply it; it gives masters an additional hold on their young servants, and it confirms that authority with the great body of the people, which a minister may employ to the best of purposes."

That amiable and excellent writer, Dr. Belfrage, adverting to the catechetical process, which contributed so much to form the ancient Scottish peasantry, says—

"This is a most excellent custom, which, we are sorry to say, has fallen into disuse in many quarters, through indolence on the part of ministers, or pride and negligence on that of the people. By this practice, religious instruction was communicated in a regular course, and in a manner suited to the capacities of the people, their progress in Christian wisdom was ascertained, and their advances in it stimulated."

The late Dr. Thomson, of Edinburgh, to whose opinions on this subject great deference is due, adverting to the Scottish population of the present day, and their great inferiority to their ancestors, ascribes the mischief to its true cause, in the following vigorous passage :

"We ascribe this, in a great measure, to the negligence of parents and heads of families, who do not so generally and so strictly as they were wont to do, examine, on Sunday and other occasions, their children and dependents, in order to refresh their memories. And we scruple not to say that it may also be considered as owing, in a certain degree, to the remissness of clergymen in the very useful and laudable practice of catechising or examining their parishioners, which is prescribed by the laws of our national church, and which tends so directly to stir up the diligence and improve the understanding of the people in religion. These things ought not to be. The education of the young is of

incalculable importance to themselves and to society, and he is not a friend to either who abandons, on any pretext, the use of those means of instruction which have hitherto been attended with the most extensive and beneficial consequences."

From all this, it clearly appears that the duty of catechising youth has always been deemed of the utmost importance; and that parents, and others who neglect it, are guilty of great injustice to the souls of youth. There is no point on which good and great men of all countries are more perfectly agreed. Young ministers are apt to over-estimate the value of mere preaching without the aid of methods of a more close, personal, and catechetical nature; but further experience corrects their mistake. This is well exemplified by the following facts: The celebrated Richard Baxter, who, of all his contemporaries, has the best claim to be heard on such a subject, told Mr. Doolittle, in his latter years, that "he esteemed catechising to be so necessary and useful, that he could be content to spend the remaining part of his life in that work, though he should do nothing else." To this high authority succeeds that of John Brown, of Haddington, famous for his catechetical writings, who, late in life, said, "I lament that I have not been more diligent in catechising and exhorting the children in my congregation. I am persuaded that these exercises are some of the best means which ministers can use for promoting the welfare of souls; and it would be happy for the church, if the zeal and care of teachers (preachers) were chiefly manifested about things of this nature." Of the same view was the amiable Doddridge, who exclaimed, in a letter to a friend, "Oh! could I spend more of my time in catechising children, in exhorting heads of families, and in addressing young people." The Rev. S. Bourn, author of three catechisms, says, "For my own part, I have long considered the youth in our Christian assemblies as the principal object of a minister's regard." Doolittle, himself a copious catechetical writer, and the most efficient catechist in his time, declares that a competent "catechist can help ignorant persons to more knowledge in ten months, than multitudes that never learned the first principles by following of sermons have obtained in ten, in forty years." With all these opinions accords that of Archbishop Wake. Having discoursed on catechetical exercises, he adds, "I am confident

that would all sorts of persons but duly attend upon these instructions, they would reap a more substantial benefit by them than from those other exercises which have, I know not how, so universally crept into the place of them." In the recommendation of a once famous catechism, by Forty English Divines, headed by Dr. Owen, we meet with the following statement:—

"No knowledge is so necessary as that of the grounds and principles of the Christian religion, and no way is so apt to convey it to the minds of men, as that which is called catechistical. More knowledge is ordinarily diffused, especially among the ignorant and younger sort, by one hour's catechistical exercise, than by many hours' continued discourses. This way helps the understanding, while it provokes the attention; many elaborate sermons being lost through the inadvertency of the hearers. Thus not only ignorance is cured, but error also is prevented; too many being misguided, because they are not at first well grounded in the principles of the doctrine of Christ."

The following is the judgment of Vincent himself, one of the first catechetical writers of any age or country. His solemn views merit consideration.

"Too many, even in our nation and city, perish and run blindfold into hell for want of knowledge; and the most are without knowledge for the want of instruction. And no way of instruction doth convey clearer light of distinct knowledge in the principles of religion, than the way of catechising; so the neg-

lect of this, in ministers and masters of families, is such a sin of unfaithfulness unto the souls of them that are under their charge, that all of us should take heed we have it not to answer for at the appearance of our Lord. It is not sufficient for you to bring your children and servants to receive public instruction: but it is your duty also to instruct them privately, and at home to examine them in their catechisms."

Christian parents, there can be no doubt of the accuracy of these sentiments, and if they have taken as deep a hold on your judgment our end is accomplished. The great thing we are full of anxiety about, is—HOME! All that has been said in this address is intended to bear upon home—upon domestic rule and the domestic constitution. Let parents lead; let pastors and teachers follow. If we shall, in the fear of God, and in humble dependence on his blessing, with daily supplications for the same, carry out the principles which have been laid down; our families and congregations will assume a new appearance; they will become what they have never been, and what no existing churches at present are; they will become as the garden of the Lord. What change might be thus effected in the space of a few years! Who does not desire it? Who will not pray for it? Who will not labour for it? Who will suffer the work to languish for want of pecuniary aid? Who?—Not one! Who will come to the help of the Lord against the mighty? Who!—All!—will you not? The Lord help you—bless you—stablish you! Amen and Amen. J. C.

Benefit and Building Societies.

SINCE the publication in our pages of the Rules and Tables prepared by the Committee appointed by the Union, we have had an important communication from a very able member of the Society of Friends, regarding certain items in some of the Tables which require to be reconsidered. Our attention has likewise been called to "Contributions to Vital Statistics: being a development of the rate of mortality and the laws of sickness, from original and extensive data procured from Friendly Societies; showing the instability of Friendly Societies, 'Odd Fellows,' 'Rechabites,' &c. With an inquiry into the influence of locality on

health. By F. G. P. NEISON, F.L.S., &c., Actuary to the Medical, Invalid, and General Life Office. *Read before the Statistical Society, March 17, 1845.*" This work lies before us, and, after a careful examination, we cannot but consider it an invaluable addition to the literature of the subject. The work is one of incredible labour, by a man of eminent mathematical powers and attainments, and which throws much additional light on the entire question. Mr. Sherman has had repeated interviews with Mr. Neison on the subject of the Tables aforesaid, and the conclusion that has been arrived at is, that the doctrines

of both the eminent actuaries, Messrs. Griffiths and Ansell, by whom they were constructed, require correction. The subject will, therefore, be forthwith resumed by the Committee. The whole of the Tables will be submitted to Mr. Neison, and the results, as early as possible, laid before our readers. We therefore recommend the postponement of the formation of societies till that result be known. We could have wished that this momentous discovery had been earlier; but it is a matter of no ordinary satisfaction that it has been made *at all*, and made so soon. We especially recommend the great work of Mr. Neison, which has not yet had time to be generally known; and as its price, being one guinea, must necessarily preclude its circulation in many quarters reached by the CHRISTIAN WITNESS, we have pleasure in extracting his practical deductions as affecting Friendly Societies, the Odd Fellows, &c.:

"One of the difficulties in the way of obtaining information was the fear, on the part of the members, that its publication might prove hurtful to particular societies; and it was therefore necessary to come under a promise that whatever use was made of the information, no individual society would be referred to. But that a general idea may be formed of the condition of Friendly Societies, in respect to the adequacy of their contributions for the benefits held out by them, fifty societies have been selected at random; and in order to make the illustration more simple, one period of life only, age thirty-five, has been fixed on, and the rates in each of the fifty societies in question examined and graduated to represent an allowance of £1 per week during sickness, up till age seventy—an annuity of £13 per annum for life after seventy—and a sum of £10 payable at death, whenever that may happen. The corresponding rates having been determined in each society for the above scale, they were found to average only £1 11s. 5d.; but in many of the societies an entry money is paid, and for the same age it was found to average £1 1s. 9d. As the value of the Temporary Annuity at the same time of life is 17-88172, the above entry money will be equivalent to an annual contribution of about 1s. 3d., which, added to the other item, will render the whole annual contribution £1 12s. 8d. The entire inadequacy of such a contribution to provide for the benefits offered must be apparent: page 121 will show that for the single benefit of £1 weekly during sickness, the annual contribution should be £2 7s. 9½d.; and on examination of the respective Tables it will be seen that the contribution adequate to provide for the three benefits offered is £3 7s. annually, or more than double the actual amount collected. It is a most lamentable condition in which to find societies aiming at designs so benevolent and praiseworthy. It may seem strange that they should endure for even a year or two; but if the amount of sickness at age 28 be examined, and the young period of life at which members generally

enter borne in mind, it will appear that they may survive at least twenty-five or thirty years before their insecurity may become evident to an ordinary observer. Members are generally satisfied, in the first periods of a society, to find that the income has exceeded the expenditure, and left a respectable balance; losing sight of the great accumulations which are necessary to meet the future liabilities incidental to their increasing years and infirmities. As a society advances, its income will invariably, in connection with a given number of members entering at a particular age, decrease with the increase of its expenditure. Suppose a society to commence with a given number of members, all thirty-five years of age; in twenty-five years afterwards, the income from those members, through the deaths that take place in that period, will have decreased to seven-tenths of its original amount, while its expenditure on sickness will have trebled, and the members fast approaching a time of life at which the expenditure will be ten times the original sum. This is a state of things for which the contributions of a society should make ample provision; but, unfortunately, few have so considered the subject as to protect themselves against such vicissitudes.

"But perhaps the most simple and correct mode of looking at the liabilities of those societies is to consider the most improved class of them, in which separate contributions are made for each benefit offered; and in this instance also the contributions answering to age thirty-five only will be spoken of.

"No doubt societies may seriously err by having badly graduated Tables, and it might happen that the contributions at one period of life are abundant, while at other periods they may be quite inadequate; but as a very general view only is to be taken here of the subject, reference is made to the Tables themselves for information on the graduation of rates.

"A distinction in the contributions for the various benefits offered is a valuable improvement in the management of such societies, and accordingly collateral improvements do also progress with it; for in this class of societies it is found that the annual contribution for a sickness benefit only is nearly equal to that of the other group of societies referred to for the whole three benefits. To secure £1 per week during sickness, the contribution is £1 10s. 10d. yearly, which is only 1s. 10d. less than the yearly contribution in the other societies for all the benefits combined; but it has already been shown that the real risk incurred from sickness would, from members entering at age thirty-five, require a payment of £2 7s. 9½d. annually.

"No doubt many societies are on a much better foundation than the above statement would seem to indicate; but it has been thought the better course to refer to the societies as a class. A sub-division, however, of the same group was found in a better condition, and the annual payment was about £2 for £1 per week in sickness. No society had its sickness contributions equal to the rates in the preceding table; but the payments in one society were much more than in the others, having been £2 6s. 11d. annually. The necessity for a general revision of the sickness rates and contributions in Friendly Societies is therefore obvious.

"With respect, however, to those societies distinguishing the rates of contributions for sums

of money payable at death, or what is generally termed assurances at death, a better state of things is found to exist. The contribution on the average of those societies is 4s. 7d. annually for £10 payable at death, while the exact risk, according to page 117, requires a payment of 4s. 4d. This latter sum does not include anything for expenses of management. If it were the practice for those societies to keep distinct funds for each of the benefits offered, and never to allow the contributions for assurances at death to be mixed up with the monies arising from other sources, little danger need be feared by those making a provision for death; but, unfortunately, such a separation of the funds is rarely observed, and the general result is, that the assurance fund is absorbed by the deficiencies in the other business of the society. It may be here necessary to remark that although the preceding sum is quite adequate to meet the contingencies from death on the average of all societies, yet there are societies in particular localities the members of which follow unhealthy occupations, and such a sum would not in those instances be sufficient to meet all the liabilities from death.

"The most remarkable deficiency yet observed, among even those societies having graduated rates as well as distinct contributions for the various benefits offered, is in the contributions which provide for an annuity after attaining a given age. At page 113 will be found the values of Deferred Annuities, to commence at age seventy; and the annual premium for the same annuity may easily be obtained from the expression,

$$\lambda \delta - \lambda (1 + \theta)$$

in which δ represents the terms found at the respective ages in page 113. Accordingly, at age thirty-five, the annual contribution or premium for an annuity of £13 a-year after attaining the age of seventy, is 18s. 19d.; but the rate in some societies is as low as 8s. 11d., and an average of a number of the best societies is 12s. 2½d., while the most favourable rate in any individual society in the same group was 14s. 4½d. The nature of this risk has already been referred to at page 126; and the remarks there made should be carefully considered by every one interested in the progress of Friendly Societies, as no error carries with it such distressing and melancholy consequences as that which aggravates the cares, anxieties, and infirmities of old age, and in the decline of life throws destitute those whose youthful industry enabled them to live in comparative independence.

"Another feature of Friendly Societies, particularly the older class of them, deserving of attention, is a want of graduation in the premiums or rates of contribution. This feature, although generally associated with inadequate rates, is not of itself evidence of instability, but is rather a principle which is non-equitable to the members. The better constituted Friendly Societies have long discontinued such a plan, and have now tables graduated according to age; but as there are still many societies not so improved, it is proposed to add a few observations on the nature of this error, which is most strikingly developed in the management of Odd Fellow Societies.

"Odd Fellow Societies, although not numerically of the same importance with Friendly Societies, are still by no means an insignificant

body of the community. What is termed the Manchester Unity contains at the present time, in its various ramifications over the kingdom, about 400,000 members, and its income is about a quarter of a million annually. The members are stated to have increased, during the last few years, at the rate of 25,000 per annum.

"Odd Fellow Societies are peculiar in their constitution, and differ in some respects from Friendly Societies; but so far as the subject of life contingencies is concerned, they present the most objectionable features of the worst-conditioned Friendly Societies, and generally the preceding remarks will apply with greater force to them, so far as the question of stability relates. Every lodge under what is termed the 'Order of Odd Fellows,' is, by the thirty-second general law, compelled to exact the following rate of initiation or entry money from all members on admission, who must not be under the age of eighteen, nor above forty:—

	£	s.	d.
Under 35 years of age	1	1	0
Above 35 and under 36	1	13	0
" 36 "	2	8	0
" 37 "	3	4	0
" 38 "	4	2	0
" 39 "	5	5	0

Between eighteen and thirty-five years of age, individual lodges sometimes vary the entry money, but they must always be within the limits here assigned; (see the Laws and Regulations of the Independent Order of Odd Fellows, as revised and corrected agreeably to the Resolutions of the Grand Committees, and adopted by the A. M. C. held at the Isle of Man, June, 1841.) Of late some lodges have proposed improvements in the relation between the contributions and benefits; but the following are the rates as abstracted from the regulations of several lodges, and may be regarded as the general scale adopted. In addition to the entry money already quoted, each member must make a weekly contribution of 4d., or a monthly contribution of 1s. 4d., being at the rate of 17s. 4d. per annum. In lieu of those payments the members are promised, in addition to many other privileges, the following benefits:—

An allowance of 10s. per week during sickness. A sum of £10 at death of member.

And a sum of £6 at the death of a member's wife.

Assuming that the allowance to the member's wife is thrown out of the question, and also that the allowance during sickness should be discontinued after attaining seventy years of age—which is to view the liabilities at a very reduced rate—at the age of eighteen the preceding tables would make the annual contributions 18s.; but the actual contribution is 17s. 4d., to which has to be added one shilling, the value of the entry money, in yearly payments, making the total contributions 18s. 4d., and differing but little from the true amount required. But take the case of a member entering at thirty-five years of age, and the non-equitable character of those societies will immediately appear. The entry money at that age is equivalent to an annual payment of 1s. 9d. yearly; to this add the contribution of 17s. 4d., and the full yearly payment will equal 19s. 1d.; but the preceding tables show that the contribution required at the same

age is £1 8s. This striking disparity places the injustice of the regulation beyond all sanction. To render the preceding scale of entry money equitable, those admitted at age thirty-five should pay £10 5s. 2d., instead of £1 13s.; so that, in fact, the practice of Odd Fellow Societies holds out a bribe or bonus to one class of members of £8 12s. 2d. A similar remark is applicable to the admission at all other ages between eighteen and thirty-five; and notwithstanding the obvious injustice of such a system, Odd Fellows seem to possess a peculiar pertinacity to adhere to the false and insecure plans of old Benefit Clubs, and which have long since been abandoned by every Friendly Society of any pretensions or importance. Although many lodges and districts have taken up the subject, very little improvement is to be expected till the near dissolution of the societies excite serious attention; but that the danger of their position, and the non-equitable mode of payment, is already known to a considerable extent, is evident from the following extract from a report recently made by a sub-committee of a district containing 5000 members:—

“So long as an influx of young members shall continue, the funds may appear to maintain a position which, to the eye of the inexperienced, may be altogether delusive. But when the original members shall have passed the meridian of life, and have begun to experience the infirmities of old age, the demands made upon the funds will then necessarily be so much larger. The stability of the institution will come then to be fairly tested.’ And again they say, ‘If the present system is permitted to continue, which seems not only to involve within itself the elements of dissolution, but is constructed on principles which act unfairly towards the younger portion of the members—thus, for example, a young man of eighteen years is charged as much for his initiation as a man of thirty, while all the time the entry money of the former has been accumulating at compound interest; thus evidently showing that the entry money at eighteen is in reality nearly double of what it is at thirty, though undoubtedly it ought to be the reverse. . . . That it is unjust, and likewise unsafe, to the well-being of a Benefit Society, that each member should pay an equal sum, whatever his age may be at the time of his entry.’

“It has been stated that to render it equitable to members entering at ages eighteen and thirty-five respectively, those at the latter age should pay £1 8s. annually, instead of 19s. 1d. as at present; but it is not to be supposed that even this sum would render Odd Fellow Societies safe, for it makes no provision for sickness after seventy years of age. But an inspection of the Table on page 105 will show that the amount of sickness after that period of life is equivalent to about 43 per cent. of permanent sickness; and on reference to Appendix Note IV., this will be found, at age thirty-five, to require an additional contribution of 17s. 3d. yearly, making the whole £2 5s. 3d., instead of 19s. 1d., or considerably more than double. The inevitable dissolution of the Order of Odd Fellowship, under such circumstances, is certain. Presuming that no change in the contributions and benefits should take place, and assuming the average age at admission to be thirty-one, which is near the truth, and taking the total number of members

in the Manchester Unity at 400,000, a donation or gift of no less than £9,135,000 would be required to enable the Order to meet all its liabilities; and that is taking it for granted that the affairs of those societies are conducted with proper regard to economy, and the funds invested to yield at least three per cent. compound interest. But there is much reason to fear that neither one nor the other of those conditions is fulfilled (see an able address by Mr. Thomas Barlow to the West Mendip Friendly Society); and the following Abstract from the Report of the Sub-Committee of the Glasgow District of Odd Fellows, M. U., September, 1843, will show that even in a place proverbial for its economy in other matters, there is a lavish expenditure in the management of those societies. In reading the following quotation it will be necessary to bear in mind that the number of members in the district being 5000, the annual income must be about £4,330.

* ‘The first thing to which attention is called is the expense of opening and of regalias—an expense of, on the average, £16 8s. 4½d., to which may be added £7 for dispensation, lecture-book, &c., and lodge chest, making £23 8s. 4½d., the average of opening a lodge.

“The district and delegate expenses being, as shown, 1s. 6d. per member, which, in the Glasgow district, with its 5000 members, is at the rate of £375 paid for district expenses and delegates in each year.

“The sum of 2s. 6d. paid for the surgeon to attend members is, over the whole district, at the rate of £625 in the year. Current lodge expenses is returned on the average of 2s. per member, being £500 paid in each year for lodge room rent, &c.; being in all £1500 paid in the Glasgow district for the working of the Order—a sum which will soon convince the most incredulous that the benefits of the Order will soon cease if such an expenditure is allowed to continue.’

“Recently a change has been proposed in the rates and contributions of the General Order of Odd Fellows by the Glasgow A. M. C. And although those terms would be about 30 per cent. under what are necessary to secure the stability of the society, still the opposition offered to such innovation seems to threaten a more immediate dissolution to the society than even the effect of the inadequate nature of the contributions would effect.

“It would seem that each lodge, by a set of by-laws, can regulate its own weekly contributions; and as an example of the curious errors into which those who are not thoroughly acquainted with such subjects will occasionally fall, it may be mentioned that one of the lodges referred to in the preceding report, apprehending the danger of its position under the general scale adopted by the Order, proposed new terms with a view to greater safety; and it oddly enough happens that the new rates produce a greater deficiency than the old, to the extent of 5s. 8d. annually to each member at the age of thirty-five; and proportionate deficiencies are found at other ages.

“It is evident that the Order of Odd Fellows stands in need of much improvement; and considering that thirty-three members of parliament, and between six and seven hundred of the clergy, as well as many other elevated names, are said to be enrolled as members, it is remarkable that

some gentleman of influence and scientific attainments should not before this have given attention to the lamentable condition in which his too confiding brethren of the Order are placed, and have done something to raise the Unity to the common level at least of the Friendly Societies throughout the kingdom.

"There is another class of societies which attempts to carry out the general principles of Friendly Societies; but they are, like the Odd Fellow Societies, modelled after the very rudest shape in which Benefit Clubs were formed fifty years ago: and so far as relates to their contributions and benefits, almost nothing further is necessary to be stated. 'Rechabite' is the name by which these societies are known; and every member has to come under an obligation to abstain from intoxicating liquors, and to discountenance by every lawful means in his power the drinking usages of society.

"The terms on which members are admitted are according to the following scale:—entry money at age sixteen is 5s., and at age forty it increases to £2 10s.; the monthly contribution for all ages is 1s. 4d., or 17s. 4d. annually. The benefits promised are an allowance of 10s. per week in sickness, and a deferred annuity of 5s. weekly after seventy years of age. To young members entering the Rechabite Societies, or Tents, as they are termed, at the age of sixteen, the actual premium for the above benefits, making allowance for entry money, should be £1 2s. annually; at age forty, also allowing for entry money, the annual premium should be £2 10s. 2d.

"It will thus be seen that by the youngest member at sixteen there is an ultimate loss of 4s. 8d. annually, and by the member aged forty there is a loss of £1 12s. 10d. annually, provided that it were possible to sustain such losses; but it is needless to add that permanence is not to be expected with societies so constituted. Not only do the Rechabite Societies, in common with Odd Fellow Societies, perpetrate an injustice on the younger members by the above disparity in the payments, but that injustice is further augmented by levying a uniform tax of 8s. yearly, without distinction of age, for funeral money, the sum of £10 being payable on the death of each member. The discouragement given to drinking usages, and the practice of temperance enjoined by Rechabites, is deserving of every support, and is well calculated to increase the comforts and elevate the moral and political condition of the working classes; but it is to be regretted that the monetary foundation on which the societies are built should be destined to effect their overthrow at so early a period.

"A class of societies, of which there are about two thousand in the kingdom, pass under the name of the Courts of Foresters, and their object is also to provide against sickness and death; members are admitted between the ages of eighteen and thirty-eight, on the same terms, and participate to the same extent in the benefits offered. It is therefore unnecessary to add anything to what has already been remarked of Odd Fellows and Rechabite Societies, as the same observations are equally applicable to all.

"The illustrations of the condition of the various grades of Friendly Societies, given in the preceding pages, have been made as general as possible, in order to insure their being readily understood by the members to whom they were more particularly addressed. It will be neces-

sary, in every instance where any practical application is made of the facts presented, to use every caution in the selection of those examples which strictly belong to the case in point; and it is hoped that the marked differences which have been shown to prevail between the rates of mortality and sickness, under the many modifications as to condition and peculiarity of employment and rank in society, will be a sufficient guarantee against the indiscriminate use of the general results for the government of individual classes whose circumstances differ widely.

"Should the present contribution in any degree advance the science of Vital Statistics, and place the provident and self-supporting institutions of the people on a more permanent foundation, the highest wish of the writer, in venturing on so important a subject, will be consummated."

ILLUSTRATIONS OF THE BUILDING AND INVESTMENT SOCIETY PRINCIPLE.

WE have received the following statement, in illustration of the subject referred to in our last Number. The subject admits of much further illustration and enforcement, especially as applied to chapels. To this we may return: in the meantime this may excite attention, and pave the way for a fuller discussion:

STATEMENT.

The following statement of facts in connection with the operation of Building Societies are mentioned for the purpose of showing the advantages derived by members who have borrowed money for the purchase of property; and will clearly show that those persons, who are sometimes referred to by opponents of Building Societies as parties paying a very high rate of interest are in reality more benefited by borrowing from the society than they would have been had they remained as depositors in the same to its termination. From a large number of transactions which have come under my notice I select the following as an illustration:—

The first case is that of a journeyman baker, who, at the instigation of his employer, took two shares in a Building Society at its commencement, with an intention to purchase property when he might have an opportunity. It was not long before an eligible investment presented itself, when he applied for, and obtained from the society an advance of money sufficient to purchase three houses, which, according to the rules, he mortgaged to the society as security for the repayment of the money, by monthly instalments, until the society should terminate. He now receives the rent from the property; and this, with the addition of a small sum monthly from his own pocket, pays the subscription to the society and the ground-rent. He will thus, by this simple method, become in about ten years, or less, the proprietor of the houses for thirty-five years afterwards, subject only to a small ground-rent.

The second case is that of a small tradesman, who, by the instrumentality of a Building Society, has purchased nine houses, having a long

term of lease unexpired, the rental of which meets the whole of the payments to the society, —showing that in this case he is actually purchasing the property with the rent he receives from it.

The following will prove the utility of these institutions to tradesmen. An individual rented premises on lease, for which he paid £80 per annum. His lease having nearly expired, he expected to have paid a considerable sum of money for a renewal of it, and which in all probability would have been at an advanced rent,—when suddenly the original lease, subject only to a ground-rent of £20 a year, was announced for sale by auction. Being a member of the Dissenters' Building Society, he availed himself of the privileges offered to its members: he applied for, and obtained an advance of money sufficient for the purchase; and the following is the position in which he now stands. He has the lease secured to him for a term of thirty years from the present time, which secures him from any advance of rent, or from any exorbitant demand for renewal of lease. His payments to the society are now £10 per annum, beyond the £80 which he previously paid to the landlord for rent, and £20 a year additional for ground-rent: so that his payments are at present £30 per annum more than he was previously paying for rent, which if multiplied by ten, the number of years the society is computed to continue, he will have paid altogether £300, by easy monthly instalments, for the lease, which will then have twenty years unexpired, leaving him a clear income of at least £60 a year for that time, be-

sides saving him whatever sum he must have paid when his lease was renewed.

The most remarkable case, however, that has ever come under my notice, is that of three men in humble circumstances, who took shares in their joint names in a Building Society, and immediately commenced buying small house property, which, as is well known, is always sold, to pay a higher rate of interest than houses of a larger class. They have continued to buy such property as was suited to their purpose, and have at the present time about 140 houses, the income derived from which, I am credibly informed, pays the whole of the subscriptions to the societies from whom they have borrowed the money. I have no doubt in a few years these men will have a comfortable independence for the remainder of their lives, which but for Building Societies they would never have possessed.

I could multiply the number of facts of a similar character; but as there is so great a resemblance to those I have enumerated in almost every instance, probably these will suffice to show that, by union and co-operation of this kind, either for private or public purposes, immense advantages are placed within the reach of all classes, and that Building Societies are well adapted to help every man who feels a disposition to help himself. If this may be said of individuals, why not to churches and to congregations, and thus remove many of the difficulties which stand in the way of the diffusion of the gospel and the education of the rising generation.

Biography.

WILLIAM KNIBB.

"Know ye not that there is a prince and a great man fallen this day in Israel?"
2 Sam. iii. 38.

GREATNESS is a comparative term. What is great in one case may be small in another. The idea extends to all created objects. It may be inferred from Scripture that, among the hosts of heaven, there are not only differences of rank, but of capacity. The heavenly bodies differ not only in distance, but in magnitude. Among mankind the same fact universally appeals to human observation. All ages and countries have had their great men. In the ruder states of society this greatness has manifested itself chiefly in two respects; first, in working improvement in the social condition of nations; secondly, and principally, in the conduct of wars. In either case, the principal element of greatness has shown itself to consist in power of intellect, in largeness of view, in force of conception, in fixedness of will. By this largeness of

view, they have not only been enabled, on a wide scale, to connect means with ends, but to see further than men of smaller mental stature. On this ground they have possessed an advantage amounting almost to a species of prophecy, generally yielding them a decided superiority in everything connected with rivalry and contest. By their force of conception, they have been enabled to invest their own ideas with a weight and an importance which has rendered an assertion by them superior to an argument by others, bearing down the opposition of inferior minds, and carrying conviction to all around them. In this way they have become the centre of confidence to multitudes, who have meekly resigned to them both their judgments and their hearts, and thus clothed them with a power to which there was no other limit than that of numbers. From this fixedness of will they have in the first place obtained a decided victory, a lasting triumph over the weaker parts and more amiable infirmities of human nature, com-

municating a spring of resistless energy and uniform action in all the systematic operations of their genius; and, secondly, they have become moral lawgivers to their adherents and followers, and constrained them to yield the homage of a cordial submission.

Now in this class of favoured spirits, the brotherhood of great men, a place is unquestionably due to William Knibb—a man who would have added lustre to any communion, and dignity to any enterprise; a man whose early death constitutes a loss all but irreparable, not only to the Society whose mission he adorned, but to the common cause of evangelical operation. Among the points which furnish a practical exhibition of his greatness, as developing the principles already set forth, largeness of view, force of conception, and fixity of purpose, we may specify the following:

First, his consecration of himself to the work of God in the West Indies. Simple emigration thither is but an equivocal measure. Every island, but especially that of Jamaica, is a European cemetery, full of white men's bones. But great as have been the numbers, had the door of lucre, although it proved the gate of death, been sufficiently enlarged, the hundreds might have been increased to thousands. Those eager masses, however, pressed forward, not to soothe the sorrows of the slave, but to aid in farther oppressing him—not to melt his chains, but to drink his blood! How different the errand of the youthful schoolmaster! The birthplace of William Knibb seemed to mark him out for the glorious labour of missions. He was born in Kettering, a name on which Fuller has conferred immortality. Much is said of his mother's piety, which, with the vigour which sex adds to principle, was reproduced in her two sons. It deserves to be especially noticed, as a link in the chain of that Providence which fixed their destiny, that both were apprenticed to a son of Mr. Fuller, a printer, part of whose business it was to print the Periodical Accounts of the Baptist mission; a circumstance which from time to time brought the work of God steadily before them. While the lads were reducing the manuscript to type, the facts occupied their minds, and sunk into their hearts. From thus speaking through the printing press to the churches at home, the hearts of the ardent brothers soon began to burn to speak in person to the perishing heathen. The multiplication of native

agents in the East Indies, seeming to reduce the number of English labourers required, Thomas Knibb seems to have feared that it might be a bar to their acceptance, which called forth from William a remark truly characteristic of the man, who never saw a lion in the way. "Never mind," said he, "they must have *printers*; Mr. Fuller will recommend us, and then we can preach if we like." His courage, to which, in after life, the best interests of mankind owed so much, began to develop itself in his early years. About the age of fifteen, and residing with Mr. Fuller, now in Bristol, Dr. Steane, then a student in that city, having proposed to preach a sermon at a considerable distance from the town, to keep stragglers from the fair, "Preach in the fair itself," said William, "and I will stand by you." To the close of his career such was the spirit of the man. Embrace the truth, by all practicable means propagate it, and sound defiance to foes and danger. Thomas offering his services for the mission in Jamaica, was accepted; but the beginning of his services was their end. He was quickly numbered with the dead: but even he went not thither in vain, he has been honoured to serve God in his offspring. The infant son who survived him is now one of the most efficient instruments of promoting education in the island. Did the issue of Thomas's experiment quench the ardour of William? No! on hearing the sad tidings, he exclaimed, with his characteristic energy, "If the Society will accept me, I will go and take his place." But in what circumstances did he go? To fill a lucrative office? No! To occupy an honourable post in the civil service? No! He went to teach the infant offspring of the most degraded and oppressed of human kind! How unlike man! How like the Son of God! Is not such conduct a proof of true greatness.

Secondly, the stand which he made for the gospel in the colony. On his arrival, at the close of 1824, he was hailed by the poor negroes with shouts of welcome. Every year served farther to develop the elements of his great character, to increase the respect and confidence of his brethren, and the attachment of the people. Impelled by the force of circumstances, he was at length lifted to a station of eminence and commanding importance. The church at Falmouth appears to have taken the lead in appreciating his powers and capacity to serve them. Ac-

cording to Mr. Burchell, who took the vote on the occasion of their inviting him, "the whole church, to an individual, simultaneously rose, and held up both hands, and then burst into tears." This scene has had few parallels. It would seem as if, for the moment, the negro multitude had a glimpse of the glory that was to result from his labours in their midst. The first check given to his great and prosperous exertions was received in the month of December, 1831, when the patience of the oppressed seemed exhausted, and the flames of insurrection broke forth. Under these circumstances the true qualities of the man for the first time began fully to be illustrated. He and his brethren did all that men could do, although without success, first to prevent, and then to suppress the rebellion. It has long since been matter of history, that but for them it would have assumed a form, and have been attended with results, of an infinitely more ruinous and sanguinary character; but his enemies could see in this man of peace only the incendiary. All his actions were perverted, and he was held as actually promoting the convulsion he so strenuously and successfully laboured to subdue. In the rage of the moment, he was torn from the bosom of his family, and compelled to enter the militia. Joining the meekness of a child with the courage of a hero, he submitted, and mounted guard; at the same time memorializing the Governor, and claiming his civil privilege of exemption from military service,—an act by which he excited afresh the wrath of his persecutors. He was next, on false pretences, arrested, and sent to head-quarters, and denied permission either to see or even write to the mother of his children. He, with his honoured brethren, were falsely and cruelly identified with the insurgent negroes, and held accountable for all the violence they had committed. In this fearful hour, when power, filled with rage and maddened by malice, menaced them with destruction, the soul of the missionary was kept in perfect peace. An unseen hand stood between his bosom and the bayonet. Bail was accepted, the bail of Mr. Roby,—to whom be lasting honour,—a gentleman employed in the public service, who alone stood forward in that perilous moment in behalf of innocent men. The authorities, with the cunning which is the meet accompaniment of cruelty, immediately converted the bail into an advocate. Mr. Roby was

engaged by them to prevail on the missionaries to leave the island. But these men of God too well understood their rights as Englishmen, and their duty as servants of Christ, to abandon the sphere of their labours. Man commanded them to desist, and God seemed to say—*Submit*; but William Knibb and his friends expounded the providence by their Lord's commission, not that commission by the providence. Carnal reason, and perhaps even the bulk of intelligent and godly men, would have said, The authorities are your adversaries, and they are infuriated. The multitude of the whites are with the magistracy. The very military have laid your chapels in ashes; your churches are broken up; your congregations are scattered; your lives are in imminent danger; the door is clearly shut against you by a hand to which there is no resistance. All souls are alike precious; listen to the voice of events; mark the finger of God; go hence; the wide world is open to you; millions in other lands will welcome your advent, and receive your labours.—Such reasoning is more than plausible: it seems the dictate of a sound discretion, and to spurn it—rashness, folly, madness!

But William Knibb, with his friends, with his brethren, viewed the subject in a truer light. They said—To no class of human kind in this world is the gospel of Christ so necessary, and by none is it so joyfully received, and so gratefully and fully appreciated. What remains to these, our negro brethren? Nothing! They have lost everything but their souls. Shall we rob them of this, their only remaining property? Having reduced them to the level of beasts of burden, of goods and chattels, will you stand between them and the God of mercy? Will you deny them access to the blood of Christ? Will you extend the consequences of your cruelty into the world of spirits, and give them the stamp of eternity? No! never, never shall it be! We are Englishmen, freemen; we have done no wrong, as you very well know. Be it known to you, therefore, that we will not leave the island. We will remain the companion of the slave, his friend, his teacher, his comforter, his companion in tribulation! Their courage only increased the danger it defied. To save their lives from the fury of the white men, they fled for refuge on board a ship of war; from which they were unfeelingly repulsed, on the contemptible pretence of want of accommodation. But their heavenly Master protected them. Once and again did the

Attorney-General endeavour to cast over them the coils of the law, till at length he was, by sheer shame, driven from his purpose.

Thirdly, the fight he fought for civil and religious liberty. This all-important subject is but very imperfectly understood by the bulk of believers at home, and perhaps still less by Christians in the colonies. Whether here or there, it is frequently almost a calamity to understand, or at least, so to value, as to defend it. The Christianity of many is the ally of slavery; they seem to think that in proportion as they sink in manhood they rise in piety. They are almost afraid to say they have a soul; and as to the thing called body, with its wants, and citizenship, with its rights, these are things beneath their notice. Such people have still to learn that true civil liberty lies at the very foundation of the welfare of nations, and that it is most intimately connected with the power, progress, perpetuity, and glory of true religion—a consummation wholly incompatible with despotism. Whatever makes for freedom, tends to open the path of piety. Every advance of true Christianity is a step towards the perfection, establishment, and conservation of true liberty. These are truths which no man knew better than William Knibb. He saw that either Christianity must destroy despotism in Jamaica, or despotism would destroy Christianity. The spirit of the man was equal to the discovery. He resolved that on the part of at least *one* man, nothing should be wanting to effect the overthrow of the inhuman, the infernal system! The hour in which he formed this high resolve was the sublimest of his existence. He still remembers it with grateful joy, as among the highest honours and chief mercies of his God. With this mighty purpose swelling his manly heart, he came to England in 1833, and on the 21st of June attended the annual meeting of the Baptist Missionary Society, at Spafields chapel. Up to this time, the Baptist, like all other Missionary Societies, had carefully abstained from all participation in questions of a political nature. At the outset of the work this principle was everywhere sound and good; but the time for a change of policy was now fully come. The altered course of the colonists warranted, nay, demanded an altered course by the Societies. Knibb avowed this to the Committee. He told them the time was come for entire and immediate abo-

lition. The excellent men listened to him with smiles, admiring his zeal, but doubting his prudence. The watchful Secretary read him a fatherly lecture on moderation. The hour of meeting arrived, and William took his seat on the platform. We well remember it. We sat by his side. His turn to speak came. He stood up: he began; fact was piled upon fact, horror upon horror. In the short space of half an hour, distance was annihilated and time forgotten, and the audience found itself in Jamaica, surrounded by the oppressors and the oppressed, amidst whips and fetters, gross perjury, legal murder, groans, and death! The soul of the speaker, which kindled as he advanced, burned within him, and the flame communicated itself to the whole of the vast assembly. To such as were capable of calm and critical observation the scene was grand, sublime; but few, indeed, could exercise the functions of philosophy. The Committee alone, perhaps, aided by a solemn sense of duty, remained somewhat able to take counsel with discretion. The Secretary pulled the tail of the speaker's coat, an act intended to suggest a friendly caution. Dr. Cox, in his admirable History of the Baptist Mission, has well described it. "It was," says he, "a solemn moment, and the man was made for it. He paused,—gave a lightning glance at the awful atrocities of the past, the glorious possibilities of the future, and the grandeur of his own position, as encompassed with terrible responsibilities,—then, concentrating all his energies of thought, and feeling, and voice, he exclaimed,—'Whatever may be the consequence, I WILL SPEAK. At the risk of my connection with the Society and all I hold dear, I will avow this; and if the friends of missions will not hear me, I will turn and tell it to my God; nor will I desist till the greatest of crimes, slavery, is removed, and 'Glory to God in the highest,' inscribed, as it was upon the British flag!'" Mankind know the rest. Slavery is no more!

The whole of his career in England subsequently to this, and up to the passing of the Act of Emancipation, was worthy of the man who uttered these immortal words—words compared with which the famous oath of Demosthenes is as nothing, and words more worthy than any we know within the compass of history or of eloquence to be placed side by side with those of Luther, when, in the midst of his adversaries, to their

unutterable confusion he exclaimed, "I can and will retract nothing, because it is neither safe nor wise to do anything contrary to conscience! Here I stand. I cannot do otherwise! God help me! Amen!"

Mr. Knibb's return to the scene of his labours in the autumn of 1834 was uniformly distinguished by greatness of spirit, of purpose, and of effort. Among his other deeds he proceeded to rear his chapel from its ashes under very altered circumstances. The edifice was worthy of the event, and the day of opening wondrously contrasted with that of the former demolition. The multitudes who assembled was so vast as to form five or six great congregations, to each of which a distinct minister published the gospel of peace.

Mr. Knibb showed his sagacity by at once discovering the injustice and absurdity of the apprenticeship, and prevailed with not a few to liberate their slaves; thus at once anticipating the course of the law. The 1st of August, 1838, was a glorious day in the life of William Knibb, and in the history of Jamaica. On that day the black flag of slavery and death was lowered, never again to be raised, and the ensign of liberty and life hoisted instead. Determined to do homage to the first hour of freedom, and to fall, with his flock, in grateful adoration at the footstool of Him from whose hand the mercy had flowed, on the last night of bondage he assembled them in full strength. As the final hour drew on, the hearts of all began to beat high; the solemnity, interest, and joy of the hour were inexpressible. As the twelfth hour began to strike, the liberator called upon them to "Enter!" When the last stroke fell, he exclaimed, "The monster is dead! The negro is free! Three cheers for the Queen!" The response may better be conceived than expressed. But something more was still to be performed. As the monster was dead, the rites of sepulture had to be attended to; and accordingly at early dawn, as represented by the emblem of whips and fetters, deposited in a coffin, with a suitable inscription, the monster was solemnly deposited in the sepulchre, amid the indescribable exultation of the emancipated multitude! An interment of another kind, however, was drawing on, which served sadly to balance the funereal joy of this wonderful day. His last surviving boy, a generous youth, every way his father's son, was so excited, that fever ensued, delirium followed, and he died!

Fourthly, the course he pursued for the negro's good after emancipation.—Civil liberty having been secured to the negro, Mr. Knibb now betook himself with his utmost might to raise him in the scale of social existence. In this matter a work had to be effected of which it is not easy for people at a distance to form a just conception. The three great lessons the missionary and his noble band of brethren endeavoured to teach the black people were, to use, not to abuse, and to preserve their liberties. Without the missionaries, even after emancipation, the negroes were far from safe. Their late proprietors and taskmasters were still their magistrates and lawgivers; and notwithstanding the considerate kindness of the Government in appointing special magistrates, they were still the subjects of a multitude of legislative and other wrongs. This state of things opened up a new sphere of exertion for the philanthropic Knibb, and he embarked with his whole soul. For the protection and advancement of the blacks he studied, he wrote, he preached, he spoke from platforms. His last great oration in Exeter Hall, expounding their numerous and increasing wrongs, and exposing the iniquities of colonial legislation, would have done honour to a Burke or a Brougham. His anxieties on this great point increased with each successive year, and seemed to have reached a climax when the summons arrived requiring him to attend his Master. He had formed a plan which, had he been spared to execute it, would, in all probability, have ended in the entire reform of the legislature, and in the complete consolidation of the popular rights. But a wisdom which cannot err, has reserved this for other hands. William Knibb had performed enough of service and received enough of earthly honour; and now came the time appointed for his appearance in heaven. He caught cold after preaching, fever followed, and in four days he was numbered with the dead. On the 15th of November, 1845, that mighty heart which had so long bled for the sufferings of the sons of Ham, and which never feared the face of man, ceased to beat. The intelligence descended on the ears of multitudes with the force of an earthquake. With a rapidity almost electrical it overspread the island. The wicked confessed his worth; the righteous deplored his loss; and all proclaimed his greatness. It was universally felt that "a prince and a great man had fallen in Israel."

Here our imperfect but sincere tribute must close. We hope it will be taken as it is presented, as an expression of Christian sympathy from one community with the loss sustained by another; for sure it is that multitudes of our people rejoiced in the labours of William Knibb for the good of the negro and the glory of the

Son of God, and now deeply lament the loss which our Baptist brethren have been called to suffer by his removal, while they pray that the Lord may raise up in the midst of them many such men, and that his place may soon be filled by a meet successor.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

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N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, FEBRUARY 2, 1846.

THE EVANGELICAL ALLIANCE.

Up to the time when Sir Culling Eardley Smith publicly addressed us on the subject of the article contained in the PENNY MAGAZINE, we were sincere well-wishers to the object of the "Alliance," however we may have doubted its practicability. We had neither spoken nor written a word against it; and with respect to the Established Church, we had done nothing in the PENNY MAGAZINE which had not been done in the CHRISTIAN WITNESS again and again, with much greater energy. Indeed, the Apple-dore article, reprinted, was selected mainly for its brevity, comprehensiveness, simplicity, and adaptation to the less literate portion of the anticipated readers of the PENNY MAGAZINE. The publication of articles against the Establishment was with us no new thing; it was, as already stated, part of our plan. But the scheme of "Alliance" was a new thing; and, as our principles and proceedings were considered to stand in its way, our subjugation, it seems, became a necessary part of the process leading to its formation. Sir Culling Eardley Smith, accordingly, chose to lead the attack. The letter of the excellent baronet appeared in the *Patriot* of Thursday, January 8. On the following Monday the *Record* came forth with a leading article, strongly marked by the distinguishing

qualities of that journal. On the Wednesday after, the *Watchman*, besides copying the article of the *Record*, issued one of its own, in the same spirit and to the same effect. Passing over the matter of the *Record* article, and without further adverting to its manner, we shall simply state the prayer with which it closes, and which runs thus: "We therefore implore the Congregational Union to separate themselves, OFFICIALLY, from Dr. Campbell and his magazine, to which, we may hope, they have inadvertently given their sanction. If they have not Christian vigour to do this—if they allow Dr. Campbell to drag them at his heels through the mire of his political Radicalism and Anti-State and Church Ultraism, they will be falling egregiously in their duty, and allowing, by their supineness, a cloud of darkness, confusion, and weakness, to settle down with increasing gloom over the church of Christ." The capitals are their own. The *Watchman*, concurring in the prayer, says, "We think the *Record* fully warranted in demanding that the Congregational Union should separate themselves, OFFICIALLY, from such mischievous attacks on another church. The movement for Evangelical Alliance is too precious a thing to be in any degree perilled through deference to the waywardness of a headstrong individual."

Such are some of the first-fruits of this "Evangelical Alliance:" for the rest the world must

be content to wait. A petition so earnest, a "demand" so urgent, proceeding, too, from quarters so candid, so just, so liberal, and withal so very friendly to Dissent, and such "ancient allies" of the Independent body, will doubtless receive all due consideration from the Congregational Union. The result, of course, cannot be predicted; but suppose the suitors fully to succeed, and the Committee of the Union, in obedience to the call of their constituents, to order the Editor, with the CHRISTIAN WITNESS in the one pocket, and the PEOPLE'S FRIEND in the other, to go about his business,—and as to himself, a worse calamity than this might befall him,—what would be gained to the cause of the Established Church? To what extent would the matter be mended? It would still leave us amid warehouses full of paper and founts of type! Had it not been better to have adjured the stationers and the printers to withdraw their co-operation? This had been the way to bring us to our senses. And what is to be done with our HALF MILLION of readers? The united monthly sale of these two reprobated journals now amounts to far more than *One Hundred Thousand copies*; and, therefore, making the usual average allowance of five or six readers to each, this will give us *Five or Six Hundred Thousand* readers! How are they to be dealt with? Will these immense multitudes be easily prevailed on to exchange the WITNESS and the FRIEND for the *Record* and the *Watchman*?

One word to our readers, at any rate, before that serious event arrive. With John Knox, of immortal memory, on a great occasion, we say,

"I AM IN THE PLACE WHERE I AM DEMANDED OF CONSCIENCE TO SPEAK THE TRUTH, AND THEREFORE THE TRUTH I SPEAK, IMPUGN IT WHOSO LIST."

We assert, then, that an essential, an unalterable condition of the formation and maintenance of this "Alliance" is, silence on the subject of Church Establishments; and how much more, cessation from all aggressive warfare either against the principle or the system! We notice what has been said at Liverpool, consequent upon the magnanimous avowals of Drs. Cox and Wardlaw, and elsewhere, on the retention of opinions, and of liberty of speech. The talk is plausible and pleasant; but the thing is a mistake, a delusion, an absurdity. Anything short of silence and cessation is utterly incompatible with such a combination. To assert the contrary is to insult reason; to expect the contrary is to run in the face of uniform experience. Suppose Dr. Wardlaw to visit London, with the view of delivering a second course of lectures against Ecclesiastical Establishments, and that, during

their delivery the "Alliance" were to hold a meeting at Exeter Hall, and he to present himself as one of the speakers; suppose this,—nay, the supposition is too ridiculous. The mind of every man at all conversant with the principles of human nature, and with the workings of that nature in connection with State Churches, at once indignantly rejects it. You cannot, in this matter, separate between men and their systems. It will be held that to assail the system is to smite the men. The articles of such an "Alliance," then, are simply articles of peace with the most corrupt and socially pernicious ecclesiastical institution in Europe. Whoso is prepared to purchase union at such a price, let him purchase it! But such is the spirit of true Churchmanship, that even at this price Dissenters cannot purchase union with Churchmen; that is, with the clergy of the Church of England. At present we have not space to enlarge, but refer our readers to the Correspondence under the head of Church and State.

As the *Record* and the *Watchman* are names unknown to the mass of our readers, we must not close without apprising them that the *Record* is a Church paper, and the *Watchman* a Wesleyan Methodist paper; but let neither of them be considered as respectively representing these communities, to which they do not belong, but cleave for subsistence. We cannot, therefore, even were we disposed, return their kindness, and "implore" the Church and the Methodists, severally, "to separate themselves, OFFICIALLY, from" these journals. The insignificant circulation which they both enjoy or endure shows by how small a fraction of these respective bodies they are patronized; and their utter failure, in a single case, to give to the public mind any visible impulse, demonstrates the impotence of the hands which guide them. On this ground it is, principally, that, on the present occasion, we have allowed them so quietly to pass, and never more intend, in connection with this matter, to notice them. To grind to powder a thousand such articles as those at present in question would furnish but small proof of intellectual prowess. They have never done much good, and, for the same reason, they can do but little mischief. How far, indeed, their present conduct towards ourselves, and, through us, towards the mighty multitude who heartily approve and zealously patronize our efforts for the glory of Christ and the good of his people, will tend to promote the projected "Alliance," which has had the felicity, or the misfortune, to become the object of their advocacy, time will tell.

FRIENDLY SOCIETIES AND ODD FELLOWS.

WE invite particular attention to the article under this head, and in particular all persons in any way interested in Odd Fellowship, which, a year ago, we pronounced one of the most grievous delusions of the kind that has ever overtaken that most valuable portion of our countrymen. We promised to sift the subject to the bottom, and are happy to introduce the eminent authority of Mr. Neison as an instalment of our promise. His single testimony, in the minds of all judicious men, will for ever decide the question.

CLOSING OF PUBLIC HOUSES.

MANY of our readers are aware that in 1839 an Act was passed, called the Metropolitan Improvement Act, one clause of which enforces the closing of public houses from twelve o'clock on Saturday night till one o'clock on sabbath afternoon. This clause obviously looks with very indulgent eye on both the landlord and his customers. A legislature of a mould more to our liking would have fixed upon ten instead of twelve o'clock; and even then time enough would have been furnished for men by thousands, tens of thousands, and hundreds of thousands, to destroy themselves and beggar their families. Aye, and such a legislature would have judged that the population of the metropolis might contrive somehow to live down the sabbath without the aid of strong drink! But the collective wisdom of our day judged otherwise; and yet the result of this most imperfect measure has been beneficial beyond all calculation. After an experiment of six years it is found that there has been a decrease of nearly fifty per cent. in the convictions for drunkenness occurring in London! Who but a sot or a profligate can be unmoved by the intelligence of such a result? Ought it not to be viewed as a great discovery, equally as affecting religion, morals, and government? Ought not the legislature to advance another step? Ought not the House to be deluged with petitions to that effect? Who, then, will refuse to co-operate with the Temperance Societies in accomplishing this momentous object?

SCOTTISH BOARD FOR BIBLE CIRCULATION.

COMMUNICATIONS have reached us from divers quarters relative to an unprecedented, a marvellous demand for the sacred Scriptures in the chief towns of Lancashire and Yorkshire. Bibles are stated to have been sold in Manchester at the rate of a thousand copies a-day! A single girl in a Sunday-school sold 700 in seven weeks. The teachers and scholars are said to be the chief sellers; they go everywhere, and wherever they go effect sales. In Manchester alone, during the last three months of the bygone year, between *forty and fifty thousand* Bibles and Testaments have been disposed of! These *facts* are exciting universal wonder and gratification; but we have never read or heard one reference to the primary cause, viz., CHEAPNESS. This is merely a sort of climax of a process which has been going on with increase for the last five or six years. This wonderful event must be traced up, primarily, to John Childs, of Bungay; and, secondarily, to Dr. Adam Thomson, of Coldstream, who, for the last seven years, has devoted his entire powers of body and soul to the work of cheapening and diffusing the word of God. Could envy enter celestial breasts, an angel might envy his operations. It will be found that, in the long run, he has done more for mankind than if he had bequeathed them whole millions of gold and silver! Yet his labours and claims seem already almost forgotten. He has at length, after surmounting discouragements such as few other men could have overcome, accomplished his glorious project. Steam-printing of the holy volume is now going on under his own eye at Coldstream, where also the books are bound. He has likewise completed his series of editions, which are all before us, and present a wondrous monument of the omnipotence of FREE TRADE. They are truly and properly advertised as "THE CHEAPEST BIBLES IN THE WORLD." We shall not at present describe the editions, as specimens may be either seen or had of the Agents, Messrs. Dyer, Paternoster-row, London; where all consistent friends of FREE TRADE ought to supply themselves, whether for personal, domestic, sabbath-school, or congregational use.

BEAUTY IN DEATH.

He who hath bent him o'er the dead
Ere the first day of death has fled,
Before decay's effacing fingers
Have swept the lines where beauty lingers,
And mark'd the mild angelic air,
The rapture of repose that 's there;

The fix'd, yet tender tress, that speak
The languor of the placid cheek;
Some moments, aye, when, (treacherous hour,)
We still might doubt the tyrant's power;
So fair, so calm, so softly seal'd,
The first, last look by death reveal'd.—J. H. S.

Church and State.

GRAND EVANGELICAL ALLIANCE.

THE following correspondence involves great principles, affecting both the kingdom of Christ and the present duty of British Dissenters. On these points, as is most meet for men in our position, our minds are fully made up. Our views are already before the country, and, at all hazards, we are prepared to abide by them. Such views represent the full average opinions of the English Independent body, or they do not. If they do, there is an end of the matter; if they do not—that fact being first proved—let measures be taken to harmonize the views of the Editorship with those of the community. To us it seems clear that Sir Culling intended so to time the appearance of his letter that it might minister to the meetings of the Grand Alliance, to be successively held in London, Liverpool, and Manchester, all of which were to take place long before the appearance of the February WITNESS. If on this ground, the worthy baronet had not considered the matter to be pressing, he would, doubtless, have preferred the medium of the WITNESS to that of the *Patriot*, as more adapted to subserve his purposes. But as this is a matter to which we attach considerable importance, and from the discussion of which we do not shrink, we have deemed it proper to give Sir Culling's views the full benefit of our circulation, and doubt not that thousands and tens of thousands will read, mark, learn, and inwardly digest them.

CORRESPONDENCE BETWEEN SIR CULLING EARDLEY SMITH, BART., AND THE EDITOR OF THE CHRISTIAN WITNESS.

SIR CULLING EARDLEY SMITH, BART., TO THE EDITOR OF THE CHRISTIAN WITNESS.

Torquay, Devon, Dec. 25.

MY DEAR SIR,—Your specimen number of the CHRISTIAN'S PENNY MAGAZINE has reached me. My most cordial good wishes attend your attempt. I am sure that there is abundant room for such a publication; and the cause of the universal church cannot but be served by giving a wide publicity to those Congregational peculiarities (truths, as I believe,) with which the Lord has entrusted us.

But your disposition is too generous and candid to object to hear faults; and you will allow me to say why I do most deeply lament your having reprinted the tract on the Church of England, in page 12. It is, throughout, aggressive on a sister Protestant community; and I deprecate this, first, because it is not the way to

attain truth; and, secondly, because it is the way to produce alienation among brethren.

It is not the way to attain to truth; for you are, I am sure, too large-minded to suppose that all truth resides with us as Congregationalists. We have our portion of peculiar truth, no doubt; but so, I am persuaded, have Episcopalians. If we meet in the spirit of love, we shall not only stir up one another in attachment to the common truth, but also interchange peculiar truth. I need not say how ardently I desire to see certain portions of truth, in which I think Episcopalians are behind us, introduced into that system; and certain equivocal parts (to say the least) of the formularies of the Prayer-book expunged. But I am not less hopeful to see some introduction of Episcopalian truth among ourselves. Will any impartial man say that the total absence of the liturgical element from our services, that the all-but isolation of our churches from each other in matters of discipline, and the theory of admission by vote to the membership of the church,—that these things, among others, do not require some modification? Now if our people are taught to regard the whole Episcopalian system as antagonist to their own, what prejudices are likely to be fostered!—in other words, what losers of truth we are likely to be! But in the second place, love is as much a duty as the attainment of truth. It is more, it is the greatest privilege and joy of the Christian. Wholesale aggression on other communities is fatal to affection. Look at some of the expressions in the article which you have endorsed. The Church of England is said to be wholly “a political system,” “altogether a worldly body;” “the ministers, or priests, as they are profanely called, are very few of them faithful men;” “buildings ignorantly called churches;” “a rite similar to the Lord's supper, which Papists and Churchmen call the sacrament.” Now some of these statements are not true. It is not historically true that the Church of England is “a political system, instituted by worldly men, for worldly ends.” That worldly men have used it for their worldly purposes; that they have restricted it from self-reformation, and stereotyped it in the imperfect state in which all Protestant churches came out of the great apostasy in the sixteenth century, is perfectly true. But it is not less true that it was instituted by religious men. Henry VIII. could never have made the Thirty-nine Articles. Charles II. enforced liturgical uniformity, but neither a Stuart nor a Tudor made the Liturgy. The Canons themselves, objectionable as they are, were not made by worldly men in the sense of non-ecclesiastical men. It is feeding a vulgar error to represent the Established Church as nothing more than a construction of crafty politicians. I will not go through the other points, for I do not wish to discuss details, though I might protest against the evangelical clergy being represented as a “very few faithful men,” and against the unjust obloquy cast on the names applied by our brethren to places of worship, to the Lord's supper, &c. But supposing these allegations to be as true as they are questionable, is this the way to deal with systems loved by our brother Protestants? Can it do otherwise than repel Churchmen from that

fraternal union which I know you desire to witness as much as myself? If Churchmen were to string together as many injurious epithets as they could collect, to describe the imperfections of the Congregational order, overlooking what is good in our system, and heading the whole, "Why I dare not become a Congregational Dissenter," would not you naturally exclaim, "How bigoted! how one-sided!" and why is that commendable in a Dissenter which would be bigoted in a Churchman?

Forgive me, my dear Dr. Campbell, for taking this liberty with you. You are too good and too generous to suppose that I am indifferent to my principles, or would compliment them any way to gain a reputation for candour. I agree with you, heart and soul, in adhering, among imperfect systems, to our own, as the best. I deprecate the connection of Church and State as much as ever I did; and I believe it will be a blessed day for the evangelical clergy, for the country, and for the world, for the Church "of England" and for the church "in England," when every section of the church shall cease to be controlled by the civil power. But this will never be effected by violent assaults on the Church as established. Diatribes against religious errors in the Episcopalian system will not convince statesmen, and will only irritate Churchmen. Men of the world hate Methodism quite as much as they do Puseyism; and, do what you will, you will never make Parliament so much more sound than the clergy, as to separate Church and State for the sake of religion. Men "not of the world" will be repelled by harshness, and will cling the closer to their system the more you attack it. No, dear Sir, with reference to our peculiar views as Dissenters, as well as to our common views as Christians, our right course seems to be, to tighten the bonds between believers, not to repel them from our fellowship. I am persuaded that in so doing, we are not only obeying Christ, but are taking the best course to promote our distinctive principles so far as they are correct. If the establishment of religion be agreeable to God, the union of his people will strengthen the principle. If the contrary, it will produce the result which we, according to our present light, desire. Will you not, my dear Sir, with your large heart and your powerful pen, thus join issue with the thousands of devoted Churchmen who are prepared to meet us in a cordial spirit? For the glory of our common Saviour, and in the name of all that is dear to us in our common as well as our peculiar principles, I implore you to do so.

Repeating my cordial wishes for the success both of the WITNESS and the PENNY MAGAZINE, believe me, my dear Sir, your faithful servant and brother in the Lord,

CULLING EARDLEY SMITH.

The Rev. Dr. Campbell.

London, January 2, 1846.

MY DEAR SIR CULLING,—In acknowledging the receipt of yours of the 25th ult., for which I thank you, allow me to ask whether I am to consider it public or private. If public, it shall, without fail, be inserted in the CHRISTIAN WITNESS; of course with such a comment as I may deem necessary to the interests of truth. If private, then I shall privately and with all frankness state my views of the subject.

Waiting your reply at the earliest hour it may suit your convenience, as the arrangements of the CHRISTIAN WITNESS require a very speedy decision, I remain, Sir Culling, with the utmost regard,

Yours, &c.,

JOHN CAMPBELL.

P.S. Since I wrote I have seen one of the Editors of the *Patriot*, to whom I communicated the fact of our correspondence, and who informed me that a copy of your letter to me has been sent for publication in their paper of next Monday. I have requested that the publication may be postponed till next Thursday, that my reply may accompany it. He informs me that his colleague has promised compliance with your request as to Monday, so that the matter is now in your hands. I am somewhat surprised that you did not yourself acquaint me with your intention to make your letter public: not that I have the slightest objection to it, if accompanied with my reply.

J. C.

Torquay, January 3, 1846.

MY DEAR SIR,—I meant to order the *Patriot* to be sent to you, containing my letter, in order that you might take any notice you thought right of it. I have again and again had letters addressed to me, without previous notice, through the papers. Dr. Payne, of Exeter, wrote a long letter of remonstrance to me last year in that way, and I had not even notice that it had appeared, and only saw it by chance in the hurry of the Maynooth campaign. However, as it is your wish that your answer should appear with it, I cannot for a moment object, and I wrote by this post to the Editors of the *Patriot* to beg them to delay the insertion till Thursday, and to attach your observations to my letter if you desire it.

I should have said it was better to let it appear at once, and to send your reply to the next number; but I am quite in your hands.

Ever yours, with Christian regards,

C. EARDLEY SMITH.

Dr. Campbell.

THE EDITOR OF THE CHRISTIAN WITNESS TO
SIR CULLING EARDLEY SMITH, BART.

London, Jan. 7, 1846.

MY DEAR SIR CULLING,—To me it is unpleasant to differ from you, and still more to give you even the slightest uneasiness. What must it be, then, to have performed an act which you "most deeply lament?" But my regrets are heightened by the fact, that, in consequence of your public expression of that "lament," it becomes necessary for me to appear before the public in collision with you—with you, the object of sincere and deep regard, not only throughout our own community, but every other in these realms. This circumstance I feel to be exceedingly grievous; for of all wars, civil war is most my abhorrence. Again, as the leader of the present movement, which commends itself to the judgments of many, and to the feelings of a still larger number, you enter the lists against me under very favourable auspices. You are the advocate of a pious, and in many quarters a popular project, of which, by implication, I am the adversary. The task of opposition, therefore, is not only most ungracious, but, to some extent,

perilous; for, should I, in the public judgment, succeed in maintaining the propriety, duty, and necessity of my own policy, it will probably be at the expense of offending not a few of your friends and coadjutors. On these grounds I assure you, I never appeared with such reluctance in defence of what I have deemed truth or justice. But necessity is laid upon me; and, whatever be the consequence, I am bound to speak; for such a letter, by such a man, at such a time, is a serious affair. It is a virtual, or rather an actual appeal, not only to our own community, but to the entire Christian people of these nations. It is to be viewed in the light of an impeachment; in that light they will and must view it. If you, Sir Culling, are right, I am in very serious error. Our views on this subject, as set forth in your letter, are in all points antagonist; and the magnitude of our difference is not diminished by the fact that mine are, I think, not likely to be changed. They have not been lightly taken up; and they will, I believe, be laid down only with life. They are the growth of a quarter of a century. Can a third of this period be claimed for the principles of some of my censors? Again, these views, right or wrong, constitute a vital element in my editorial policy. So long as it shall be my honour to hold the high and honourable office to which the voice of my brethren has called me, the views you "lament" will be steadily and strenuously propagated in the organs it is my privilege to conduct. So long as they are guided by the hand that created them, they will continue, with ever-augmenting force and earnestness, to testify against the principle of all ecclesiastical establishments. Had I a thousand voices, they should all be strained to the uttermost to proclaim their evils! Had I ten thousand lives, with the powers of the united hierarchy of heaven, I would spend the one in exerting the other to effect a separation between the kingdoms of this world and the kingdom of our Lord Jesus Christ!

But I must now address myself to your letter. The tract, as you are aware, was not original, but a reprint from the series of the Congregational Tract Society, at Appledore, Devon,—a body which has rendered no inconsiderable service to the cause of truth, and whose committee comprises some of the principal ornaments of our community. The tract is undoubtedly "aggressive," and to me this was its chief recommendation. A position purely defensive has been long tried, and with what success is but too well known to the world. You, Sir Culling, however, deprecate this course,

1st. "*Because it is not the way to attain the truth.*"

The reason assumes what I hold is not the fact. With all respect, but, if possible, with still greater confidence, I affirm, that, on the only point in hand, I have *already* attained the truth. Assuming this, I stood forth, not doubtfully to inquire, but earnestly to contend! Our "portion of peculiar truth" comprises everything essential to the conflict. I deny that English "Episcopalians have" the truth in this matter. You assume that they are ready to "meet in the spirit of love." I nowhere see a single proof of this assumption, but everywhere the contrary. Here am I, in the borough of Finsbury, surrounded with clergy; I have dwelt the best part of twenty years in the midst of them; but not a

man among them ever spoke to me, or looked at me; and, so far as I know, they never mentioned my name but to cast it out as evil! When are we to "meet?" Where? For what? Who is to make the first advance? They will not,—I dare not. There is not among those my *immediate neighbours, on all sides, even one* whom I can look upon as a "servant of the most high God, showing unto men the way of salvation!" What "common truth" do these persons hold with me? Are these the men with whom I am to "exchange peculiar truth?" Ah! we view each other's "peculiar truth" as men view poison. You "implore" me "to join issue with the thousands of devoted Churchmen who are prepared to meet us in a cordial spirit." Sir Culling, I am as a man that dreams; I am utterly confounded by such language! Do let me ask you what are the tokens of this glorious consummation? Where are those blessed throngs, those heaven-born thousands, whose souls pant, as the hart after the water-brooks, for closer communion with the ministers of Nonconformity? Oh! that I but knew where I might find them! Where shall I cast my eyes for even a mitigated manifestation of this glorious sight? To London? To Leeds? To Liverpool? To Manchester? To Bristol? To Leicester? To Birmingham? No! From all these the united voice of the entire Nonconformist ministry answers—*emphatically answers*—No! Is it in the provinces, in the smaller towns, villages, and rural districts of our land? Again let faithful pastors, of every name, and the worthy occupants of the Home Missionary field answer. They *have* answered; they are constantly answering, and, with a voice of thunder, their reply is—No!

Sir Culling, when will an enthusiastic benevolence among a portion of the people of God give place to common sense? How long will they close their ears to sounds which the deaf might hear, and their eyes to sights which the blind might see? Is the voice of experience to be for ever drowned by the self-excited plaudits of an unintelligent and misguided charity? With me, you will remember the night of the formation of the EVANGELICAL VOLUNTARY CHURCH ASSOCIATION. I remember it well. Your speech and your prophecy, to mention none other, are still sounding in my ears. By abstaining from politics, and abundantly drinking of the waters of charity, in discussing the great question of Religious Establishments, we were soon to be joined by hundreds and thousands and tens of thousands of godly Episcopalians; and, at a day not very remote, Europe was to stand astonished at the glorious spectacle of a dissolution in England between Church and State! Shall I state the result? Did a single Episcopalian join our ranks? Conducted in this spirit of nonpareil meekness, the project was likewise to rally around itself legions of the best portion of Dissenters, the omnipotent swell of whose united strength was, with more than Old Ocean's might, to bear down all opposition! Did those legions spring forth? Did the Association put on that strength? Need I remind you, that, by both Churchmen and Dissenters, it was utterly neglected, and finished its inglorious career in a state of utter insolvency! Have you forgotten those forlorn occasions which formed its death throes, when again and again you and I, with one or two other faithful

spirits, who held out to the last, met for counsel, when we could scarcely obtain a quorum? The Periodical, too, the *Voluntary*; this must not be forgotten. This organ was to be thoroughly rounded off, exquisitely worked on all sides by the smoothest file of charity, burnished and polished with the best appliances of modern art! Well, and what was the result? Did bishops bend over its pacific pages, and dignitaries devour its downy dissertations? Ah! the total of its sale, during half its span, for each month, would have formed a burthen which even an infant might almost have borne! And when a man of genius subsequently stepped forward to conduct it, whose sense and spirit, by exceeding his instructions, quickly doubled its circulation, the altered character of the *Journal* alarmed you at Rome, and afterwards constrained you to utter a "lament" as deep, and a remonstrance as earnest, as that which is now before me. What followed? The Association came to a dead halt; the *Voluntary* was abandoned; and the Society, whose very infancy was overtaken by the accumulated frailties of old age, was thrown into a mesmeric sleep which will know no waking!

These things, Sir Culling, were done at your special instance; and by you their performance was made an express condition of foregoing a very large portion of the heavy debt which was owing to you as its Treasurer. For these things you assigned as a reason your wish to facilitate arrangements for the formation of a Grand Alliance, which, in committee, from the first, I took the liberty of frankly telling you I was confident was a grand delusion, and would turn out a grievous disappointment. I dwelt again and again, with all the earnestness of which I was capable, on the impossibility of conciliating the Church of England, and the extreme folly of attempting it. Passing from the experience we had had in the Voluntary Association, I expatiated largely on the other great experiment which had just previously been made on the subject of Christian union, calling attention to its miserable failure in so far as the Church of England was concerned, and vehemently prophesying that in all future projects of a like kind the result would be the same. Being constrained to suffer myself to be placed on the Executive Committee of the Union movement, I frequently troubled my colleagues with the expression of my convictions that the project of bringing Churchmen to unite with Dissenters was wholly Quixotic, and would end in a ridiculous disappointment. With this I bored that best of men, Mr. Sherman, the secretary, through whose indefatigable labours alone that magnificent assembly was convened at Exeter Hall, who, then the dupe of his own purblind charity, for his eyes are opened now, when I predicted we should not, after all our efforts, be able to assemble five Churchmen, expressed his confidence that we should behold five hundred! The day arrived, and the event determined who was the true prophet. To be sure, there was a gathering, ay, and such a gathering as had never been witnessed at Exeter-hall. The unreasoning excitement was intense! But among the mass judgment slept while passion was wrought into a tempest! Extempore prayers were offered; and, to please Churchmen, prayers also were read. Dissertations were delivered, and orations recited in praise of union and

charity. Ladies almost fainted with joy, and old men shed tears of devout satisfaction, and were well nigh tempted to appropriate the language of Simeon. A permanent committee was appointed, mighty projects were to be carried out; the union of the universal church, and the world's speedy regeneration, were things fully determined upon! The sun that night set, as usual; the whirlwind of the hour subsided; the assembly dispersed, and the committee met no more! The vision is fled. All is now as if nothing had ever been. The event is hardly remembered. Another lesson was yet wanted, and it came.

A flame of celestial fire broke out in the west of Scotland, which led to the convention at Liverpool. A great occasion, an imposing scene, a beauteous spectacle was this; but where were the "thousands" of Churchmen? I have closely examined the official Report of the Conference, and find present just *seven clergymen*! And who were these? Messrs. Noel and Bickersteth, of course; Mr. Jordan, a new name to the public, but one worthy of all honour; Mr. Thelwall, and three others. Where, Sir Culling, where were the "thousands" whose charities towards Dissenters you so affectionately and zealously celebrate? Is it replied, that there are difficulties in the way of the clergy, which will nevertheless be overcome, and that they will follow the laity? Well, how many of the unfettered laity attended? Just *six*! Where again amongst them are your "thousands"? My dear Sir Culling, had the meeting at Liverpool been composed of angels instead of men, unless they had avowed themselves of or belonging to the Establishment, not one true Churchman would have honoured the celestial assembly with his presence! But things will improve as the movement advances. Do appearances favour this supposition? Have you read the manifesto of Mr. McNeile? Have you pondered the manifold demonstrations of the *Church and State Gazette*? Have you read the *sixty-six* brimstone columns of the last *Christian Observer*? To pass by all others, are these the grounds on which the prophecy of this harbinger of the millennium is founded? Sir Culling, the expectation is a delusion, the prediction a mockery, and it is time that we should know it. We have been long enough self-deceived and self-befooled. Let us now, at length, be men! I have narrowly scrutinised the Report of the Liverpool Conference; I perceive that many fine things were said, and that more was felt than spoken. The usual mixture of sense and weakness, folly and discretion, are throughout apparent. As in the case of the Grand Union display, a sort of devout enthusiasm, during the three days, was plainly in the ascendant. Good men, like courtiers preparing for a state occasion, clothed themselves with charity; they *determined* to feel, to be happy, and to persuade themselves that they stood in the very gate of heaven! They, of course, succeeded. The introduction to the Report tells us, that each "recognised his brother only, and not his brother's church." When will the writers know, that in the minds of England's twelve or fourteen thousand true Churchmen, "Church" and "brother" are identical words—convertible terms? No "Church" no "brother!" A strong spirit of prophecy, I observe, rested on a portion of the assembly, and filled

them with bright visions of the future, all of which, in so far as the Church of England is concerned, will, I too prophesy, prove an illusion as bitterly mortifying in the end as in the beginning it seems to have been rapturously hopeful.

You ask if aggression can "do otherwise than repel Churchmen from that fraternal union," which, you assume, I "desire to witness as much as" yourself. You say, "With reference to our *peculiar views* as Dissenters, as well as to our common views as Christians, our right course seems to be to tighten the bonds between believers, not to repel them from our fellowship." Such "fraternal union," I repeat, has no existence, and it never can while the Establishment exists. There can be no repulsion where there is no contact, no dissolution where there is no cohesion. Such "bonds" are a fiction! Such "fellowship" is a fancy! A desire to form such bonds, to create such fellowship, is among my chief reasons for opposing all Establishments. From the course you recommend, you anticipate wonders; I look for nothing good. You long to see the commencement of an ecclesiastical commerce between the Church and the Nonconformists, and "certain portions" of our peculiar views, "introduced into their system." Were not this to destroy "their system?" Are there any symptoms of the occurrence of such an event in our day? I see them not. I cannot share either your hope or your desire of Episcopalian imports to our shores. I see little in that region that could benefit us; much that might involve our ruin. From the introduction of liturgical services, I solemnly pray, "Good Lord, deliver us!" We are dead enough already. To make *other* churches sharers of the "discipline" of any particular fellowship, would be to destroy its independence and rob it of its dearest rights! To interfere with the "admission by vote," would be to annihilate at once the Voluntary character of its fellowship. The saints would no longer "receive one another in the Lord." While I teach anything, I *must* teach "our people," and all the readers of my journals, "to regard the whole Episcopalian system as antagonist to their own;" yea, and to the unerring word of the living God! To teach otherwise, I should deem high treason to the King of saints, and a fatal misleading of the souls of men! Viewed as a "system," I consider the Established Church of England utterly and in every part "antagonist" to the system of the New Testament. But how this lesson is to "foster prejudice" in the minds of our people, and how, by this course, they are to be "losers," is to me entirely incomprehensible. But, Sir Culling, you deprecate aggression,

2ndly. "*Because LOVE is as much a duty as the attainment of TRUTH.*"

This, with me, is an axiom; but I see not its bearing on the case before us. As here used, it assumes what I cannot grant. Opposition to Establishments I hold to be not only compatible with "love" to all the saints connected with them, but one of its strongest expressions, and one of its noblest and most Christ-like exercises. "Wholesale aggression," you say, "on other communities, is fatal to affection." Sir Culling, I think you have written this in haste. I deem such language very objectionable. I strongly protest against it. It confounds immortal mind with ecclesiastical mechanism. The phrase, too,

is vague, and therefore the more mischievous. Perhaps I do not fully understand it. The proposition is general, but you give it a special application. I have spoken to the point of "affection" already. The character of the evils to be attacked must determine the character of the assault. Where the evils are huge, unmixed, manifold, and multiform, the "aggression" must correspond to the circumstances. It must be "wholesale." Peddling retail will not meet the exigency, and the results cannot be "fatal" to an "affection" which exists only in imagination.

With regard to the several expressions excepted to in the Appledore Tract, I stand prepared to defend their general truth. As a Church, the Establishment is a "political system, a worldly body." This has been asserted and proved a hundred times over in your own hearing, at the meetings of the Voluntary Church Association. Its ministers call themselves "priests;" their rubrics so designate them. The fact is their boast, their glory. Their "buildings are ignorantly called churches." Such an application of the term is of Popish origin, and, in its effects, most pernicious to the interests of Christ's kingdom. Viewing it as a "political system," you grant enough to sustain a sentence of condemnation against it. The question, however, is not one referring to its "Articles," but to its head, to its body, and its laws. It is a creature of man, not of God. It received its Articles from the hands of holy men; but its parentage was regal. It derived its being from the *flat* of a cruel and corrupt monarch, and it is worthy of its creator!

I do not, Sir Culling, by any means deem you "indifferent to your principles;" I only think that they are not the principles of true Nonconformity, and, remembering that your conversion is recent, and that your studies in such matters are perhaps not yet completed, in me your views excite but slight surprise. I know you to be incapable of moving a straw against your convictions, "to gain a reputation for candour;" but you will not be offended when I say I think you have fallen into temptation and a snare. You are measuring a very peculiar class of men by a standard taken from your own generous and unsuspecting temper. Three years ago you would not have talked as you now do, in the letter before me, of "violent assaults on the churches as established," and "diatribes against religious errors in the Episcopalian system." Your mind is filled with the magnificent conception of the Grand Evangelical Alliance already mentioned, extending throughout the whole Protestant world. Well do I remember the day when you first propounded to us, at the Voluntary Church Committee, your project, on your return from the Continent, and at the same time suggested the propriety and duty of *suspending for a season* the operations of the Association against the Established Church as an indispensable preliminary to those measures that would be needful to its formation, adding, as a subordinate consideration, recommendatory of the measure, that the public had withdrawn from the Voluntary Church Society, and that the Anti-State-Church Association had occupied the ground with prospects of vastly greater success. Now, Sir Culling, *this change of views and of policy* may be well for you; you think it wise and necessary, I think otherwise. But I have not spoken or written a word against your course, nor should I, had you

not thought proper to arraign me at the bar of the public. Your charge against me is founded on my steady perseverance in the old path; the deviation is on *your* side, and hence, I submit, the inconsistency and injustice of your complaint and charge against me. The accusation is my boast! I have incurred it by a stern but willing homage to judgment, to principle, and to Scripture. Change and experiment, I repeat, may be well enough, and even acts of conscience, in others: but my creed on this point does not require it; my principles do not permit it. To this my character is pledged, and that pledge shall never be forfeited. My views are known to the nation. In the Prospectus of the CHRISTIAN WITNESS they were most fully set forth; no point in that document was so clearly announced and so strongly expressed. In all that relates to the kingdom of Christ the PENNY MAGAZINE is only an epitome of the CHRISTIAN WITNESS; and both breathe the spirit of a quenchless hostility to all Ecclesiastical Establishments. Such, from the outset, has been my avowal. There has been no disguise; there will be no truce, no compromise. These Magazines are an appeal to the sense of the country; and the country has sustained that appeal in a manner which has no parallel. Letters such as your's but echo the opinions of a small section of the community, which, how respectable soever it may be, is but a handful, compared with the mighty multitude whose confidence I enjoy, and whom it is my privilege to instruct. The public reception of the CHRISTIAN WITNESS—which, I see, was honoured with the displeasure of some Churchmen at the Liverpool Conference—is a matter of history; and the PENNY MAGAZINE, I am happy to say, in the short space of one week, commanded a sale of 60,000 copies, and is now being reprinted. All things considered, I cannot for a moment doubt that, on the question of Establishments, whatever may be the individual or the class exceptions, these Journals represent the opinions of the vast majority of the most enlightened and the most spiritual portion of the Nonconformists of England. The united circulation of these two Magazines is much larger than that of all the chief Magazines of the three Established Churches and of all the various classes of Dissenters put together. With such a fact before me, and remembering that the principal, the distinguishing feature of the CHRISTIAN WITNESS and the PENNY MAGAZINE, is the *feature of which complaint is made*, should I not be blind to the finger of Providence, and deaf to the voice of duty, if I did not steadily pursue my present course?

Again, Sir Culling, on your new principles, all attempts to bring about a separation of Church and State must be for ever abandoned, as discussion on this subject "will not convince statesmen, and will only irritate Churchmen." "Men of the world," you add, "will be repelled by harshness, and will cling the closer to their system the more you attack it." Your logic quite perplexes me. From what quarter, then, is deliverance to come? You say the Church of England is "restricted from *self* reformation;" you contend it cannot be reformed from *without*. How, then, is reformation to arise? Have we no course but patiently to wait for a miracle? Shall I test your principle by the history of the Reformation? Need I remind you of the glorious example of America, and the means by which

the separation was effected there, after a struggle of forty years, throughout all the states? You tell me I "will never make Parliament so much sounder than the clergy, as to separate Church and State for the sake of religion." I am not sure of that; this is only assertion: time and events will be required to prove it. But the subject admits of being presented in other and most commanding lights to statesmen; and when they become thoroughly instructed, religion apart, they will see abundant reason for effecting the dissolution of a connection which is equally destructive of just legislation as of true religion. Only let the churches discharge their obligations, and, in proper time, statesmen will be found fully performing their duty.

Sir Culling, in all that has preceded, I have spoken of Establishments only in connection with *love and union among Christians*—the point mainly fixed on by yourself. Of their evils, general and particular, it is no part of my present business to speak. But so uniformly certain is their tendency to promote division, strife, if not actual persecution, and thus to destroy love, union, and harmony among the faithful, that, were this their only attendant evil, I should consider the connection of the Church with the State as the most grievous calamity with which the kingdom of Christ could be visited; and, consequently, I should consider efforts to break it up the noblest, the most philanthropic, the most heavenly, that righteous men could be engaged in! Only think of a bishop threatening to overwhelm a godly minister with heavy penalties, because he was found occupying the chair at a Wesleyan Missionary Meeting! Let the public know that such is the fact with regard to one of the *seven* clergymen who attended the meeting at Liverpool! Does not this show that, in the Church of England, division is a duty, union a crime? Good men are the victims of the system; bad men are its instruments: in the one case, it restrains the operations of grace; in the other, it quickens the corruptions of nature. I call for the deliverance of the good and the removal of the bad, by the abolition of the system. The war I wage is in order to a solid and lasting peace. You assume that there *is* peace, and deprecate war lest the existing peace should be disturbed. I deny the assumption, and deprecate the policy. I war, but I war with systems, not with men; and this I do because I love the men that are lovely, and desire to place them in a condition to reciprocate love and exercise its offices. I yield to no man in my admiration of a catholic spirit, and in my desire to cultivate it; and, in proof of my allegation, I appeal to the words, deeds, speaking, preaching, and writing of my whole public life. I have, I think, as little of the sectarian as yourself. In the present state of things, while I cherish a strong preference for Independency, even as it *is*, and still more as I think it ought to be, I am not disposed to assail any other recognised system. I can well conceive the work of God abundantly prospering under any one of them. I feel everywhere at home among the *unendowed portions* of the church of Christ; because there justice and equality reign, and there, and *only there*, the love of the Spirit has free course and is glorified. I have full confidence in all projects for *union* among the entire sisterhood of Dissenting communities, and am ready, in all possible ways, to share in attempts to promote it. I speak here

of a union solid, true, and lasting, which may undoubtedly be formed among all unendowed bodies, but *only among them*; for all history, all experience shows, that State-endowed and Law-governed Churches admit of no such combination, and that to attempt it is, to exercise benevolence at the expense of understanding.

Sir Culling, I shall now release your attention, which, I fear, has been unduly taxed. I am sensible, however, I have yet by no means done full justice to my subject. The little done has been effected under circumstances of extreme difficulty, arising from the overwhelming pressure, at this moment, of other engagements. If there is in it anything personally offensive, I do assure you it was not intended; nothing could be further from my mind. The respect, indeed, I feel for you is such as not a little to have curbed the spring of my thoughts and to have fettered the motion of my pen. As it is, I respectfully offer it to your candid consideration, and remain, with very great regard, your friend and servant,

JOHN CAMPBELL.

Review and Criticism.

Academic Lectures and Pulpit Discourses. By the late ROBERT BALMER, D.D., Professor of Systematic Theology to the United Secession Church. 2 vols. 8vo, pp. 508, 531. Edinburgh: Oliphant and Sons. London: Hamilton and Co.

ADEQUATELY to develop the excellences of these volumes would require a space equal to that of our entire Number. Dr. Balmer is not yet so well known as he will one day be in England. He is one, and among the chief, of Scotland's highest intellectual nobility. Correct, profound, tasteful, and eloquent to an extent that has seldom characterised British theological professors, who have generally been grave, solid, dull, and Dutchman-like, he must not be classed with the Dutchman brotherhood. He was the Mackintosh of theologians. There were many points of resemblance between these two extraordinary men; they agreed in their defects as well as in their excellences. Both were naturally modest, retired, indolent, and unambitious; neither of them did anything like justice to his own transcendent powers; yet both have left behind them that which mankind will not be willing to lose. That Balmer did so much was mainly owing to the happy providence which dragged him forth to the professorship: but for this it had been much worse both for posterity and for his own fame in after times. The first volume consists of Academic Lectures, and the second of Sermons on special subjects, delivered on great occasions. It were superfluous, if not

P.S. Since the above was written we have received the Declaration of the TWENTY-SIX Manchester Clergymen, setting forth *nine reasons* for their *unanimous* refusal to take part in "The Evangelical Alliance!" This document was distributed by tens of thousands, on the following sabbath, among the flocks of these watchful shepherds, "for their information and satisfaction." Such was the clerical mode of welcoming the advocates of the "Alliance," who were to hold, and who actually did hold, a meeting in Manchester some ten days afterwards. Such is the first stage in the fulfilment of our prophecies. Other events are obviously in preparation, and in due season their number and character will be ascertained.

impertinent, to add one word of recommendation. If the reception of the work be encouraging, which we cannot doubt, other portions of the lectures, it is stated, will be published; and the sooner the better.

Memoir of the Life and Writings of Thomas Cartwright, B.D., the distinguished Puritan Reformer. By the Rev. B. BROOK. 8vo, pp. 490. London: Snow.

IT is worth being born to write such a work as this, which furnishes the real character of the Reformation, with an account of its interruption by the secular power, and the efforts of the principal Reformers to carry it to a greater extent, pointing out the only legitimate sources of reform. It brings under review the entire history of Cartwright, whose learned discussions, indefatigable toils, untiring zeal, and accumulated sufferings, exhibit no ordinary degree of piety and devotedness to God. He was distinguished as the leading Puritan Reformer; he fearlessly withstood the encroachment of ecclesiastical power, refused to barter his conscience for worldly emolument, and to degrade his principles by succumbing to a system of hierarchical domination. From his religious principles no consideration on earth could divert his attention or rend his attachment. His sufferings and labours, as Mr. Brook has most ably and most amply shown, paved the way for better times, and laid the foundation of that glorious edifice of freedom

and privilege in which Englishmen now live. Let this be taken as a simple announcement. A work of such intrinsic importance must not be summarily dealt with. We shall return to it.

Life of Alexander Kilham, formerly a Preacher under the Rev. J. Wesley, and one of the Founders of the Methodist New Connexion in 1797. 8vo, pp. 408. London: Groombridge.

SUCH a volume was necessary. Had it appeared thirty years earlier it would have been better for his fame, and also for the ecclesiastical standing of his denominational posterity. Up to the present hour very little is known of the history or the character of either; but this volume throws much light upon both. It is as a whole a well-put-together embodiment of great principles, great facts, and striking incidents. The volume is throughout full of interest, and notwithstanding its numerous and exciting controversial discussions, it abounds in matter both instructing and edifying. Alexander Kilham was a right-minded man, and with a few additional qualities he would have approached to greatness, and, under more favourable circumstances, have made a considerable impression upon society. With respect to the community from which he seceded, he was much before his age; in establishing a new Connexion he necessarily laboured under very serious disadvantages, which time and toil, with the blessing of God, alone could overcome. All things considered, the wonder is that he achieved so much, not that he failed to accomplish more. His early death, while it prevented this, was a heavy blow to his friends and followers, who have, nevertheless, since that event, trebled their numbers. The volume constitutes a valuable chapter in British Ecclesiastical History, and has our cordial recommendation.

The Covenanters in the North. By ROBERT KING. Royal 18mo, pp. 400. Aberdeen: G. and R. King.

THIS is a volume which will be read with the deepest interest by multitudes, and especially by Scotchmen. Mr. King, who, on the 5th of November, committed the superintendence of the last sheets to a friend, on the 20th departed to be with Christ. The ample, correct, well-written, and exceedingly cheap work forms an important section of Scottish church history never before written. After a lapse of two centuries, the world will once more be introduced to Andrew Cant, "the apostle of the covenant,"

to David Lindsay, "the bold parson of Bellhelvie," who bearded the assembled barons of Clan Gordon, and their cavalier associates; to the noble-minded and devout Jafray, the Laird of Brodie, Ross of Kincardine, Hogg of Kiltearn, and Fraser of Brea, the glory of the region beyond the Grampians. The work will commend itself to every reader; and the gifted man who ended his life with his labour has reared for himself a monument which will endure for generations.

The Doctrines and Practices of the Church of Rome truly represented. By EDWARD STILLINGFLEET, D.D., Bishop of Worcester. With Preface and Notes by WILLIAM CUNNINGHAM, D.D. Royal 18mo, pp. 381. Edinburgh: John Johnstone.

DR. CUNNINGHAM is not an ordinary man, and assuredly he is far from being an every day editor. In his hands the famous work of Stillingfleet has acquired a double value; it now forms one of the best text-books on the subject anywhere to be found. In some of its chief features it has no competitor. The original work comprised thirty-seven chapters, and embraced the whole subject. To every chapter Dr. C. has appended a note, occasionally five or six times as long as the chapter. The object of these notes is fourfold: 1. To bring down the proofs and illustrations to modern times; 2. To give a summary of the argument on each point; 3. To answer Smith's notes to the new edition of Gother, Stillingfleet's opponent; and, 4. To point out to students the sources whence full information upon all the topics of controversy may be procured. The work is one of great value at the present time. Would that a million of copies of it were scattered throughout our country!

A Supplement to the Horæ Pauline of Archdeacon Paley; wherein his argument from undesigned Coincidences is applied to the Epistle to the Hebrews, and the First Epistle of Peter; and showing the former to have been written by the Apostle Paul. By EDWARD BILEY, A.M. 8vo, pp. 228. London: Seeley.

THE talents of Mr. Biley have not been unworthily employed in the present instance. He has produced a work full of instruction and edification, and which is entitled to the honourable appellation of "A Supplement to the Horæ Pauline," and it can hardly receive higher praise.

Christian Philosophy; or, Materials for Thought.

By the Author of "Sketches and Skeletons of Sermons." 12mo, pp. 252. London: Houlston and Stoneman.

THIS is a sort of supplement to Solomon's Proverbs; or it is Old Humphrey commenced moral philosopher on Christian principles. We say deliberately that there has been no work published, during the present century, of the same magnitude, containing such a mass of valuable thoughts. We are unable to name a better pocket companion. For the country stroll, the steam-boat, or the railway, this is one of the best books of the day.

Sea-side Pleasures; or, A Peep at Miss Eldon's Happy Pupils. By E. A. ALLOM. 18mo, pp. 144. London: Aylott and Jones.

TWELVE most interesting chapters. Let every family, and, indeed, every young person, visiting Herne Bay, Margate, and especially Ramsgate, make a point of procuring this volume, which they will find an instructive and highly-delightful companion.

The History of France. In two volumes. 18mo, pp. 468, 485. London: Tract Society.

A GOOD popular history of France was much wanted; and, we think, it is still to be supplied, although, by the work before us, something considerable has been accomplished. But the work of Mrs. Markham still remains without a competitor. When Beattie's Essay on Truth appeared, Hume said it was "Philosophy for the Ladies." So we consider the work before us History for the Ladies. Nor is the supply of this a small achievement; for in our days, happily, the ladies are no longer to be considered undeserving of notice, and in the operations of literature their claims must now be fully met. But to the great bulk of the hardier sex the work will prove highly instructive and agreeable. Like all the other histories of the Society, it bears, throughout, the impress of Heaven. It is a Christian history of an infidel nation, and its study will prove, to some extent, an edifying exercise. It was no easy task, within a space so narrow, to deal with a subject so vast as that of the history of France;—Bossuet alone, perhaps, was equal to it. Still, in the author's own way, a good deal is here accomplished. Who the writer is we cannot say; we think probably he is some honest preacher of the last generation, as, from beginning to end, the volumes are adorned or disfigured with psalms, hymns, shreds of poetry, and texts of Scripture. In this point the work is an original in historical composition. Politically, the tone is generous; but the writer seems either utterly indisposed or wholly incompetent to do justice to the whole character of Napoleon.

Christian Missions: a Manual of Missionary Geography and History. By the Rev. C. T. BLUMHARDT. Edited by the Rev. C. G. BARTH, of Wirtemberg. In two volumes. 18mo, pp. 318, 326. London: Tract Society.

THESE are valuable volumes, possessing a geographical, an historic, a religious, and a moral

worth which cannot fail to command for them great and general acceptance.

Letters selected from the Correspondence of Helen Plumptre, Author of "Scripture Stories," &c. 8vo, pp. 531. London: Nisbet.

THIS is a valuable addition to the female branch of our religious literature. Those who know, and have spiritual taste to appreciate the life and the letters of Mrs. Graham, will find the fair writer of this volume a woman after their own heart. It is deeply experimental, and throughout betokens an enlarged acquaintance with the workings of grace and nature.

Household Verses. By BERNARD BARTON. Royal 18mo, pp. 240. London: Virtue.

THIS is the eighth volume of poetry that has issued from the pen of Bernard Barton. In every feature it presents the family likeness,—calmness, simplicity, modesty, benevolence, humanity, and piety. Never man so thoroughly embodied the distinguishing characteristics of his sect,—a people who, till Barton arose, were supposed to be defective in that which constitutes the poetical temperament, sensibility, fancy, passion. This was, however, a mistake. The Quaker character is, indeed, incompatible with the poetry of what Southey happily called the "Satanic school," but not with that of the angelic. It excels in the quiet, the kind, the heavenly. What it wants in power and range, passion and splendour, it makes up for in qualities which, unhappily, have seldom marked the higher favourites of the muses. The volume before us is light and various, just what is necessary and sufficient to make an "everybody's book."

England and her People; or, A Familiar History for Young Persons of the Country, and the Social and Domestic Manners of its Inhabitants. By EMILY TAYLOR. 18mo, pp. 387. London: Houlston and Stoneman.

WHO is Emily Taylor? The name is already much and justly distinguished in our literature; and Emily, whether she belong to the family or not, bids fair not to tarnish its lustre. This is one of the most exquisite publications of the sort we ever read. In its own way it has no competitor. The heads of kings, queens, and other plates, are exquisite; but these are little things. Here is a rich provision of wholesome food for the rising mind. It is a token for good to see such works proceeding from the pens of the young ladies of England. The writer says, "Many people are content with the history of the kings of England; this was not my case. I thought more of the multitude—what use they have made of reason, and faith, and conscience; also how the nation grew up from its infancy into manhood, and learned or neglected the lessons of experience." To men of sense it is unnecessary to say more. Young people, get the volume, and thoroughly con it.

Life in Earnest: Six Lectures on Christian Activity and Ardour. By JAMES HAMILTON, Scotch Church, Regent's-square. 18mo, pp. 136. London: Nisbet.

A HAPPY name for a volume singularly in keep-

ing with it, and a truly beautiful illustration of the original genius and personal worth of the author. We are not at all surprised that, before we could overtake it, it has run through many

editions. It speaks with a voice which is intelligible to all ears, and in a tone which thrills all hearts.

British Missions.

HOME MISSIONARY SOCIETY.

NEW YEAR'S GIFT CARDS.

THOSE ministers and other friends of the Society who have received New Year's Gift Cards are respectfully requested to return them on or before the 21st instant.

THE SUFFERING POOR ON HOME MISSIONARY STATIONS.

The Directors are happy in being able to state that the appeal made last month on behalf of the suffering members of Home Missionary churches has been kindly responded to by some of the London churches, as well as by some liberal individuals. The sum already received (up to January 14) is £160. This sum was contributed almost entirely at the Lord's table on the first sabbath in January, without lessening the aid usually granted to the poor members of the respective churches. A little extra effort has produced the present help. A number of pastors, who could not conveniently collect in January, have expressed their intention of doing so on the first sabbath in February or March. It is intended that all that has been as yet contributed shall be in the hands of the agents of the Society by the time these remarks meet the eye of the reader, as the necessities of the people are immediate and pressing. What has been already done will relieve a considerable number, and call forth many thanksgivings to God. It is exceedingly cheering to the Directors, and pleasant to the missionaries, to be able to lessen the privations of those brethren in Christ who, by the providence of God, have lost their usual supply of food, and who, on account of their preference to evangelical truth and to religious liberty, have lost those expressions of good-will which were wont to come from their rich and benevolent neighbours. Surely, then, Nonconformist brethren cannot refuse to help them in circumstances of trouble. The Secretaries, No. 4, Blomfield-street, will most gratefully receive any contributions for the Poor-fund. The names of the churches and friends who have aided in this measure will be published in a future Number.

PROCEEDINGS OF THE MISSIONARIES.

The Character and Work of a Missionary.

A missionary has sent his views respecting the work in which he has been engaged for twenty years. We believe that a number of our agents come up to the standard of requirement he has presented, and that some can go even higher in their zeal and devotedness. Such men we seek, and we trust the number is regularly increasing:—

"1. The existing necessity of Home Missionary labour. Yes, in Christian Britain, and in the nineteenth century, there is still the most pressing need for the most strenuous exertions of such evangelical institutions. The existence

of a Home Missionary Society is by some regarded as utterly superfluous, and a reproach to the religious Establishment of the land. Have we not, say they, a church in every parish, and a minister in every church? True; but deadly error is taught in many of these churches; two-thirds of the clergy are, it is said, unconverted men; many thousands of people are situated at considerable distances from the preaching of the gospel; and after all that has been accomplished by other instrumentalities, there remains a vast amount of ignorance, superstition, and vice, unlikely to be touched by any except by missionary hands.

"2. The nature and character of Home Missionary labours. The home missionary must be a servant of all work, turning his hand to anything and everything needing to be done. He must be in earnest, and self-denying, vigilant, persevering, and prayerful, in his study and in the pulpit. He must be found in the Sunday-school, the Bible-class, the prayer-meeting, and in the chamber of old age, infirmity, and affliction; doing everything, bearing everything; expecting little or nothing from man, but all from God. To the candidate for Home Missionary employment I would say, Brother, look on this picture; and if you can embrace it conscientiously, and with all your heart, do so, and you will never repent it; if not, take my advice, and don't be a home missionary.

"3. The difficulties and opposition in the way of Home Missionary labours. These are numerous and appalling: to meet and surmount them requires not only the energies of an undaunted mind, but the great power of the great God. Egyptian darkness, stolid indifference, insensibility, superstition, evil customs, together with the direct and determined hostility of High Church prejudice, meet you at every turn, dispute every step, and hedge up your way. No doubt, much of this is to be found everywhere, but perhaps nowhere so much as on a field of Home Missionary labour, diligently and faithfully cultivated. A novice would perhaps smile at all this, but the weather-beaten soldier would only defy the mountain in the name of the great Zerubbabel.

"4. The success which has crowned Home Missionary labours. This has not been half so great as was desired, as there was room for, and perhaps by some sanguinely expected. Nevertheless, something has been done: enough has been effected to warrant cordial congratulation, a song of praise to God, and hopeful encouragement for the future. Besides the hand which the home missionary has had in the Home and Foreign religious enterprises of the day, in how many directions has he been the means of opening a way for the streams which gladden the city of God? in how many desert places has he planted a stem of the tree of life? How many chapels have been erected, congregations gathered, churches and Sunday and other

schools formed? How many tracts have been distributed, and what amount of good has resulted? How many children have learned to read and understand the Bible? How many persons have been seriously impressed, soundly converted, spiritually edified? How many have safely arrived in heaven, and how many happily brought into the way? Could these questions be correctly answered, there would be found in the close of the old and commencement of the new year many great and good reasons to thank God and take courage."

Introduction of the Gospel to a destitute Village.

The following extract contains an encouraging account of a successful attempt to enlarge the field of labour of one of our agents:—

"Allow me to fill up my journal this month by placing before you the successive steps that we have taken to introduce the gospel into a neighbouring village.

"The village of Minstead is about one mile from Rufus' Stone,* and contains a population of about 600 inhabitants. The Primitive Methodists have tried several times to establish a cause in this village, but those attempts have proved in vain. Sometimes they have been violently persecuted; and at others, although there has been reason to hope that some good has been secured, yet now they have no hope. At this you will not wonder when you reflect upon the following circumstance. One of their preachers, after addressing a large and attentive congregation, felt more than an ordinary degree of confidence in the probability that they could secure their heart's desire. It seems he volunteered to visit them again on the next week, and gave them a very pressing invitation to favour him with their presence. The owner of the house then stood up and said, 'I wish to tell you, that on the night when the preacher says he shall be here, we shall have a dance, to begin at seven o'clock, 6d. each.' Thus terminated the labours of that man, and the Society to which he belongs. You will see that there was but little to encourage our attempts at this place; yet we could not be satisfied that so large a population should remain without some efforts of ours being brought to bear upon them.

"Towards the close of last summer I made some inquiry about a house in which we might hold a week night service; but found that, with two or three exceptions, they all belonged to the father of the vicar, and he a decided enemy to Dissent. Thus my first effort was in vain. I then determined to preach in the open air. I went to the village at the time appointed, and found a congregation of about 150 assembled. But the rain prevented us from holding the meeting. While we were consulting about the matter, a respectable man in the neighbourhood rode up, and made some inquiries about our intended meeting, then called to some men at a distance, and asked them if they were not coming to the preaching. But I could perceive at once that he intended to interrupt us. In this, however, he was disappointed; for the rain increased: and as we were about to leave the place, a person who is a member of the Baptist church in an adjoining village offered his house. Thus the evil designs of evil men were prevented. In this house I preached to a very crowded and

attentive congregation, from the words, 'To the poor the gospel is preached.' At the conclusion of the service I informed them that I should preach again on that day week, at Rufus's Stone. This information soon spread through the whole village, and, although the day proved very unfavourable, we had a congregation of about 350. One of our friends, who brought his cart, after removing the horse, placed the front of the cart against the stone, and let the shafts fall on each side. Thus we had a pulpit without much trouble. The top of the stone formed a good resting-place for the Bible.

"I thought it right to take advantage of the event which this stone is intended to perpetuate. I therefore selected a text suitable to the occasion, 'If a man die, shall he live again?' The whole assembly were very serious, and, from their free remarks as they retired from the spot, it appeared they were pleased with the service. Several of them, when talking with one of our deacons a few days after, said, 'Our parson preached from the same last Sunday; we wish he had heard Mr. B——'s sermon.' I had made arrangements to preach again in the open air, but was prevented by a severe illness, that was brought on partly by preaching at the stone. The evenings becoming too cold, I was obliged to give up all prospect of gaining a regular preaching place at this village. Not one of the inhabitants was willing to open his house, although they expressed a wish that I should come regularly. Still we could not abandon the people, but invited them to come to the chapel at Cadnam. This they have done, for some months. I have now succeeded in persuading our Baptist friend to open his house for regular preaching, and on New-year's-day I opened it: the house was crowded. Whatever may be the result, we are pleased with this hopeful beginning."

Immoral Effects of Puseyism.

There can be little doubt that, if the opinions and practices of Puseyite teachers were to prevail throughout this country, one result would be an immense diffusion of vice and immorality. It is one great object of the abettors of this revived heresy of the present day, to bring back the peasantry of England to those times when sports and pastimes constituted an essential part of the happiness of the people, irrespective of all moral considerations,—when holidays were very frequent, and vain pleasures, instead of mental improvement, were eagerly pursued. This state of things is greatly desired by the clergy, and friends of Tractarianism. Instead of elevating the rural population by intellectual and moral training, these men seem more disposed to appeal to the mere animal instincts of their nature, and treat them as if they were incapable of rising higher in the scale of being than the *feres* of former generations. Let any foolish mummery be proposed,—let revels be introduced,—let pantomimes be acted, and who are found to be the chief patrons and supporters—the admiring advocates? On the other hand, let a home missionary carry to the people the message of life; let the children be collected, and placed under Christian instruction; and who are the opposers, and the determined enemies of all these attempts to elevate, to purify, and to save the souls of men? The following extract will answer the first question: the second needs no reply:—

* A triangular stone, commemorating the site whereon the tree stood from which the arrow glanced that killed William Rufus.

"It is with the deepest regret that I am obliged to record, that since Puseyism has attained such a standing in this neighbourhood, the morals of the population have become much lower than formerly. Every holiday time proves this more evidently. The recent festivities have presented a scene of drunkenness and immorality far worse than those on former occasions. Games and public pantomimes of the most shameful character have been enacted by the peasantry, under the shade, and by the pecuniary assistance of those whose education and position in society should have taught them better. Nay, many of these have heartily laughed at, and appeared to enjoy the degradation of their fellow-creatures.

"With some of these unhappy creatures your missionary has had most serious conversation; and one of the first excuses they had to offer was, that the clergyman and gentry encouraged them in what they did, and gave them money to carry on their exhibitions. Every 'rural sport' is cherished, which is rapidly degrading our young people; but to enter a Dissenting chapel is regarded as a serious offence, and not to be tolerated with impunity. Indeed, every attempt is resorted to to draw from us, and the other chapels in the neighbourhood, the few who are conscientiously attached to their principles.

"A few days ago the squire offered every poor person who would go to church for it, 6d. each person, and a large slice of plum-pudding. We happened to have a service at our chapel at the same time, and I am happy to say that not one of our poor persons left his own place of worship to take the gift. We are a "little flock," but each one appears to feel the importance of holding fast the liberty with which Christ has made him free. This is no easy matter, I can assure you, in this neighbourhood."

IRISH EVANGELICAL SOCIETY.

GREAT DISTRESS, OCCASIONED BY THE POTATO DISEASE.

THE communications just received from the agents in different districts in Ireland, present a most gloomy picture of the widely-spread and increasing distress occasioned by the failure of the potato crop. This is felt not only by the peasantry of the country, but also by the agents themselves. Some of them, the Scripture readers especially, are scarcely able to sustain their families. The high prices they are now compelled to pay for every kind of provision has reduced them to great straits. Still they persevere in their self-denying labours, with exemplary devotedness, and in an uncomplaining spirit. The Committee would most gladly minister to their necessities, either by an augmentation of their salaries, or by an occasional gratuity; but the state of their funds forbids. They acknowledge with thankfulness the increased liberality of some of the churches manifested in the enlarged amount of contributions to the October collections for British Missions. This has been a most seasonable supply, but has not been sufficient to enable the Committee to meet this providential calamity. Not only have the agents of the Society to endure the sufferings occasioned by this severe dispensation, but the poor who have been accustomed to attend the meetings for reading the Scriptures and prayer held by the readers,

are reduced in many cases to a state bordering on starvation. These circumstances, together with the want of clothing suited to this season of the year, present such scenes of distress as, it may not be too much to say, finds no parallel even in the extremest privations endured in some parts of our own more favoured land. The following extracts from a letter just received from one of the pastors, who labours, with great success, in a mountainous district of the country, will account for the extreme difficulty and want which the visitation now deplored occasions:—

"In this country the farms may be divided into two classes: the larger includes holdings of from twenty to forty acres and upwards, the smaller from eight to twenty acres. Of the larger I may say little, as the farmers, where their land is held at a fair rent, can live comfortably—that is, as comfort is thought of in this country. The small farmers require all their industry and exertion to pay their rent in good seasons with plenty of potatoes. Judge, then, how they must suffer now that the essential part of their crop is gone! The potato crop is everything to them. With it they feed their pigs, which pay their rent for half the year, and sustain their families nine months out of the twelve. Even when their crop is good they are rarely able to provide their families, in addition to potatoes, with more than butter-milk or a salt herring to their meals: the richer and more palatable things are invariably sold. The potato crop, it will therefore be seen, is the true source of their dependence, and, I may add, their only wealth. It is then an easy matter to calculate the amount of their suffering at the present crisis."

This statement applies not only to the district to which it refers, but to the whole country, excepting that in some localities the holdings of the farmers are still smaller, and their sufferings consequently, still greater. The following is an extract from another agent in a different province:—

"There is no exaggeration in the statements respecting the crop. I think the case far worse than is represented. The distance from this town to the most remote point of my late journey is about sixty Irish miles. Everywhere I found the same state of things. The exceptions are inconsiderable. What will be the result the Lord only knows! The condition of this unhappy country is melancholy to contemplate: a teeming population; no employment; small farmers unable to meet, in many instances, the consumption of food in their own families; and multitudes bereft of all means of support as soon as they consume the sound part of the crop. Many, very many, are at this moment living on potatoes which are, from their state of rottenness, offensive even to the smell. The universal conviction amongst the poor is that it is the hand of God; and this gives us a daily opportunity of bringing before them the consequences of sin, and directing their attention to that bread which cometh down from heaven, and which a man may eat and not die."

Other extracts could be given, but these may suffice to show the pressing exigencies under which the poor in that land are suffering. If it be asked, In what way can relief be afforded, it may be said that, whilst it is impossible for this Society to do much to alleviate such widely spread suffering, it might, in the first place, administer some assistance to those of its agents

who are themselves straitened in their circumstances by the high price of provisions; and, in the next place, through them, relief in some small degree might be administered to the members of churches, "the poor of Christ's flock," and the regular attendants on the ministry of the word, whether dispensed by the pastors, missionaries, or Scripture readers. The Committee would thankfully receive special contributions for this object, and use their best discretion in administering any funds which may be placed at their disposal. They would respectfully entreat every individual who reads this statement to regard himself personally addressed, and to consider whether it is not in his power to aid in an object, for which every feeling of humanity, and every principle of religion, so powerfully pleads.

Contributions for this special object will be gratefully received by the Treasurer, Thomas Coombs, Esq., 14, Ludgate-street; or by the Secretary, the Rev. T. James, at the office of the Society, Blomfield-street, Finsbury, London.

Errata.—In line 10th, page 47, of our last Number, for "violence was often perpetrated," read, "once perpetrated."

COLONIAL MISSIONARY SOCIETY.

Commencing Labours at Port Stanley, a new Station in Canada West, by the Rev. W. P. Wastell, previously at Guelph, in the same Province.

THIS letter is made public, for the purpose of showing by what means the cause of Christ in the Colonies must be everywhere first introduced, and take root, as it spreads forward over the face of the country. It is apparently a true missionary process. It is so in respect both to the labours of our brethren, and to the necessity that, during these their first efforts, they must derive their personal support chiefly from the parent land. But in proportion as these efforts are purely missionary, in the same degree are they urgently called for by the spiritual wants and temporal straits of the people.

*"St. Thomas's, Canada West,
Sept. 4th, 1845.*

"My dear Sir,—In the gracious providence of God, the new Congregational chapel, Port Stanley, is now completed, and regularly used as a place for Divine worship. It is a neat, respectable building, exactly suited to the place and people. As almost everything connected with the erection, as well as the obtaining of funds, has devolved upon myself, it is highly gratifying that the undertaking thus far prosecuted gives general satisfaction.

"I have feelings, however, connected with it, in which but few here can participate. I view it as the fruit of toils and prayers; of the gracious interposition of my Lord and Master, to sustain his unworthy servant in a situation of great difficulty; of his purpose to compassionate a class of our fellow-creatures, and, to a considerable extent, of our fellow-countrymen, who are verily benighted; of his plan to carry on the work of redeeming mercy in this region.

"The opening services took place on July 20th, when my brethren, Clarke, Nall, and Silcox, officiated. The entire proceedings were truly solemn, and appeared to awaken a very

lively interest. This being the first chapel ever built here, not only the whole village turned out, (as we say,) but the whole country for miles round. It is supposed that 500 persons were present,—about double the number the chapel will accommodate.

"At the ordinary services since, the attendance has been encouraging, and, for the population, numerous, amounting on Lord's day mornings to 140; somewhat more than half the entire inhabitants. To advance to this state of things, my dear brother, has cost me more than I can describe. It would never have been accomplished had I not made myself responsible for some 300 dollars towards the sum of 900. The whole question was of course often canvassed, on the highway, behind the counter, &c.; and the decision was, the chapel would never go up, as every previous attempt had failed; then again, that it would never be finished, for we had not counted the cost; and now, that it will never be paid for, as many who signed to subscribe anticipated the whole would fall through. I rejoice, however, that half has been paid, half the remainder is considered safe, and the whole is not to be paid until July, 1848; by which time, we trust, uniting effort, and Heaven's blessing, will prove that when weighed in the balance we shall not be found wanting. Thus far I have acted as a pioneer at Port Stanley, and to God be all the praise for the success which has attended the effort.

"Now the trial commences, by which it will be shown how the position thus assumed will be sustained. May God interpose in future as he has hitherto! I have two services on Lord's days; Bible-class, lecture, and prayer-meeting, weekly. I frequently have occasional services on other men's foundations, for there are no vacant rooms. I still live at St. Thomas's. Port Stanley is physically a region of disease and death, from lake fever, &c.; and the brethren, Lillie, Nall, and others, who have examined the case, advise me to remain as I am. I have attempted to occupy St. Thomas's, but ultra influences are against us; even these, however, may yet be overcome.

"There are forty pews in the chapel which will be let: some supposed all would be free, but, having been undeceived, have retired. Prevailing principles and practices here are inimical to the support of the Christian ministry; still nothing but that ministry, under God, can recover the people from the snare of the devil. The field is truly missionary: the income must of necessity be small. I have a faithful few, and our sabbath-school promises well. I wish ever to feel that I am a pioneer for you in the work of the Lord; and would here quote from brother Roaf to me, under date April 1st; 'I am glad, very glad, to find you so much encouraged by your cause at Port Stanley, and the indications of God's favour. I trust that you will soon be able to introduce some young brother to your station, with a prospect of his being supported, and see your way clear to a more congenial sphere of labour. God often leads us by a way we know not, and is by one series of dispensations preparing us for another of a different character.' Oh, pray for me, that as a steward I may be found faithful. Please lay this before our Committee; and believe me, as ever, yours,

W. P. WASTELL.

"To the Rev. Algernon Wells."

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

MARCH, 1846.

Theology and Biblical Illustration.

ORDINANCE OF PRAISE.

“Speak to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”—Eph. v. 19.

SINGING is a natural, a spontaneous and vocal expression of our joy. When the mind is at ease and happy, and especially when it is in a state of exaltation, and swelling with emotions of delight, it breaks forth in expressions of gladness. Perhaps the first strain is simply a rapturous exclamation included in one sentence, as “Bless the Lord!” “Rejoice in his name!” The next is a recitative, or chant of some pleasant and important event. This is a kind of tuneful pronunciation, more musical than common speech, and yet less musical than song. Then comes melody, a sweet or bold, but undulating air, implying a more quiet and sentimental state of mind; and then harmony, in which numbers join in different sounds; some moving more slowly and others more rapidly; now sending forth a plaintive solo, and now pealing in full chorus, and swelling the tide of human joy, exhibiting the skill, as well as the soul of song.

It cannot be surprising, that He who has made us capable of uttering these sounds, mingled or alone, and from which we derive so much pleasure, should require us to use them in his praise. Surely, nothing can give such pathos, such sublimity, such exaltation to the strains of music, as topics connected with the creation, the events of providence, the wonders of redemption, and the glories and blessedness of heaven.

Singing was instituted under the Mosaic dispensation, as an interesting part of public worship. Great attention was paid to its due performance. Not only were there singing men and singing women, who devoted their entire time to this service, but instruments of great variety and of great sweetness and power were called to aid the human voice.

You can easily imagine how the people would be electrified, borne away ; now elevated with joy, and now affected to tears ; now swelling the chorus with their own full voices, and now held in breathless silence as the solitary voice gave out its plaintive, and seemingly distant tones, or as the multitude of singing men and singing women poured forth their bold and impassioned strains, accompanied by harp, and tabor, and sackbut, and dulcimer, and cymbal, and trumpet, "entrancing the senses with sweet melody." How deeply affecting, nay, how overpowering must have been this service at the dedication of the temple ! Imagine to yourselves the thousands of Israel assembled together. The priests in their vestments coming out of the holy place, and standing before the people. And the singers, the sons of Asaph, with their sons and brethren, arrayed in white linen, lifting up their voices with the trumpets, and cymbals, and instruments of music, and saying, "Blessed be the Lord, for he is good ; for his mercy endureth for ever ;" and then you may form some faint idea of the sublime and joyous emotions awakened by this service.

It is true, indeed, that the pomp and splendour and expensive arrangements of this part of worship ceased when the Christian dispensation was established. How much this change originated in the necessity of the case, and how much from the character of the new dispensation, it would now be difficult to decide. The Jewish was a national religion. But Christianity was the religion of the individual. One had much of external splendour—the other was intended to be simple. One addressed the senses—the other appealed to the understanding. One was better suited to the infancy of the mind—the other to the mind in its spiritual manhood. These differences in the two dispensations may account in part, at least, for the modifications which took place in the worship of God. Singing was, however, inculcated on the disciples,—that in apostolic times they sung psalms and hymns, &c., is placed beyond a doubt. And as this duty is founded in man's nature, and in his relations to his Maker and Benefactor, it is as obligatory now as it has been at any previous period. Let us consider then,

I. *How we ought to sing.* Singing is an act of worship. Prayer is indeed an act of worship. But these two exercises, singing and praying, are different. In singing, we exalt our Creator. In praying, we humble ourselves. One is the language of confession, the other the language of thanksgiving. When we sing, we bless God. When we pray, we condemn ourselves. One, is the breathing of desire for needed blessings ; the other, is the joyful acknowledgment of blessings already received. We see then, that although prayer and singing are both acts of worship, they are different in their nature, their objects, and the manner in which they should be performed. Singing should be performed in a spirit of joyous thankfulness ; prayer in a spirit of humble penitence. In the former, we may rise into strains of holy exultation ; in the other we may fall down before him with all lowliness and deep self-abasement. Singing chiefly fixes on God's goodness—praying chiefly refers to man's imperfections. So different are these two services, and yet both, when properly performed, cannot fail to honour God and to profit those who engage in them.

Singing is the elevated, joyous, and grateful expression of the soul, uttered in tones of melody or harmony. It has for its object the praise of God. It discourses sweetly of his perfections ; it rehearses his wise and gracious dealings ; it extols his forbearance ; it exults in his redeeming mercy ; it breaks forth in the language of hope and rapture, while it chants the words, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

You see then its nature. It is the soul adoring, admiring, honouring, praising God. It is the mention of his benefits with grateful and joyous lips. It is feeling, sensibility, affection, gratitude, pouring forth their full tide of

religious emotions in tuneful sounds. They who thus sing make melody in their hearts to the Lord.

II. *What ought we to sing?* If the views which I have just presented be correct, and I have no doubt they are, you see the folly and absurdity of a large portion of the hymns that are now in use. They are chiefly exhortations to Christians or to sinners. They are not, as all hymns for public worship ought to be, addressed to God, either declaratory of his character, or his doings, or of our own condition, on which we ground our supplications and thanksgivings.

The hymns to which I allude may contain very true and important sentiments, but then they are not suitable to be sung. There is no worship of God in them. They do not aid us in drawing near to him. They furnish us with words to talk to men, but not to address our Maker. We become exhorters, not worshippers. We sing of men's faults, not of God's goodness. We chant their follies, not his perfections. Now it seems to me that every hymn should be a direct address to the Deity, either extolling his glorious attributes, or praising his creating and preserving goodness, or acknowledging his providential and gracious blessings, or declaring our own dependence and sinfulness, and entreating his blessings upon us for time and eternity; or thanking him for personal, domestic, or national mercies. It is thus the soul comes as it were into the audience chamber of the Deity, to thank and adore and magnify his holy name. All mere hortatory hymns, however good they may be as to their sentiments, are, in my judgment, utterly unfit to be sung or said in public worship. They may be read with profit in private, but should never be publicly sung.

III. *Why should we sing?* If we consider singing as an act of elevated religious worship, in which we express our faith in God, our admiration, and reverence, and confidence, and joy, we may readily infer why the singing of his praise is made our duty. First, God is honoured. Secondly, we are greatly benefited.

1. *God is honoured.* "He that offereth praise," says the Almighty, "glorifieth me." Although he needs not our worship, yet he condescends to be pleased with the just and exalted sentiments which we express in regard to him. He is pleased that we think well of him, that we are grateful, that we are confiding, that we reverence and love him, and that *we express* these loyal and just sentiments in harmonious and joyous tones, and in unison with our fellow worshippers.

2. But especially should we sing, because *we ourselves are benefited.* We cannot give sincere utterance to elevated strains of admiration, and thankfulness, and trust, and hope, and joy, without these inward sentiments being nourished, increased, and strengthened. We become more loyal to God, more courageous, more firm, more zealous, and more true to our religious principles, than if we had never sung. The sentiment was founded on a knowledge of man's nature, which was uttered long ago by a British statesman: "Let me make the songs of a nation, and I care not who makes its laws." How many local and national songs there are learned in infancy, and made sacred by the earliest associations of home, which when sung at the distance of thousands of miles will bring tears to the eyes and awaken a love for the scenes of youth, for kindred and country, which death only can extinguish. So it is with the songs of Zion. There are sweet and tender sentiments and recollections, connected with a sense of guilt and a Saviour's love, and a hope of heaven, and the fellowship of kindred minds, which can never be repeated in all future life, without quickening the sensibilities, and inspiring the high resolve and the firm purpose, that whatever others do we will never forsake the Lord.

It is a melancholy thought that some of those who have had the finest

conceptions of the powers of the human voice, and the capacity to apply its exquisite tones to the most exquisite sentiments ever uttered by man, have given melancholy proofs that they were indebted for their attainments in vocal music, not to high moral or religious sentiments, but simply to a most delicately organized nervous system, and to the diligent cultivation of musical science.

Never be satisfied with such attainments. Never be contented with the cultivation of your voice, for the sake of administering to the pleasure of others. Seek first to please God by the adoring, and joyous, and sublime sentiments you express; then will you find he that offereth praise glorifieth God, and your songs on earth will be but the prelude of that great and everlasting song which shall be heard in heaven.

PRECIOUS FRUIT OF AFFLICTIONS.

EXILE from the sanctuary to the lone sick chamber is not preceded by foretastes or anticipations of "the peace that passeth all understanding," which is often found there, by meek sufferers. They have to lie down for some time, "under the mighty hand of God," before they *feel* "the everlasting arms underneath them;" and to drink the bitter cup, before angels strengthen them. But they are both sustained and soothed eventually. When their furnace is at the crisis of its heat they find that Jesus is either watching it as a refiner, or walking in the midst of its flames as a deliverer.

This experimental fact is of as much practical value to us, as the doctrinal value of John's supernatural enjoyment. It does not prove nor illustrate so much of the Divine power and glory, as the Apocalypse did; but it does prove, that the same eye which was upon John in Patmos, and the same hand which upheld him in solitude, are upon every house of mourning and calamity, where the heart of the sufferer is right with God. Ask any conscientious Christian, who has endured a great weight of affliction, whether he was left to bear it in his own strength, or without any conscious sense of the Divine presence. He will tell you without any hesitation, that he never enjoyed the hope of salvation, or the light of the Divine favour, so much as then. His very look and tone will prove the truth of his words, when he assures you that he could not have believed it *possible* to render him so calm, resigned, and happy, as he felt when in deep and dark waters, where all human help was vain. Let us not, therefore, be too much afraid of deep and dark waters. They can be *divided*, like Jordan

and the Red Sea, or illuminated with glory, like the Egean around Patmos.

And even if the lonely exile of affliction be not cheered by "strong consolation," it is not unprofitable nor without compensation. Visions of glory and exhilarating manifestations of the Divine presence are not the only things which do us real good, or which authenticate the work of the Holy Spirit upon the heart. John saw, during his exile, dark visions of time, as well as bright visions of eternity; and the former were as useful for time, as the latter for eternity. The one prepared him for the vicissitudes of this world, and the other for the fellowship of the next world. And we are no losers by affliction, if we learn nothing in the furnace but the extent of our dross. That opening of the heart which reveals to us "the plagues" of our heart, in all their vileness and inveteracy, until we tremble at our own depravity, is as much wanted in order to endear the Saviour, and deepen our dependence on the Sanctifier, as any comfort we long for or set a high value upon. No opening of heaven to faith or sight could do us so much good as this revelation of the heart, if we be yet but *half-hearted* in prayer or penitence. We have not therefore suffered for nothing, nor without help from the Holy Spirit, if we have been shocked at the discoveries which the furnace made of our dross and tin. This is indeed a sad sight—a painful lesson—but not less useful eventually, than "joy unspeakable and full of glory." John's *first* visions and lessons in Patmos so overwhelmed him, that he "fell as dead" at the feet of Christ. But as that shock of fear was not the forerunner of despair or ruin, so humiliating and even horrifying discoveries of our own

unworthiness, weakness, and vileness, are not tokens of wrath, nor proofs of utter unregeneracy. An unregenerated heart would not be pained nor shamed by them. An unenlightened mind could not discern their enormity. A conscience untouched by the blood of sprinkling or by the grace of the Spirit could not tremble at the plagues of the heart. However, therefore, such penitents may doubt their own penitence, or hesitate to ascribe their shame and self-condemnation to the work of the Holy Spirit, they are true penitents. They do not see this; but God, "who seeth not as man seeth," looks with a father's pity on all who "tremble at his word." John, when he lay at the Saviour's feet as dead, was as much an object of Divine compassion as he was of Divine complacency when he vied with the hosts of heaven in singing the new song. That shock of terror prepared him to join this shout of triumph. True, he was "the beloved disciple" before his trials or raptures began: but he too, in common with all the disciples, had long been "slow of heart to believe" or understand the gospel, even whilst hearing it from the lips of the Saviour. And if Jesus allowed him to "lean on his bosom" then, it was not because John had then entered into the spirit of the gospel, or had approved all that he understood; but because he was upon the whole neither a wayward nor an unwilling learner at the Master's feet.

But it is only the truth and grace of the new song itself that will ever charm us into the spirit or habit of making it our own song. It must *draw* our harps from the willows of Babylon, as well as become their "chief joy." And it has power both to attract and tune them, until the melody of the heart is in full harmony with the melody of heaven. Be not therefore too hasty in concluding that you can never "sing the Lord's song in a foreign land." You already love to hear others sing it; and, like the Jews in Babylon, you cannot "forget" it. You would rather that your right hand lost its cunning, and your tongue cleave to the roof of your mouth, than forget or despise the worthiness of the Lamb slain. Well, all its melody in any heart began in this heartfelt desire to sing the song of the Lamb.—*Philip on Redemption.*

THE TRIUMPHS OF PRAYER.

PREACHING itself—benevolent activity itself—except so far as it is associated with devotion—shall be passed over to

record the triumphs of prayer. Many a Christian who once filled the public eye with his active deeds and burning zeal shall be comparatively unnoticed; and the man of prayer, the wrestler with God, shall be drawn out from his closet obscurity, and proclaimed in his stead, and it shall appear that while the one was only moving earth, the other was moving heaven.

Are we asked for proof of this? Brethren, a great portion of the world's history is written—written by the finger of God. The Bible is God's summary of the history of the world, down to the close of the first century of the present era. What are the deeds—what is the kind of human instrumentality which he has deemed most worthy of record? Oh! if I did not deem you to be sufficiently acquainted with that already, I would say, Paint them on the walls of this sacred place; let those spaces, now left in unadorned simplicity, be occupied with the principal scenes out of God's history of man's instrumentality; and they would soon be peopled with suppliants in all the postures of devotion, crowded with the various forms and attitudes of prayer. In one place Abraham would appear interceding for Sodom, and Omnipotence waiting till he had done, the tempest of descending fire suspended in the air, suspended and ready to be blown away by the breath of prayer. In another Moses would appear, holding back the arm of God, while Omnipotence is saying, as if hampered and embarrassed, LET ME ALONE—"Let me alone, that I may destroy them." In one compartment should stand the temple, with the scene of dedication—a nation at prayer—and clouds of massive glory filling the house; and in another the same temple, with its high priest occupied in the office of two-fold intercession—prayer with the voice, and prayer by sacrifice, the prayer by blood—thus justifying the description given of it in the text, "a house of prayer." Did Jesus pray? Oh! in a sense more than figurative, he saved the world by prayer. Portray a mountain top, and Jesus on it, prostrate, alone, wet with the dew of night, praying to God "with strong crying and tears;" and next a garden—Gethsemane—and Jesus there, praying in an agony, which baptizes him in his own blood; and next the "place called Calvary," for "there they crucified him," and Jesus died, offering that great sacrificial prayer, which still pleads, still fills the ear of God, and for the sake of which alone all other prayers

are heard. Can the "cloven tongue of fire" be portrayed? Forget not to represent the apostles, on whom they rest, assembled in prayer. Elsewhere let an angel be seen, despatched from the Divine presence to liberate Peter from prison; but forget not to represent the disciples, in a neighbouring house, in prayer. But, oh! there is a vision no human eye but one hath seen, which sums up all: "an angel standing at the altar, having a golden censer, and there is given him much incense, that he may offer it with"—mark, "that he may offer it with the prayers of all saints upon the golden altar, which is before the throne; and the smoke of the incense, blending with the prayers of the saints, ascends up before God out of the angel's hand." Yes, here is the summing up of man's instrumentality. Of all the various ways in which he employs himself here, look into that censer, and mark which of them it is that reaches heaven. When the clamours of a prayerless zeal have subsided, and the undevout deeds, which have dazzled and astonished men, have spent their force, mark what is left in the censer; only that which partakes of the nature of prayer. This is all that lives to reach the skies, all that heaven receives from earth, all that is ever permitted to ascend before God.—*Harris*.

HOME.

THERE is something in the word *home* that wakes the kindest feelings of the heart. It is not merely friends and kindred that render that place so dear, but the very hills, and rocks, and rivulets throw a charm around the place of one's nativity. It is no wonder that the loftiest harps have been tuned to sing of home, "sweet home." The rose that bloomed in the garden where one has wandered in early years, a thoughtless child, careless in innocence, is lovely in its bloom, and lovelier in its decay. No songs are sweet like those we heard among the boughs that shade a parent's dwelling, when the morning or the evening hour found us gay as the birds that warbled over us. No waters are bright like the clear silver streams that wind among the flower-decked knolls where in childhood we have often strayed to pluck the violet, or the lily, or to twine a garland for some loved schoolmate. We may wander away and mingle in the "world's fierce strife," and form new associations and friendships, and fancy we have almost forgotten the land of our birth; but at some evening hour, as we listen perchance to

the autumn winds, the remembrance of other days comes over the soul, and fancy bears us back to childhood's scenes, and we roam again the old familiar haunts, and press the hands of companions long since cold in the grave, and listen to voices we shall hear on earth no more. It is then a feeling of melancholy steals over us, which, like Ossian's music, is pleasant, though mournful to the soul. The Swiss general who leads his army into a foreign land, must not suffer the sweet airs of Switzerland to be sung in the hearing of his soldiers; for at the thrilling sound they would leave the camp and fly away to their own green hills. The African, torn from his willow-braided hut, and borne away to the land of charters and of chains, weeps as he thinks of home, and sighs and pines for the cocoa land beyond the waters of the sea. Years may have passed over him, and stripes and toil may have crushed his spirits; all his kindred may have found graves upon the corals of the ocean; yet were he free, how soon would he seek the shores and skies of his boyhood dreams! The English mariner, amid the icebergs of the northern seas, or breathing the spicy gales of the ever-green isles, or coasting along the shores of the Pacific, though the hand of time may have blanched his raven locks, and care have ploughed deep furrows on his brow, and his heart have been chilled by the storms of ocean, till the fountains of his love had almost ceased to gush with the heavenly current; yet, upon some summer's evening, as he looks out upon the sun sinking behind the western wave, he will think of home, and his heart will yearn for the loved of other days, and his tears flow like the summer rain. How does the heart of the wanderer, after long years of absence, beat, and his eyes fill, as he catches a glimpse of the hills of his nativity! and when he has pressed the lip of a mother or a sister, how soon does he hasten to see if the garden, and the orchard, and the stream, look as in days gone by! We may find climes as beautiful, and skies as bright, and friends as devoted; but that will not usurp the place of home.

There is one spot where none will sigh for home. The flowers that blossom there will never fade; the crystal waters that wind along those verdant vales will never cease to send up their heavenly music; the clusters hanging from trees overshadowing its banks will be immortal clusters; and the friends that meet will meet for ever.

Lessons by the Way; or, Things to Think On.

CASTING OUR CARE ON GOD.

DAILY, by anxious cares, do I discredit those soul-comforting, soul-composing truths, that God cares for his people, that their concerns are his, and that he keeps them as the apple of the eye. Were a kind-hearted Samson to go along the way with me, and take my burden from my back, and bear it on his robust shoulders, would it not be impertinent to run up every now and then to bear up the burden, although forbidden, and convinced that he could carry me as well as my burden? Just so God has commanded me to cast all my care upon him, with this assurance, that he careth for me. And he has no more need of my assistance to support the world. Though rolling my burden on the Lord does not supersede a moderate care and the use of lawful means, yet I am so to cast my cares on God as if I had no more concern with them.

Oh how unlike a child of God, an expectant of glory, to have so many anxious cares and disquieting forebodings about the things of time, under the pleasing hopes of a happy eternity! My cares may multiply—my concerns may grow; but they can never be too great or too many for God. He has borne the cares of the church and the people through many generations, and well may I cast all of mine on him.

Were a mighty potentate to send me this message, "Make yourself happy, for I will provide for you and yours," should I not rely on the royal promise, and think myself secure? Then are the promises, the compassion, the treasure, and the faithfulness of the King of kings less to be depended on than those of any earthly king? His care has been extended to a numerous race of my ancestors since Japheth left the ark, and, through pagan darkness and popish delusion, has brought me to the clear light of the gospel; and to his unerring care, both with respect to soul and body, I may well commit myself and my posterity to the end of time. His care fashioned me in my mother's womb, and he will not forsake me now that I am near to be laid in the bowels of the earth.

"Be careful for nothing," is a command as large and extensive as it is kind and gracious; that is, have no anxious concern about future periods, or apparent losses, about friends and relatives, about wife or children, widow or orphan, house or home, food or raiment, poverty or reproach, sickness or death.

So often has my own care produced nothing but pain and disquiet, that it is high time for me to be ashamed of it, and to give it up entirely. And so often has the heavenly care done wonders for me, watched over me for good, and done all things well, that on him I may cast every care with confidence and joy.

SPIRIT OF FORGIVENESS.

HISTORY furnishes an affecting illustration of the need of a spirit of forgiveness, in order to the retaining of our evidence of forgiveness from Christ. There was in the church at Antioch, in the third century, a minister by the name of Sappirius, and a layman by the name of Nicephorus, who, after a long intimacy with each

other, had fallen into an unhappy quarrel, and carried it so far that they would not speak to each other when they met. After a while Nicephorus relented, and took every measure for reconciliation, but in vain. He even threw himself at the feet of the other, and entreated forgiveness for the Lord's sake, but without effect. About this time a new outbreak of a storm of persecution against Christians came on, and Sappirius was marked out as one of the victims. The magistrates ordered him to obey the emperor, and sacrifice to the heathen god. But he appeared ready to witness a good confession, and he replied, in an expression of his higher allegiance to the King of kings, and said, "Perish idols, which can do neither harm nor good." Torture was applied, and he bore it firmly. The magistrate then commanded him to be beheaded, and while he was led out to execution, Nicephorus followed him, entreating his forgiveness in vain. Sappirius' unforgiving temper remained to the last.

At this juncture did Christ make good his assertion, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." For at this trying period all Sappirius' firmness forsook him; the fear of death overpowered him, and he recanted, and saved his life, while seemingly on the point of seizing the crown of martyrdom. Nicephorus, amazed at so unexpected a change, exhorts him to adhere, but in vain. He then himself, flaming with zeal for the Christian cause so dishonoured, turned to the executioner and said, "I believe in the name of the Lord Jesus Christ, whom he has renounced." This was reported to the governor, and Nicephorus received the crown of martyrdom. This example impressively teaches us that we cannot effectually rely upon Divine grace while indulging in an unforgiving and unchristian temper.

EDUCATION NOT RELIGION.

WE do not deny that there is frequently much kindness and urbanity, much benevolence and generosity, in men who do not even pretend to be religious. These qualities often flow from constitutional feeling, natural softness of temper, and warm affections; often from an elegant education, that best human sweetener and polisher of social life. We feel a tender regret as we exclaim, "What a fine soil would such dispositions afford to plant religion in!" Well-bred persons are accustomed to respect all the decencies of society, to connect inseparably the ideas of personal comfort with public esteem, of generosity with credit, of order with respectability. They have a keen sense of dishonour, and are careful to avoid everything that may bring the shadow of discredit on their name. Public opinion is the breath by which they live, the standard by which they act; of course they would not lower by gross misconduct that standard on which their happiness depends. They have been taught to respect themselves; this they can do with more security while they can retain, on this half-way principle, the respect of others.

LULLING THE CONSCIENCE.

THERE is a fatal way of lulling the conscience by entertaining diminishing thoughts of sins long since committed. We persuade ourselves to forget them, and we therefore persuade ourselves that they are not remembered by God. But though distance diminishes objects to the eye of the beholder, it does not actually lessen them. Their real magnitude remains the same. Deliver us, merciful God! from the delusion of believing that secret sins, of which the world has no cognizance, early sins, which the world has forgotten, but which are known to "Him with whom we have to do," become by secrecy and distance as if they had never been. "Are not these things noted in THY book?" Perhaps if we remember them, God may forget them, especially if our remembrance be such as to induce a sound repentance. If we remember them not, he assuredly will. The holy contrition which should accompany this remembrance, while it will not abate our humble trust in our compassionate Redeemer, will keep our conscience tender and our heart watchful.

FAMILY WORSHIP—INCONSISTENCY.

It may startle some of our readers to hear us remark upon the *inconsistency of family worship*. We do not hesitate to affirm that in some cases it is the only *inconsistent practice* in the family; a practice, we mean, marked by its utter want of conformity to, nay, its absolute contrariety with, the general habits of the house. For what else can be said of the fact that, apart from the custom of assembling the family, perhaps, even twice in the day, there is nothing in the course of the various individuals of the household but what indicates the most entire and systematic worldliness, the most complete forgetfulness of God and of eternity, the most *consistent* exhibition of a life according to the fashion of a vain and sinful world? It is somewhat difficult to conceive the inducement to endure the drudgery of this formal service, except it be traditionary observance, the recommendation of some influential friend, the standard of decent respectability in the sphere around them, or possibly one of the many ways of propitiating conscience devised by those who are building upon no better righteousness than their own.

The true influence is, when it forms a part of a consistent whole—when practice illustrates and confirms profession—when we live as we pray. This commends our religion, not as a notion of sentimentalism or form, but as reality, privilege, holiness; as something that is not only practicable, but delightful. And most valuable is this influence, both on him that conducts the worship and on those that unite in it. The practical remembrance of family responsibility operates most beneficially on the head, in promoting a recollected and circumspect profession. Suppose him to realize his sacred responsibilities, as the priest of his household, and the mouth of his family to God, surely he cannot walk in the unseemly spirit of lightness or unspiritual tone of intercourse. When about to present the several members of his family, his wife, children, household, before God, will he not be constrained to live before them in the habitual exercise of his practical obligations? His open confession of his own sins before his Father's mercy-seat will surely operate to check,

in some measure, their gross and lawless influence. For how revolting will be the exhibition of religion if what has been solemnly expressed in this holy service be not fully carried out in the moulding of the heart and conduct throughout the day! It is, indeed, well for him to remember how deeply the impressive or barren influence of the worship is connected with the manifest sincerity or hypocrisy of his own profession.

THE ARMOUR OF THE SOUL.

WHAT are the truths which are to be used as the armour of the soul against the enemies of its safety and peace? They consist of all those great and solemn truths which concern a man as a rational and immortal being, and his relation to that incomprehensible One who is now his witness and will soon be his judge. In the present short and transitory state of being he is placed for a period of moral discipline. He has various duties which he is called upon to perform, and many responsibilities and means of usefulness which he is required to improve to the glory of God and the good of man; and he has committed to his care an immortal spirit, to be disciplined for the solemn realities of a life which is to come. Through every step of this mortal pilgrimage, he is exposed to an eye that never sleeps—the eye of Him who is not only the witness of his conduct in every relation of life, but before whom even his most secret desires and imaginations are open, and are weighed in the balance of the sanctuary. Each day, as it hurries unheeded over him, is leading him with fearful rapidity to the grave; and after the short night of the grave, is that dread morning when the voice of the Eternal shall wake the dead—and then there is the awful solemnity of the judgment of Him who cannot err—and then there is eternity. Were the solemn truth habitually present to the mind, that each day, as it passes over us, affects our preparation for these dread realities—that each day, each hour, each act of life, each train of thought that is encouraged in the mind, has its part in advancing or retarding us in this mighty work, and has thus a bearing on our prospects for eternity—oh! how could the impression fail to act as armour of the soul, and, under an influence from on high, tend to guard it against principalities, against powers, against the rulers of the darkness of this world, and spiritual wickedness in high places! Such is the mighty import of having the loins girt about with truth.

BELIEVING THE PROMISES.

WE must not seek to build up a false confidence and peace, on a false estimate of our real situation and danger, either by overrating our own strength, or underrating Satan's power. God's plan for keeping the soul in peace is unlike this. His word tells us the truth, "that our hearts are deceitful above all things and desperately wicked;" that we have no power of ourselves even to think anything as of ourselves; that without Christ we can do nothing. And then it tells us that helpless as we thus are in ourselves, we have to contend with a tremendous enemy, of appalling subtlety and strength, unrelenting hatred, and unceasing vigilance, more dangerous than the lion seeking whom he may devour; more dangerous than the serpent seek-

ing whom he may deceive; yea, of such power, that he is called "the god of this world." And then when this startling view of our own helplessness and our adversary's power has humbled us, and almost driven us to despair; when the storm of fear begins to shake the soul, and the wild waves of tempestuous terror to toss the troubled heart, suddenly a voice is heard amidst the storm, saying, "Peace, be still!" and immediately "there is a great calm." And amidst the stillness of that calm, the voice that breathed peace upon the troubled waves is heard, in accents sweeter than heaven's sweetest music, whispering to the believer, "Fear not, for I am with thee; be not dismayed, for I am thy God!"

THE GENTLENESS OF CHRIST.

WHAT an expression! How much is there in that short sentence! How much to admire; how much to imitate! Christ performed great deeds such as no one ever did; but not that we should imitate *them*; he spake to the tempest, and stilled the rolling billows—but not that we should lift up our voices when the wind blows, and the thunders roll, and the waves are piled mountain high, and attempt to hush them to peace. He stood by the grave and spake; and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as an hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracle to give vigour to the feeble, or health to the diseased. But Christ was meek and gentle, that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling, that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we may imitate him. His was a life of benevolence; diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions; unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all around him were distracted by anger, and ambition, and envy, and revenge. To us may the same spirit be given; and while the world around us is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."

JESUITS NEVER SING.

A CONVERTED Roman Catholic priest, who spent his novitiate at Rome, and was familiar with the characteristics of the different ecclesiastical orders who throng and curse that city, states, that whatever else the Jesuits do, it is contrary to the rules of the order to sing. We are not surprised at this, knowing the harmonizing effect of music, and the kind of work they have in hand. They would be half unfitted for their intrigues and plots of mischief for the world, if the spirit of song were to be allowed to breathe upon them.

We are reminded at once, on learning this fact, of the words of Shakspeare:—

"The man that hath no music in his soul,
And is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils."

ABROAD AND AT HOME.

A GENTLEMAN who had been active in aiding a missionary collection was met the following day by one of different habits, who chided him with folly of which he deemed him guilty, in giving to such an object, and in such profusion.

It was folly he said to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed starving poor at home.

"I will give £— to the poor of —, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector; "but," continued he, "if you must go from home, why so far? Think of the miserable poor of Ireland." "I will give £— to the poor of Ireland, if you will do the same." "I did not mean that either," was the reply. No, it is neither this nor that, which this class of objectors exactly mean; but simply to veil their covetousness, by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

BEAUTIFUL APOLOGUE.

A SHEPHERD was mourning over the death of his favourite child, and in the passionate and rebellious feelings of his heart was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field.

It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him:—

"When you select one of these lambs from the flock, you choose the best and most beautiful among them. Why should you murmur because I, the good Shepherd of the sheep, have selected from those which you have nourished for me the one that was most fitted for my eternal fold?"

The mysterious stranger was seen no more, and the father's heart was comforted.

DIVINE GUIDANCE.

WHEN God should guide us, we guide ourselves; when he should be our sovereign, we rule ourselves; the laws which he gives us we find fault with, and would correct; and if we had the making of them, we would have made them otherwise; when he should take care of us, we will take care of ourselves; when we should depend on him in daily receivings, we had rather have our portion in our own hands; when we should submit to his providence, we usually quarrel at it, and think that we could make a better disposal than God hath made.

TO DEFEAT CALUMNY.

1. DESPISE it. To seem disturbed at it, is the way to make it believed. And stabbing your defamer will not prove you innocent. 2. Live an exemplary life, and then your general good character will overpower it. 3. Speak tenderly of every one, even of your defamer, and by so doing you will show the world that you are innocent.

Essays, Extracts, and Correspondence.

ANNUAL LETTER OF THE UNION.

THE Letter on the means of promoting a more devout and edifying conduct of public worship, adopted at the *Fifteenth Annual Assembly* of the Union, held in London last May, is now published in the CONGREGATIONAL UNION TRACT SERIES, and may be had of Jackson and Walford, at 10*d.* per dozen, or 6*s.* per hundred. The resolution which formed the instruction to the brethren selected to prepare it, runs thus:—"That the subject of the next letter be the duty of the churches and their pastors to employ their utmost care to render their public worship, in all its parts, solemn, edifying, and impressive; with advice on the best means of effecting this most important object." We here publish *seven* out of the eleven pages, comprising all that appertains to worship, what precedes being of an introductory character, in the hope that the churches may be induced to procure the entire tract, and to disperse it in large quantities.

CONDUCT OF PUBLIC WORSHIP.

From our chapels we may proceed to the matter of order, punctuality, and decorum in the service. It has been thought—with how much truth we do not take upon ourselves to decide—that in these respects we are behind some other denominations. If it be so, are not we, beloved brethren, to some extent amenable for it? There is nothing in our mode of worship which necessarily leads to it. With the utmost care and concern of the pastor, we must all be aware, that in almost every congregation there are persons who will be disorderly; they will habitually come too late, go to their seats in a rude and noisy manner, and whilst there be light and trifling in their behaviour, so as greatly to disturb the attention of those assembled, and break in on the order and solemnity of the scene. But should the minister himself be defective in these points, he will be sure to propagate his vices. If he be frequently too late, it is vain to expect the people to be in time; or if in his manner there be anything restless, careless, or indevout, the aspect of the congregation will be anything but devotional. Even before he open his lips his manner should speak the earnest seriousness of his mind. There should be gravity

without affectation, seriousness without grimace, and solemnity without gloom.

Again, regard must be had to the length of our services, so as not to engender weariness or impatience. And not merely to their length, as a whole, but to the due proportion to be maintained amongst their parts. No single exercise should be so protracted as materially to trench upon the time which ought to be allotted to another. What is denominated, and sometimes *most emphatically*, the *long prayer*, should not, every sabbath-day, embrace every topic which can be made the subject of prayer; but care should be taken to select those things which the time, and occasion, and circumstances of the people render fitting.

The hymns should be carefully selected by the minister, and, if possible, he should read them out to the congregation. By this means much that is irrelevant and inappropriate will be avoided, and not a little which, at times, is very offensive to good taste; the sequence and consecutive order of thought and feeling will be preserved, the influence of which on an intelligent audience is most delightful. By the adoption of this plan an evil of another kind will also be prevented: that of extending this part of our service so unduly as it sometimes is, when five or six verses are sung in each hymn, which, with the endless repetitions of some of our tunes, and the natural tendency of the human voice, when not sustained by an instrument, to sink, deprives this part of the service of all its devotional character, and renders what might be the most animated and refreshing, the dullest, most wearisome, and unimpressive.

It is well to know when to close the service, and next to that, *where*, and *how*, during its progress, to make a suitable pause. There is something extremely grateful to the ear, and not less solemn and impressive to the mind, in a moment or two of silence introduced into a public assembly. This we must all have felt in the service of the Church of England, when read with propriety. Nor have we, perhaps, been strangers to the opposite effect, produced by a service hurried through, with a kind of breathless haste, from the commencement to the close, reminding us strongly of a machine wound up to a certain point, and then

set a-going, which, with much noise, and without the slightest intermission, it continues to do until it has run itself down. The reading succeeds the hymn, the prayer the reading; then the singing, the sermon, and the prayer, in such quick and rapid succession, that you are almost glad when the service closes, and the ear is relieved from the tone of the voice. Both to the minister and the people the influence is injurious. It gives to his manner the appearance of hurry and a want of self-possession; and should this be the state of his mind at the time, it affords him no opportunity of recovering himself, and starting, as it were, anew. In the audience it produces restlessness and confusion, the reverse of that calm element in which the spirit of devotion delights to dwell.

Various efforts have been made, and not, we think, so far as the act of singing goes, without success, to improve our congregational psalmody. But does not the evil lie deeper than this, and ought not the attempt at improvement to commence at an earlier stage? In most instances the performance of this part of our service is, to be sure, humble enough; but low as this is, the style and character of the music in general use among us are still lower. It is destitute of almost every property which should belong to congregational psalmody. The melodies, and especially those of modern date, are extremely poor and common; the harmonies false and ungrammatical; in addition to which, many of them are encumbered with the most uncouth fugues and the most senseless iterations. It may convey a clearer notion of what we mean if we mention, as a specimen, the tune called "Calcutta," a tune rather popular amongst us, but to which no ear tuned to harmony can listen without torture. Now as the most skilful touch cannot bring true harmony from an instrument out of tune, so no mode of singing can ever produce the *proper effect* from tunes like this; coarse, harsh, un-devotional, and inappropriate. But such is the style and character of a large proportion of the music (if such it can be called) in common use among us.

"The Psalmist," under the very able superintendence of Vincent Novello, has been thought, and perhaps justly, to verge to the opposite extreme; and though the airs are selected, for the most part, with great judgment and good taste, the professional skill often required to execute the parts will, we fear, for a long time, at

least, be a barrier to its general use. This we the more deeply regret on account of its possessing otherwise so many first-rate qualities of what a book of congregational psalmody ought to be. Whether this Union might not publish a good selection of well-chosen standard tunes, sufficiently varied to suit the subjects of all our hymns, at a price within the reach of the bulk of our people, and so arranged that whilst not offending the taste of the more scientific, they would not be beyond the capabilities of persons of very moderate musical attainments, is worthy of your consideration. To what is styled fine singing, in our places of worship, we feel very strong objections; of the singing which we could wish to be introduced might be said what Whately, in his *System of Rhetoric*, does of delivery, that "when it is really good, the hearers never think about it, but are exclusively occupied with the sense it conveys and the feelings it excites." But to have this part of our service so conducted as that it shall aid and abet, and not repress, the devotional feeling, both pastors and churches must be willing to make a much larger sacrifice of time and inclination than they have been wont to do. We should feel that we had been guilty of a very grave omission were we to pass from this part of our subject without adverting to the very excellent remarks made on congregational psalmody by Mr. Waite, of Bristol, in the preface to a small selection of tunes under the title of *Hallelujah*. They convey, in our opinion, a juster notion of congregational psalmody than anything in print; at least, anything with which we are acquainted; and they would amply repay a careful perusal by every person concerned to bring about an improvement in this part of our public worship. The selection of tunes to which these remarks are prefixed, though excellent as far as it goes, is, we think, manifestly defective. It wants variety. Moreover, there are sentiments in some of our psalms and hymns which none of those tunes we think fully express. We allude to such as Watts' matchless version of the 146th Psalm, "I'll praise my Maker with my breath," &c.

Will our brethren permit us further to observe that the reading of the Scriptures in some of our places would admit of considerable improvement? More attention might very properly be given to the mere act of reading, so as to make it a better vehicle of thought and a more

exact expression of the sense of the author. Many who attend our ministry never hear the Scriptures read, except in public: how important, therefore, that the reading should be such as to do all which can be done by that exercise to put them in possession of its true import! In some instances more attention might be paid to reading in consecutive order. For want of this, a very large amount of Divine truth is never brought before our people; and advantage is not taken, as it might be, of hereby producing a considerable variety in our services. Portions from both the Old and New Testament might be introduced which, if not read consecutively, might be made to look toward each other, and, shall we add, down upon the subject about to be treated. Again, if in the course of reading, now and then, by a single sentence, an obsolete word or phrase were explained, a difficulty removed, an antiquated usage illustrated, and the main stream of the argument pointed out, it would often arrest and fix the attention. It will readily occur to you that a plan like this could not be practised efficiently without care and forethought on our part; but this it would amply repay in the devout and intelligent interest excited in the minds of the people toward the word of God. These remarks must, of course, not be too numerous, not trite or common, and especially not suffered to run out into a lengthened commentary or a mere paraphrase. Some of the finest examples of what we mean will be found in the writings of Mr. Howe, who, in incidentally quoting a passage which may bear upon his subject, will throw in a gloss as to its meaning, which will make it glow with brightness, as though written in letters of fire. These, when judiciously introduced, are as goads and nails fastened in a sure place by the Master of assemblies.

There is one other topic to which we would briefly invite your attention,—it is that of public prayer. To the difficulty of conducting this part of our service in a profitable manner we must all to some degree be painfully alive. Few men of right feelings, and with correct perceptions of what is required of them in that exercise, can have conducted it from year to year without, at times, having been deeply humbled by the consciousness of their manifold imperfections. The remedy is not as easily suggested; it must of course correspond with the kind of evil sought to be removed. With

some this is cold formality, with others wild incoherence; with some paucity of thought, with others poverty of expression; with some hasty brevity, with others undue length; and perhaps with most of us, at some times, a lack of that tenderness, solemnity, and holy fervour, which arise out of a vivid perception of the grandeur, reality, and importance of eternal things. No single remedy can cure these varied ills. Much, it will not admit of a doubt, might be done to mitigate them, by making this exercise the subject of more thought and mental preparation; but on this subject we are the less called upon to enlarge, seeing it is so fully and so ably treated in an article which appeared in the *Congregational Magazine* for September, 1843. To that article we must content ourselves with directing your attention, as it enters much more into the subject than our time would permit us to do. It is evidently the composition of one who takes clear and comprehensive views on the subject, and is written with the hand of a master. The delineation of our defects, with their lamentable consequences, may by some be considered severe; we fear it is not more so than true. The rules laid down for obviating the evil and rightly discharging this duty would, we are aware, require not a little of the time and attention of pastors; but has not a want of the perception of the absolute need of these been one great cause of the evil complained of? The main current of our thoughts and mental energies has been expended on our sermons, and the devotional exercise of prayer has too frequently been supposed to be that for which it was improper or unnecessary to make even the slightest preparation. It was not thus, though under direct Divine inspiration, with David, the son of Jesse. His prayers arose obviously out of the occasion; but this was made the subject of meditation. "And as he mused the fire burned; then spake he out with his tongue." "Public prayer," says Doddridge, in his thirteenth lecture on Preaching and the Ministerial Office, "is a matter of great difficulty and great importance to our usefulness, and has a greater influence on preaching than many are aware." Dr. Waugh, who by some was supposed greatly to excel in this exercise, when writing to his son, recommends him in his preparation for public prayer to cast his thoughts into something like method, and under each leading topic to select and commit to memory

two or three appropriate passages of Scripture. Probably there are few single rules which would be found more practicable or more advantageous than this. There would be method without formality, order without uniformity; and the large infusion of Scripture would, by supplying a number of new thoughts and expressions, give richness and variety to the prayer; like hidden springs when cut through, they would lend their waters to swell the general current. They would also relieve the prayer from what is sedulously to be guarded against—a certain essay style, and would give a sacred cast and character to the phraseology, always pleasing to a devout mind. Some such method, though not probably by design, seems to have been practised by the late Mr. Hall, of whom we have heard it remarked, by one every way capable of forming a judgment, and who, for some years, enjoyed the exalted privilege of attending his ministry, that, great as he was as a preacher, to those who regularly heard him, in his prayers he seemed still greater. In these there were a simplicity, sublimity, depth, fervour, and variety, which made them approach as near perfection as the efforts of man can come.

But, beloved brethren, if we would have a more fervid, chastened, devotional spirit pervade our public services, we must ourselves aim to be men of eminent piety; this must be the element in which we must live, and move, and breathe. Devotion, with us, must be not so much an act as a habit; the prevailing tone and temper of our spirits, a fire on the altar of the heart, which must never be suffered to go out. "When I awake I am still with thee." Nothing in our public services will atone for the want of this; not eloquence, not fluency, not intensity of manner, not order, not harmony, not decorum; all these there may be, but if there be a lack of devotional feeling in him who conducts the service, a death-like torpor will come over the whole scene. The service which is habitually to lead to devotion must be conducted by a devout mind; it must be the exercise of a heart practised in communion with God. And as strong feeling is contagious, it will be next to impossible for a people habitually to attend services so conducted without being affected in their own spirit and manner by them. It will pervade everything which is said or done; the manner, the matter, the very tones of the voice will be affected

by it; and it will impart something of its own character to everything with which it is associated. Like the dew of the morning, it will give freshness and fragrance to the lowliest herb, and beautify and adorn the stateliest forest tree. In such services there will be tenderness with pathos, seriousness with animation, mute attention with silent awe, fervour chastened with reverence, and compunction mingled with joy. And, however simple and unadorned, however deficient of external pomp or theatrical representation such services may be, they will never want solemnity, edification, or impressiveness; they will lift the soul to heaven, and bring it into fellowship with God; whilst each devout heart, in trembling ecstasy, will exclaim, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. Honour and majesty are before him, strength and beauty are in his sanctuary."

THE DANCING PROFESSOR.

1. *The dancing professor is unfitted for prayer and communion with God.* The very statement carries its own evidence with it. Did you ever know a professed Christian who could honestly say that he could be at parties of dancing, and yet be at home at the hour of family worship, and have a heart to bring to the altar, or go to his closet and commune with God? A family, we will suppose, visit their friends. Late in the evening, dancing is introduced, and later still it is before they part. What kind of fire will these families kindle on the altar, after they reach their homes? What impression does the father's prayer make on his unconverted children, with whom he has been dancing till a late hour? With how much faith can he go to his chamber, and pray that God would bless his example and his teachings to the salvation of his children? Can he wonder that they are not converted to God? Would he not be surprised if they should be? And in what frame of mind, on his return from dancing, would he be to have a child come to him, and ask, What shall I do to be saved?

2. *The dancing professor says to the world that Christ is a hard master.* The language of the dancing professor is this: "I have deliberately and publicly chosen Christ for my portion. I have tried to draw my comforts from his word, and service, and presence; but alas! I can-

not. I find his service so hard, his yoke so heavy, that I must return to the world for comfort. My Master is so severe, that I must fly to the beggarly elements of this world for comfort. I cannot be happy unless I have some pleasures from earth!" What kind of a confession is this for a professed Christian to make? And what tendency has this to lead men to feel that the "ways of wisdom are ways of pleasantness, and all her paths are peace?"

3. *The dancing professor encourages the world to go as far in amusement as they possibly dare, and claim respectability.* But few of the professors of religion, and the congregations with which they are surrounded, live within the reach of the theatre. Gambling is out of the question for respectable people. Horse-racing is disreputable. What amusement remains for worldly people? Dancing is the most genteel, the most fashionable, and most bewitching. It is as far as irreligious people can or dare go. Shall Christians go with them? Shall they go, and encourage the world to go as far in amusements as respectability and good standing in worldly society will allow them? It is going with the unconverted part of the world as far as ever they dare go; and is this safe and Christian ground?

4. *The dancing professor palsies the labours of the minister of Christ.* The minister of the gospel, if he be "a good minister of Jesus Christ," watches and labours and prays for himself and his people. His ordination vows bind him to do all he can for their spiritual good. They promise to labour, and pray, and co-operate with him. But if there is any one thing that will break down the strong man, and bow the loftiest courage, and grieve the warmest heart, it is to see his church rushing into the amusements of the world. The sabbath ministrations fall powerless, the weekly meeting is deserted, the fires on every altar languish, and the pastor grieves and weeps in discouragement. His heart sickens and breaks. He must either come out, and lighten and thunder, and thus wrestle with his church, and perhaps get thrown away, or he must silently sink into discouragement, and go away from them. No faithful, conscientious minister can long remain the pastor of a dancing church. Is it right, and proper, and Christian for professors of religion to do so?

5. *The dancing professor grieves the*

best part of the church. There is a certain part of the church who will not go into this amusement. They may not be the oldest, the wealthiest, and most fashionable; but they will be the best. They will be those who pray, who are most faithful to the prayer-meeting, to the lecture, to the sabbath-school, and to the charities. They are those who are sent for to pray with the dying. They are the most consistent and humble part of the church. These are always sad, and grieved, and mourning over this course of conduct. Is it right to make the faces of God's best people sad?

6. *The dancing professor grieves the Holy Spirit.* That cannot be right in the Christian, which the Holy Spirit, coming in his enlightening and powerful influences, would destroy. The coming of the Holy Spirit, in a revival of religion, always puts a stop to dancing among professors: The greater the power of the Spirit among any people, the less disposition have professors to dance. Can that be right, and safe, and proper for the professor, which cannot bear the presence of God's Spirit? In revivals of religion, are those professors who thus engage in this amusement as likely to have their children converted? Look around on a dozen families of your acquaintance, and see. Most woeful are facts which have come under my own observation on this point. I could tell a fearful story on this head.

7. *The dancing professor destroys his own comfort.* He may have the excitement of the motion, the music, the company, and the like, but he has no comfort as a Christian. He cannot but know that his brethren feel that he is not a consistent, praying man. He knows the world do not look upon him as anything better than a Christian by name. He knows that no eminent Christian ever did so. He knows that the best Christians around him do not. He knows that the world do not consider him a Christian; that they laugh at his professions, and that, when on their deathbed, they will never send to him to pray with them. He cannot labour for the salvation of men: first, because he has no heart to it; and secondly, because he has no influence. Have you ever known a dancing professor who had any influence as a Christian? Solemnly—Is it right for a professed Christian to sell all his character, and influence, and comfort, for the pleasure of dancing through life with a God-forsaking world?

8. *The dancing professor is below the standard of the age.* The church of God has begun a great work—the salvation of the earth. She is bringing her gold and silver, her sons and daughters, her heart and her prayers, to the altar of God. She is consecrating all that she has and is to the glory of God and the salvation of the earth. She has battles to fight with Popery, Paganism, Mohammedanism, and the powers of darkness and sin. She has no heart to fritter away, no love to let grow cold, no time to waste, no strength to expend on vanity. Christ calls for every power and faculty. Here is enough to interest, to enlarge the mind, to humanize the soul, and to lead the man and the Christian to his highest earthly condition. It is wrong to throw away and palsy the powers which a dying world needs.*

STATISTICS AND PROSPECTS OF THE JEWS.

By M. M. Noah, a Jew, and an American judge.

It has always been a subject of interest, although not a general inquiry, to ascertain as nearly as possible the numerical force of the Jewish people in every part of the world; and looking forward to the speedy fulfilment of all the promises made to that peculiar and favoured race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa; from which it appears that the Jewish nation number six millions of people, divided and located as follows:—

In all parts of ancient Poland before the partition of 1772	1,000,000
In Russia, comprehending Moldavia and Wallachia	200,000
In the different states of Germany	750,000
In Holland and Belgium	80,000
Sweden and Denmark	6,000
France	75,000
England	60,000
Italian States	200,000
All North and South America and the West Indies	100,000
In the Mahomedan states of Europe, Asia, and Africa	3,000,000
Persia, China, and Hindostan	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries,

and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith, to avoid banishment, under Ferdinand and Isabella, is several hundred thousand, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions I have made an estimate rather below their actual number. They are powerful in China, and on the borders of Tartary; likewise in Persia, and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration, that for four hundred years they have been in a measure exempt from those persecutions which they suffered prior to the Reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon.

The numbers exterminated by wars and violence are computed as follows:—

According to Josephus, and contemporary writers, there were slaughtered in Cesarea, by the Syrians	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under the reign of Claudius	20,000
At Scitopolis	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians	50,000
At Ascalon, from the same cause	2,500
At Ptolemais	2,000
At Silucia, by the Syrians and Greeks	50,000
At the siege of Jerusalem by Pompey	12,000
By an earthquake in Judea, 42 or 43 years before Christ	30,000
In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the temple, in the reign of Augustus	13,000
In a sedition suppressed by Varus, governor of Syria	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans	18,000
At the capture of Jaffa by Titus	15,000
At the siege of Jotapat, the 13th of Nero	40,000
Taking of Tariche, and at the naval battle on the Lake Genesarette	6,500
After this victory, Vespasian being in the tribunal at Tariche, sent 6000 to Nero, to work at the Isthmus of the Morea; 30,400 were sold at public vendue; and 12,000 old men, unable to bear arms, were put to death	12,000
At the capture of Glama by Titus	9,000
In a battle against Placidus, Lt. of Vespasian, near the village of Galara	15,000

* We learn with much sorrow, that the spirit of dancing is taking possession of the young people of certain circles among Nonconformists, and that the practice receives sanction from parties who might be expected to view it with abhorrence. To all concerned, we earnestly commend the above, from the *New York Evangelist*.

At the siege of Jerusalem, and destruction of the temple by Titus . . .	1,100,000
In the revolt of the false Messiah Barchochebas, and in the several revolts under Adrian, Trajan, and Justinian . . .	600,000
Add to this, that from the time of the adoration of the golden calf, to the return of the ark, which had been captured by the Philistines, there were destroyed . . .	239,000
Making . . .	2,248,000

This amount does not include either the losses they met with in the wars anterior to the captivity, or the persecutions and revolts in the time of the German emperors and the middle ages, or the proscriptions *en masse* which were so frequently renewed in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppressions, the Jews, like those vivacious plants which can resist the interperence of all seasons, have been, by Divine interposition, enabled to sustain themselves amidst so many appalling obstacles, and have found in the strength of their laws new principles of existence.

NETHER CHAPEL, SHEFFIELD,

UNDER THE PASTORAL CARE OF THE REV.
THOMAS SMITH, M.A.

To the Editor of the Christian Witness.

SIR,—The call to the above highly esteemed and faithful minister of Christ was signed by thirty-four of the thirty-five members who then formed the church, and the congregation was proportionably small, and worshipped in the Old Nether Chapel, which was small and inconvenient, and had stood more than a century. By the blessing of God upon the zealous labours of the minister, in season and out of season, the chapel was soon too limited for the numbers who thronged to hear him, and an additional gallery was erected to make further accommodation. This too was soon found to be inadequate to the increasing numbers who attended; in consequence of which the church and congregation, with the concurrence of their minister, resolved to commence a subscription, to provide a new and larger place of worship. This was continued for three years, at the end of which period it amounted to £1000. The value of the old chapel was estimated at £400; and £600 of funded property, the interest of which was paid to the minister for the time being, Mr. Smith liberally relinquished. With this sum in hand, it was thought the building might be safely commenced, without any probability of a debt of more than £1000 remaining after the opening services. But, unhappily, in this the friends were much disappointed. Persons who had only recently come to the place were admitted to a share of the management, and were the means of increasing the expenditure by nearly £1000; and although the collections at the opening were very liberal, the late William Parker, Esq., alone giving £100, there remained a debt of about £1950. This was in the year 1828; and had the subscriptions been continued, there can be

no doubt but that long ere this the debt would have been entirely paid off. But a resolution was come to that no attempt should for some time be made to reduce it, the which it was thought would give time and opportunity for the church to recover itself, and pay more attention to spiritual duties. This, in my opinion, was fatal to the progress of the cause, for at the end of the succeeding five years the debt had increased to £1986; and the large amount of interest which had to be paid annually, without any immediate prospect of the debt being reduced, caused many of the hearers to become lukewarm, or to leave the place; and it became evident that a different course must be adopted, or the cause would continue to decline. During this period there was no school-room connected with the chapel, nor place in which to hold devotional meetings, the want of which was much felt; and in 1833 and 1834 one was built, at an expense of £430, which was paid at the time. In 1837 and 1838 the debt was reduced to £1700.—Mr. Smith giving the liberal sum of £50. During this period the church and congregation considerably increased, the number of members in the printed list being 156. About this time a silver tea-service, value near £80, with a suitable inscription, was presented to the minister, as a token of esteem, and as an acknowledgment of his affectionate and unwearied labours for so many years. From the year 1839 to 1844 the town suffered greatly by the general depression of trade, and the Nether Chapel was more than ordinarily affected by it; yet during this period some progress was made, and at its close the debt had been reduced to £1500. In the spring of the present year there had been a partial revival of trade; Dr. Leifchild, of London, had agreed to conduct the anniversary services in the August following. In July a preparatory meeting was held; and Mr. Smith and other friends set an example of liberality; which was cheerfully followed at the anniversary services with an unanimity perhaps rarely witnessed, and at the close it appeared that the sum of £430 had been realized. The friends cannot but acknowledge their obligations to Dr. Leifchild, who, by his zealous advocacy of the object in view, and his scriptural and powerful appeals to his hearers on subjects relating to their best interests, produced an impression which it is hoped will not soon be forgotten.

I have been led, Sir, to send you this simple statement of facts connected with the history of the above place of worship, in consequence of several articles and editorial remarks which have recently appeared in the pages of the *CHRISTIAN WITNESS*, and which, from their unfounded and erroneous statements, must have been published in ignorance of the real state of the case. It is true that £430 is not a large sum, but it is the largest, so far as I know, that has ever been contributed by any of the Independent congregations of this town on any one occasion, and affords the hope that at no distant day the debt will be entirely removed. Your reference to what has been done at Bradford is most unfair; it being well known that the profits of one year's business in the machinery districts, in many cases, exceed that of a whole life in this locality.

I am, Sir, yours, &c.,

A. B.

Sheffield, December 15th, 1845.

ROMANISM IN AMERICA.

To the Editor of the Christian Witness.

SIR,—If you think the following, from an American paper, will interest the readers of your excellent publication, it is at your service.

Yours truly,

T. H. LEWIS.

"A new, but in these days, we are happy to say, not an unprecedented movement, has manifested itself among the Roman Catholics of Cincinnati. We learn that a church has been organized in that rising and flourishing city, in direct and avowed opposition to the domination of the pope of Rome and the hierarchy of the Roman Catholic Church. A number of the most intelligent and influential adherents to the Roman Catholic faith in that region have associated themselves together, for the purpose of worshipping the God of their fathers according to the prescribed form and ceremonial of their creed, but in perfect independence of the Papal See, and of all the dignitaries generally recognised by the professors of that faith in the United States. All allegiance to the 'successor' of St. Peter, located in the eternal city, is thrown off by those reformers, and the authority of bishops and priesthood is most independently set aside. The distinctive tenets of the Roman Catholic Church they retain for the present, and a duly accredited priest is to minister for them; but with popes, bishops, and hierarchy, they will have nothing to do. Taking this movement in connection with the Ronge movement in Germany, it becomes deeply important. 'In both countries the spirit of freedom from spiritual despotism has emanated from within the

church; and in America it will spread rapidly amongst the Roman Catholics, for hitherto they have adhered in their allegiance to Rome chiefly because the supplies of clergy and money—the sinews of religious as well as of physical warfare—came from abroad. But as soon as the Catholics in America are wealthy enough to found colleges, and manufacture priests, and build churches, and support their own seminaries of learning, and raise up their own ministers to serve at the altar, they will universally absolve themselves from their allegiance to Rome, and organize their whole ecclesiastical system on perfectly independent principles. The natural and inevitable tendency of the republican institutions of this country is to create in all departments of human life a spirit of freedom and independence. We see this every day in our scientific institutions, in our literary associations, in all our unions of men for any purpose, and last, but not least, in our religious organizations. Thus it has been with the clergy of all Protestant churches; and now, at last, the spirit of independence and freedom—of rebellion, if you please—against anything like spiritual despotism manifests itself in the Roman Catholic churches. Thus it would appear that the singular movement recently commenced in Germany, under the leadership of Ronge, has been communicated to the United States. We doubt not that, once begun, it will go on. It is one of those impulses of human nature that must proceed to a successful issue. It is one of those periodical uprisings of humanity against despotic authority, one day hurling a tyrannical king, another day deposing a spiritual despot from his throne of oppression."

Light Literature.

THE LITERATURE OF THE PUNCH OFFICE.

We feel no consciousness of saying anything either new or startling when we affirm the present to be essentially an educating age—a period in the world's history when men evince more anxiety to teach their fellow-creatures some favourite principle, some peculiar sentiment, which each one believes to contain the germ of truth, than they ever did before. Still the fact deserves the attention of all who are not indifferent to the signs of the times. New sources of influence, all-powerful to form the mass of growing character which animates the human family, are daily springing up around us. Not a shade of opinion, not a wild imagination is there that will not offer some pretensions to claim our notice, or assume for itself a "mission" to earth. Doubtless this state of things tends to bewilder many an active and inquiring mind. There may be thousands among the readers of these pages actuated by a laudable desire to be acquainted with the current opinions of the day, whose avocations interfere to some extent with the exercise of that close and dispassionate attention which an election of sentiments demands. Still we believe a man's decision in this matter

to be an act of no small consequence both to himself and to others. Limited his ability may be, but should the consciousness of this cause indifference in its exercise? Should it not rather stimulate to more diligent application?

With such views of all that tends to influence opinion and form character, we expect to excite no surprise among the thinking portion of our readers by offering a thought or two on the literature of the "Punch Office."

We speak not of any one periodical which has its origin there, for there is a spirit pervading all which determines them to the same category. There is a manly independence, a superiority to hollow conventionalism, a general integrity of purpose, displayed by them, which commands our admiration. While the page teems with pleasantry, the subserviency of the joke to the moral is obvious. They are unquestionably doing excellent service in the cause of liberty and truth, and therefore they meet a hearty welcome as they circulate in every corner of the land.

But neither our perception of their merits, nor our sympathy with their general aim, can blind us to a defect which they exhibit, and which may not be esteemed a little one. Could we deem it a matter of small moment, we should

be in no haste to censure. The evil is, that a *virtual denial of evangelical truth* is usually found whenever subjects bearing upon the practice of religion come under discussion, as they not unfrequently do. There appears no anxiety to manifest this; it rather lurks beneath the surface, and inadvertently shows itself. And it is because the error assumes this form, because it is interwoven with so much that is true and sterling, that we regard it as a thing of dangerous consequence. It makes its appearance somewhat after this fashion: in one of those trite and stirring fragments of moral with which the master-spirit of this literary corps is wont to interperse his narrative, it may be, for example, in eloquent extenuation of the demerits of some despised criminal, who has been truly "more sinned against than sinning," we find assumed his inability to discriminate between right and wrong, and denied that moral responsibility attaches to him at all. Surely such apologies may be productive of as much evil as that popular feeling of morbid interest in notorious offenders which has been so justly satirized in these same writings. Are we to suppose that the debased and the immoral will be reclaimed by teaching that their conduct is the natural result of defective education, and that although, on account of it, they are amenable to penal enactments, they are blameless by the light of a just morality? Supposing it true, could we really believe it to be expedient in practice? But we demur to the principle. It is not possible that any man possessed of sound mind, however degraded his noblest faculties may be, can arrive at mature age in a civilized country destitute of some power of discrimination between good and evil. The testimony of experience, as evidenced by his own constitution, cannot fail to have taught him some truths. The daily occurrences of life have shown him others; and however imperfect his conceptions may be, he cannot have become a man and be irresponsible for much of his moral conduct. True, the sum of his offending, as well as the extent of his responsibility, may be much less than that of a certain well-fed honesty, which owes all its boasted virtue to motives of policy, and yet enjoys a character faultless in the world's estimation.

Again, when the toils of those who sacrifice six long and weary days to business excite an expression of sympathy, opportunity is sometimes taken to represent unfavourably the characters of those who believe in the sanctity of the Christian sabbath. Far be it from us to deny bodily recreation to such on the seventh day; we hold it to be sanctified for the physical as well as the moral renovation of toiling humanity; and on this point we do most warrantably complain that the faith of those who are practical believers in Divine revelation has been misrepresented by the writer in question. Seldom, and we speak advisedly, have such been noticed, unless with an imputation of being bigots, hypocrites, or addicted to the use of cant! That much of mere pretension does exist beneath the garb of sanctity may be, doubtless is, too true. But shall external profession of piety necessarily involve deception, or must an expression of feeling inevitably be fanaticism? Is cant to be found nowhere else but upon the lips of superficial religionists? Is there none of this about the phraseology of those modern would-be

champions of the poor who delight in ringing easy changes on "oppressive laws," "hard-hearted employers," and the "crime of poverty?" Is there no cant in the use of that word, "Stigmings," although it figures in the columns of *Punch*? It is the self-same spirit which, with more virulence in other quarters, may be found delighting in lofty pharisaical repudiation of fanaticism and loud denunciation of bigotry, when followers of the despised Nazarene have offered, and that, too, from lips accustomed to utter such honeyed expressions of universal philanthropy, that we had in our simplicity believed that the hearts which actuated those lips were very fountains of benevolence. And these professions have proved in truth to be no other than the cant of that clique.

Our space forbids us to notice at any length various depreciatory remarks concerning pulpit expositions of God's revealed will, and allusions to missionary proceedings, tending to discredit the enterprise in the estimation of the public, which occasionally appear. Certain defects may exist in all religious institutions; but the public censor will, if upright in purpose, be careful not on slight grounds to wound the feelings of good men, or to undervalue philanthropic labours, even should he be unable fully to comprehend their motives or sympathize with their aims. Let him adopt a little more of the charity which springs from genuine philanthropy, in his estimate of those who love religion better as a thing of deep and sacred feeling than as a form of beautiful but passionless rationalism, and emancipate himself from the old conventional habit of reproaching them as fanatical and righteous overmuch. Let this be accomplished, and we shall, for our part, willingly accede to the ideal eccentricity who wields the baton in Fleet-street full right to the possession of a title which has already been accorded to him by many, namely, that of "A great moral reformer."

H. T.

LETTER TO A FRIEND,

WHO HAD LENT THE WRITER A COPY OF
"PUNCH" TO READ.

DEAR FRIEND,—I return *Punch* with thanks; for, indeed, I owe you some acknowledgment, though not for the sort of feelings which you expected it to produce. You kindly intended it to make me merry in a depressing hour; but, alas! my friend, such mirth as *Punch* affords would have to be paid for, by me, in many sighs, as, if I mistake not, it will also some day be by you.

I do not ask where is your religion, for, avowedly, you lay that aside when you take up these ribald pages; but I do ask, where is your taste, your refinement, your common sense? "My mind wants a little relaxation," I hear you reply, "and therefore it is that I run over this stuff,"—for stuff I have heard you readily acknowledge it to be.

And is there, then, no recreation to be found for an intelligent and well educated individual, that you stoop to devour such trash as the "Diary of Jeames," and many other disgusting, and evidently hard-laboured effusions of these literary mountebanks,—less intrepid, and therefore less respectable, in their masked nummery, than the clown, who magnanimously shows his

tricks in open daylight, and grins through a horse-collar, or eats hasty-pudding, where everybody can see what he is about.

"I said of laughter, it is mad; and of mirth, what doeth it?" was the sentiment of the wisest of men. How deeply and painfully was it present with me in glancing over this wretched publication! Are these jesters reasonable creatures? I asked myself. Did the inventor of this frontispiece aim at the character of a *man* when he first exhibited it. Has he never since recolled from it with something of self-contempt? or is he content to share the scale of creation with the poor brute he has portrayed there, who, as if he felt himself insulted by the apishness practised upon him, sits, to my fancy, with a sad expression on his face, and as a solemn symbol of indignant reproof, by the side of that far more appropriate emblem of the pages it illustrates? Yes, the odious expression in that old jester's face—that finger on the nose, and that hateful leer, indicate aptly enough the sort of house he keeps, and the nature of the entertainment which he furnishes to his guests. But the dog has another aspect. I could even fancy him thus addressing those who are showing him the way in which they exercise and manifest to the world their *higher grade* of being:—"You may use me as you will," he seems to say, "you cannot alter *my* nature: annex what fooleries you like to it, and it will still keep its proper sphere. But you may make a strange and sad displacement of your own, and such it seems to me you do: you put it up to auction; you traffic with it in the lowest markets; you pander it to the meanest passions of your kind; you cover up its noble capabilities with the mask of a buffoon; and, instead of helping it to develope the noble, the generous, and the lovely that may be hid within it, you force it, perhaps against its will, *certainly* against its convictions, to exhibit the bitter, the odious, and the base. Instead of fertilizing the minds of your fellow-creatures with streams of healthy and refreshing pleasantries, you prostitute your gifts for gain,—selling your jokes at so much a line,—often, no doubt, meeting your required labour with the disgust of those who work at the treadmill, and finding, as you deserve to find, no trade so heavy and so hateful as that of having to raise a laugh at the expense of all that is beautiful in humanity."

But I turn from this imaginary moralizing, to speak more directly to you, my friend, who appear to me to be a fair sample of a class of persons that have long been doing irreparable evil (I grant without intending it) in the walks of literature, by encouraging the circulation of such works as that in question. Here, again, you will tell me that people must have their laugh. Admitting this necessity, which can, however, only be admitted with due qualifications, I much doubt whether the spirit exhibited in the pages of *Punch* is calculated to produce any genuine or lasting merriment. But here I will tell you a short story, recorded, I *believe*, for it is many years since I read it, in one of the earlier numbers of the *Quarterly* or *Edinburgh Review*. A certain physician in Paris was visited by a hypochondriac patient, whose case, as he conceived, was more likely to be benefited by a process of mirth than of medicine; on which account, after suggesting a variety of physical remedies, he concluded by desiring his visitor to devote himself chiefly to the purpose of

amusing his mind; to which end he advised him to frequent the theatres, "and especially," said he, "go and delight yourself with the diverting tricks of the harlequin Carline." "Alas! sir," replied the patient, "I see enough of them, for I am myself the harlequin Carline!"

Ah, dear friend, when "sickness, sorrow, or any other adversity," shall come, need I ask if such cheerfulness as results from the reading of *Punch* will revive the drooping heart? Need I suggest to you the thought, whether its writers can look back upon its pages and find "no line, in dying, they could wish to blot?" Will not the appropriate language then be, "Where be your gibes and your jests now?"

"Are we, then, to have no recreation?" you will pursue me with inquiring. Yes, I reply, but let it be *real* recreation; let it be the healthful refreshment which genuine humour and pleasantries produce on the genial kindlinesses of the human heart, like showers in spring on budding violets, and not the dank drippings of a loathsome sewer upon newts and toads. Away with all such puddle as this, my friend; away with it from your home and from your hearth; and let every right-minded Englishman and woman discard it also. Withhold your patronage from these low-aiming scribes, and you will do *your* part in "not following a multitude to do evil." And who can say that, if arrested in their ignoble career, some amongst these writers may not be brought to a better judgment of their proper path through life, and, before it be too late, redeem their great mistake of "buying gold too dear."

NOVEL READING.

It is time that this nuisance of novel selling and of novel reading were abated.

1. *Novel reading is an impolitic and culpable habit*, in many points of view. In the first place, it consumes much valuable time. Amid all the "improvements" of the day, real or fancied, no genuine method of short-hand reading has been invented. Even the novel reader, then, must take time to regale himself with fiction. And he often does take much time. Sometimes it is stolen from sleep, sometimes from business, and in either case a serious evil is committed. Our time was given us for other and better purposes than to be whiled away over the vapid and airy scenes of sentimental fiction. Remember, too, that time is money. Besides, it is morally certain that if a young man have six hours' labour to perform, and he spends three of those hours in reading novels, such diversion from his business will work upon his time even greater mischief than the occupation of the three hours in something aside from his calling. The remaining three hours will not be so profitable, *in proportion*, as the six hours would have been. If any one disbelieves this, let him not try it, but be satisfied without trying it, for he may be sure it is so, and if he is a sensible man he will be satisfied.

2. *Novel reading is also a waste of money.* This we have already seen, virtually, if we agree with Franklin, that "time is money." But there is also a direct and visible prodigality in the matter. The inveterate novel reader, like the drunkard, lays out his money for that which is neither food, nor clothing, nor shelter. And

this needless and vicious expenditure, occasioned by his appetite for reading works of fiction, is great. At the present time we have in this country many novels sold very cheap. This only increases the sales, and tempts the purchaser to buy many more novels than he otherwise would. As one consequence, he spends more time in reading these pernicious works than he otherwise would.

3. *Novels give false views of life.* This is notorious. The men and women of the novelist's creation are, with a few exceptions, the antipodes of the men and women whom we meet in the walks of every-day life. I should as soon think of learning geometry or conic sections from a novel, as of learning human nature from the generality of these works. They are useless and worse than useless in this respect. It is an important part of learning to unlearn what we have learned amiss,—sometimes a very difficult part. Before we learn human nature as it is we must unlearn it as we learned it from novels.

4. *The morality of novels is in general of the worst kind.* Even Scott is not unexceptionable in this respect. Bulwer is a great deal worse;

and some others are worse yet. Novels, like the man's razors which would not shave, are *made to sell*; and those are observed to sell best which are liberally spiced with oaths, impurity, and a kind of *manly* contempt of common, old-fashioned morality. The novel reader's imagination is polluted, his moral perceptions are dull; his compassion and love are always fictitious and romantic. In his eyes vice appears in the garb of virtue. With him wholesome restraint is tyranny; religion a compound of needless self-mortification and of hypocrisy. Then what is more natural than for him to attempt the personification of some charming hero who has struck his fancy in a novel, and who is quite too independent and *noble* to endure the antiquated restrictions of frigid morality. There is enough of reading to be had which is at once true, useful, and entertaining. Let this be secured, and let the snivelling novel be laid aside. D'Aubigne's History of the Reformation, for instance, is worth ten times as much as the whole of Bulwer's trash, for all good purposes for which novels are professedly read. Try it, ye novel readers; throw down your snivelling sentimentalities; try it, and see.

Biography.

JAMES MATHESON, D.D.,

Late Secretary of the Home Missionary Society.

JAMES MATHESON was born at Duddingstone, near Edinburgh, on the 25th of December, 1793. He never saw his father. Though an expert swimmer, and more than once the means of saving others from a watery grave, he was himself drowned while bathing, before his infant son saw the light. The shock occasioned to his youthful widow was such as she never fully recovered from; and though quite satisfied that her husband was gone to be with Christ, she suffered, in addition to all the sorrows of early widowhood, the peculiar anxieties of a Christian mother. These were expressed not merely by fervent prayer, but in all the instruction and watchful care which it was possible for her to concentrate on an only child. And long before he knew the power of Divine grace he felt the happy influence of a mother's love. To the grosser vices he never was addicted; but when, on two occasions only in his youthful days, he had ventured to go to the theatre, the quiet grief depicted in his mother's countenance, even more than her brief and gentle expostulation, effectually deterred him from a repetition of the offence.

There were other influences, too, not directly of a religious nature, of which

she gladly availed herself on his behalf. His maternal uncle, desiring, as far as in his power, to supply a father's place, proposed, as soon as it was possible, to take him into his employment. At the age of nine he had quitted the school for the warehouse, and thus early did he begin to acquire those habits and develop those talents for the despatch of business which in later years were turned to so important account. Hence it was a frequent remark with him, that he had never known what it was to be a child. To a youth of less buoyant and happy disposition this circumstance might have been a serious injury. But with him it operated only as a salutary restraint. Finding himself largely trusted, every honourable principle was confirmed, his few relaxations were of the more improving and manly character, and that energy which might have been expended on frivolous pursuits, was directed to rendering himself more fully worthy of the confidence reposed in him.

Among the advantages, however, which his mother obtained for him, the chief prominence should be given to those connected with the sanctuary. She was a member of the church meeting in Argyle-square, Edinburgh, then under the pastoral care of the Rev. John Aikman, a name still dear to many in that city and in the denomination to which he

belonged. In him the widow's only son found a father and a friend. Under the impressive and scriptural preaching of Mr. Aikman his convictions were often awakened and his interest was excited. For a long time, however, these emotions were transient. But another instrumentality was added, and the effectual blessing given. The Rev. George Cowie, afterwards of Montrose, was for some years associated with Mr. Aikman in the work of the ministry; and a sermon from his lips—a sermon to the young—impressed itself on the mind of his youthful hearer in a manner never to be forgotten. No longer did filial duty alone induce him to attend the means of grace. He felt that he had a personal and momentous interest in every truth that was preached. And he soon found that the gospel was indeed the power of God unto salvation. He knew the reality of peace and joy in believing. To the end of life he used often to look back to that time of sacred happiness, connected, as he would acknowledge, with much remaining ignorance of his own heart; yet so pure, so delightful, so often granted to those who give the morning of their days to God. In his eighteenth year he was welcomed into the fellowship of the church, and this answer to her many prayers his mother was permitted to realize just *six weeks* before she was taken from him to join the church above.

The following reminiscences of this period of his life are from the pen of one of his oldest friends, a fellow-teacher at Edinburgh, and a fellow-student at Hoxton:—

“The receipt of your intimation has recalled many pleasing incidents of my early life, when I had the pleasure of almost daily intercourse with my respected friend. I can recollect, when yet a youth, his sitting with his excellent mother behind my father's pew in Mr. Aikman's chapel, and being struck with his staid manner and devout attention during the public services. Some time afterwards my own mother informed me of his admission to the communion, and urged the same duty upon me from his example. But still I had no personal acquaintance with him. It was not till the period of his mother's death that my intercourse with him commenced. At that time my mother urged on me the duty of calling on him to sympathize with him on that mournful occasion. I did so, and after conversing for a short while on the subject of his recent loss,

he kneeled down, unsolicited, by the bedside, where the body was laid, ready to be conveyed to its resting-place, and, while the unsophisticated tears of filial affection flowed down his cheeks and almost choked utterance, offered up one of the most pathetic, comprehensive, and scriptural prayers it had ever been my privilege to hear, uttered with a gravity, sincerity, and propriety far beyond his age. From that day we felt a warm attachment to each other, so that, like David and Jonathan, we were scarcely a day separate, and we became advisers and counsellors of each other in all our youthful undertakings. Being somewhat further advanced than myself, both in years and Christian experience, I derived great benefit from his conversation and example, and he introduced me to a circle of pious young men, with whom I soon became associated in various religious institutions. At his suggestion I became a collector for the London Missionary Society in Edinburgh; he introduced me to a select fellowship-meeting in the Potter-row, and also took me occasionally along with him to his sabbath evening school at Gorgie Mills, till I got an appointment as assistant teacher in one of the Edinburgh schools. He was much beloved, both by parents and children, at Gorgie; and I well remember, at his first departure for London, his meeting several of the children at Leith pier, who had come all that distance to see him on board the vessel. We continued to correspond pretty frequently after he reached the metropolis, and I have many of his letters to this day, written at that time, in the hurry of business, full of the most tender and Christian sentiments.”

The removal to London, above referred to, was made, by the advice of his uncle, with the view of acquiring an enlarged acquaintance with business. The period then spent in that great city was one on which he ever afterwards looked back with devout and humble gratitude. He occupied a situation most advantageous to his temporal interests, but he was beset with moral dangers of which before he had entertained no conception. In recollecting his own youth and inexperience, the plausible disguises in which temptation was presented to him, and his complete preservation from its power, he could only celebrate the power and riches of that grace which was made sufficient for him.

He was recalled to Edinburgh by the death of a young man who had held an

important charge in the business of his uncle. But his mind was now in a great measure unloosed from secular pursuits. From the beginning of his religious course his desire to do good had occasionally led him to think of devoting himself to the Christian ministry. During his residence in London his views had received confirmation from occasional intercourse with some of the students at Hoxton Academy. And shortly after his return to Edinburgh, his pastor, in ignorance of what had then been passing in his mind, inquired of him whether he had not cherished a desire for the "good work." Such an inquiry, thus spontaneously coming from one in whose judgment he was accustomed to confide, seemed all that was wanting to give decision to his purpose. It was not unassailed by the representations of those who thought that to become a Dissenting minister was to throw away advantages already secured, and to bring a cloud over all his prospects for life. But he had put his hand to the plough, and he did not look back. Admitted to the benefits of Hoxton Academy, he speedily entered on his studies in that institution; and during the whole period of their continuance he enjoyed the confidence and approbation of his tutors, as well as much affection from his fellow-students.

Having finished his term of study, he was sent by the Committee to preach in the city of Durham. Here he found two chapels belonging to the Independent denomination; one of them of considerable antiquity. In one of these a Christian church assembled twice on the Lord's day; in the other there was service only in the afternoon. Both were supplied by the Rev. Lewis Jones, who, by a most blameless and upright course of labour of nearly forty years, had secured the esteem and respect of all classes of the community. He was now, however, becoming very feeble; the church consisted almost entirely of persons who had grown old along with him; and the average of his congregation was not more than forty or fifty persons. A very few there were among them who felt and lamented this state of things, and through whose application it was that a student had been procured from Hoxton. But of the larger number it was truly expressed by one of themselves, that "they were content with their own privileges—if privileges they could be called—while they had scarcely a thought of doing good to others."

A young minister entering on such a sphere of labour had many difficulties. He had few to counsel, and still fewer to co-operate with him. His preaching, however, soon filled the empty pews. He received an unanimous invitation to continue among them; and very soon it was found necessary to provide increased accommodation for the hearers. The oldest and most eligible of the two places, besides being thoroughly repaired, was furnished with a gallery, by which means it was rendered capable of seating five hundred people. The other chapel was appropriated to the use of the Sunday-school. In all this improvement, as in many similar cases, the liberality of the late Thomas Wilson, Esq., was the moving spring. He offered to contribute twice as much as any one would give upon the spot—an appeal most generously responded to by a lady in Durham, who thus gave to the young pastor the pledge and first-fruits of being his "helper in Christ Jesus" for many subsequent years. Assistance was received, also, from others according to their ability, and from some in the town who had never been known as favouring the cause of Dissent; so that without any burdensome debt, and with encouraging prospects, Dr. Matheson was ordained in Claypath Chapel in June, 1821.

Perhaps, however, the most striking feature of his earliest labours in Durham was their Home Missionary character. "The deplorable condition of many parts of Britain" had, according to his own account, been one powerful inducement to his first devoting himself to the work of the ministry. And this was quickly proved to have been no transient emotion. Not a month elapsed after his arrival in Durham before he had visited and preached in some of the surrounding villages. The district certainly was one to stir the spirit of one who felt as he did. The harvest truly was great; the labourers were few and widely scattered. But whatever was practicable, in the way either of personal labour or of combination of efforts, he was determined to accomplish. To one market-town in the county, the site of the episcopal residence, he very early directed his steps. Procuring for one evening the use of a Wesleyan chapel, he preached from Rev. xxii. 17, a sermon which was owned of God to the conversion of an individual long and honourably useful in her own humble sphere, until removed to that happy world where she and many others

have now doubtless welcomed him. He prevailed on three other ministers to preach there once a month, himself continuing to visit it in his turn, till it was adopted as a station of the Home Missionary Society. And a similar history might be given of various other places, where there are now chapels built, churches formed, and all the collateral means of usefulness in operation. Nor was he satisfied with isolated or partial schemes. He soon felt the desirableness of a County Association; and two brethren in particular, ordained in the same year as himself, were of one mind and heart with him in seeking its formation. These were the Rev. Thomas Stratten, then of Bishopwearmouth, and the Rev. W. H. Stowell, at that time pastor of St. Andrew's Chapel, North Shields. To them may be ascribed the commencement of the Durham and Northumberland Association of Ministers and Churches—an institution which has grown in strength and value to the present day. Mr. Matheson was its secretary during all the time he remained at Durham; but while he had peculiar pleasure in the discharge of the duty thus devolved on him, it made no abatement of his zeal in village preaching. As soon as one place ceased to require his visits, he took another on his list; and thus, for many years, besides two week evening services and various Bible-classes at home, he had always one journey, sometimes two or three in the week, the distances varying from four to ten miles. So that whenever, in later days, he took part in the regulation of Home Missionary labours, he was handling a subject with which he had been practically conversant. The dark and lonely travel; the exposure and fatigue; the staring wonderment of rustics on a first visit of inquiry as to their spiritual condition; as well as the discouraging amount of apathy and ignorance displaying themselves after long perseverance in instructing them; all these were things which experience had taught him how to estimate, and in which he could have a fellow feeling for his brethren.

In the city itself he had various preaching stations, where he sought to gather little companies of those who either could not or would not attend the ordinary means of grace. But he early perceived the peculiar importance and adaptation to the place of Bible and Tract distribution. He found in existence an auxiliary to the British and Fo-

reign Bible Society, but it attempted nothing for the supply of local destitution. Such destitution he was assured on all sides did not exist. These assertions he refuted by a personal investigation, in which he discovered seventy families in one portion of a street without any part of the Scriptures! A Bible Association was formed, combining persons of all religious denominations. Through this channel many thousands of copies of the Scriptures have been circulated, and its operations continue to this day. Among his own congregation, he organized a very simple and efficient system of tract-lending, which extended to all parts of the city, and to some of the adjacent villages. The cause of the Negro Slave, of the London Missionary Society, and of unsectarian education, were all promoted by his influence and his efforts. So far, all men spake well of him. Some of the clergy, in particular, had shown him the most respectful courtesy, having granted him access to the Dean and Chapter Library, and to its rare and interesting manuscripts, whenever he had friends to whom he wished to show them. His connection, indeed, with the Bible Association, introduced him to intercourse of a more confidential and delightful character with some of high standing in ecclesiastical dignity, but much higher in his estimation for their personal piety and evangelical liberality of sentiment.

All this, however, could not close his lips, when occasion called for the exposition of his principles as a Dissenter. A cathedral city was, of course, the place for a full exhibition of forms and ceremonies which he conscientiously disapproved, and repeatedly he felt it his duty to expose their fallacy, as well as their evil tendencies. At length, however, he was brought into direct and actual controversy—a controversy, like all others of local origin, more unpleasant to the feelings than if it had taken a wider range. Having published, by request, an introductory discourse, entitled, "Voluntary Churches the true Churches of Christ,"—an expression which has been often referred to, as having first suggested the popular watchword of the age, "Voluntaryism,"—delivered in 1829, at an ordination, one of the parochial clergy thought it necessary not so much to defend the Church as to inveigh against the temerity of whomsoever should assail it. Two pamphlets were put forth by each disputant, and even those who

desired to see the State Church triumphant were obliged to acknowledge her champion defeated. Much more, however, was accomplished than this; a spirit of inquiry and research was awakened, which spread through all the region round about. The wavering and the indifferent learned the value of their principles; and those who would willingly have remained quietly ignorant on the subject were deprived of all excuse for being so.

In 1834, in conjunction with Dr. Andrew Reed, Dr. Matheson was deputed by the Congregational Union of England and Wales to visit the churches in the United States of America. While successful in all the fraternal purposes for which it was undertaken, it proved an introduction to many valued friendships; and laid up for the lamented subject of this brief notice a store of pleasant recollections to the end of life. The announcement of his decease will enter there, as it has done here, into the warmest feelings of many a family, who remember his presence at the domestic hearth as that of a familiar friend, rather than the passing visit of a stranger.

In 1837, Dr. Matheson was invited to take the pastoral oversight of the church assembling in Queen-street, Wolverhampton. While fully convinced that it was his duty to accept it, it was no easy task to dis sever the bonds, the growth of seventeen years' happy connection with his flock at Durham. Few, indeed, remained alive of those who had first called him to be their pastor; the church was almost all his own. A generation had grown up from childhood under his eye and his fostering care—for the instruction of the young, as it was the first work he attempted for God, so it ever continued his happiest and most loved department of labour. The young people of the early period of his ministry were now become fathers and mothers in Israel. And to those who know the strength of first attachments—the peculiar tenderness of such spiritual ties, nothing more need be said of their mutual parting.

He had the satisfaction of leaving the chapel, with spacious vestry and school-rooms, entirely free from debt. Of the more important results, however, of his pastoral labours he was less able to judge in the exciting moment of separation than when some years afterwards he returned on a visit. It was not his first return, but he had rather more time than

before. Wherever he turned, to the church, to the Sunday-school, to the missionary collectors, or the tract distributors, he saw those for whom he had watched and laboured, "even as a nurse cherisheth her children." The present excellent pastor, the Rev. S. Goodall, thus writes with reference to the interview:—"Every one is thankful for the visit which he paid a year and a half ago. It was a visit long to be remembered. I never saw a more beautiful indication of pastoral affection—nor a warmer, more grateful response on the part of a people. We hoped for many such seasons: But it must not be. That wisdom which can never err has appointed otherwise. We are bound to submit." Two years and a half Dr. Matheson had spent at Wolverhampton, when he was requested to become Corresponding Secretary of the Home Missionary Society,—a work for which he had, as already stated, been for many years undergoing a thorough preparation. It may be safely asserted, that the whole Independent body, all things considered, could not have supplied a man better suited to fill that arduous and important office. His tastes, talents, studies, attainments, and predilections, all marked him out for the function. The moral condition of the English peasantry had with him, for many years, been the subject of special inquiry. The whole of the vast and awful theme had been by him surveyed, disentangled, deeply digested, and entirely mastered, as appeared from his elaborate and most valuable prize essay, "Our Country," which at once determined the question of his competency. His appointment gave the utmost satisfaction to the churches, and on being invested with his new function he was instantly clothed with public confidence. No sooner had he entered the office, than he threw his whole heart into its duties. Seldom has labour been to man more abundantly a source of pleasure. He had at length found himself in the niche which the Head of the church had prepared and appointed him to fill. His statistical knowledge and his analytical cast of mind were, on all occasions, of signal service to him, but more especially in the preparation of his Annual Reports, which have never been excelled by anything of the sort presented to any portion of the British churches; and his last we consider the best he ever produced. He was likewise unusually happy in his colleagues; between whom and himself, we believe, from the

first hour to the last, there was never a breath of misunderstanding. It consists with our knowledge, how greatly he loved them, and how fully his love was reciprocated. He had the felicity also of being surrounded by a body of Directors who, while they greatly esteemed his person, duly appreciated his official virtues. He was enabled to meet their views; and up to the close he worked and walked with them in unbroken harmony. To complete his happiness, he so administered the affairs of the Society as to secure the love and confidence of the excellent men who occupied the high places of the land; and, amid much toil and frequent privation, fought the battle of truth and righteousness with bigotry, ignorance, and sin—the missionaries. One of these most deserving evangelists, who may be presumed to express the general sentiments of his brethren, writing, since the decease of the Secretary, says, “We feel it more as the loss of a father and a friend, than that of one officially connected with the Society.”

It was often feared by his family and his more intimate friends that he laboured more intensely and assiduously in the service of the Society than his constitution would long bear. But of this, he himself could never be persuaded. The Society’s interests were in his heart; and day and night—frequently far beyond the midnight hour, (a course which cannot be too severely deprecated,) they engaged his attention. From the commencement of the present year, he had more than ordinary labour. The state of the poor on the Home Missionary Stations at all times excited his deep concern; but the failure of the potato crop having produced such unusual distress, he had issued appeals on their behalf to pastors of churches in London and its vicinity, while at the same time he had circulated inquiries among the Society’s Agents in the country respecting the sufferings of the poor. Responses to both descriptions of circular were pouring in from all quarters. The cordiality and generosity of the metropolitan churches afforded him some of his last earthly enjoyments. His heart was cheered, and his best affections excited by the expressions of feeling with which the pecuniary offerings were brought to him; and he loved to dwell on the simplicity of the plan of appropriating part of the ordinary sacramental collection—the benefit to the givers of having their Christian sympathy drawn out towards their poorer

brethren—the sacred and grateful pleasure of the receivers at finding themselves thus acknowledged and remembered by those whom they had never seen. It was evident to all, that he was labouring under indisposition; but so often had he struggled against it, in the persevering discharge of duty, that it excited less of alarm or surprise in his case than it would have done in another. With very considerable difficulty he got through the ordinary business at the Board of Directors, on Tuesday, the 20th of January; and then, for the last time, returned to the home, where the signals of his approach had ever been the most welcome of all earthly sights or sounds. While in town he had seen his medical attendant, who pronounced his complaint to be inflammation of the lungs, and from that time his prescriptions were diligently followed. He saw his patient for the last time on Saturday evening, when he thought him somewhat better. He intended to repeat his visit on the Monday, but begged he might be sent for on the sabbath should any change appear for the worse. Some very slight alteration was apparent, but to the hopeful eye of affection it all appeared to be for the better. The night was passed in a reclining posture; in which from the commencement of his illness he had not before been able to continue for more than two hours at a time. To every inquiry, he replied, that he was “comfortable,” took with his own hands his prescribed refreshment and medicine, and in the intervals slept, as it was hoped, to compensate and recruit the exhaustion of restless days and nights before. At half-past nine o’clock, in the morning of Monday, the 26th, in reply to a question from his wife—his only attendant—he expressed, in his usual tone of voice, a wish to lie still a little longer. She left him to hasten the departure of the younger children to school, that his rest might be the more undisturbed. Her absence was not quite of ten minutes’ duration—but on her return all was silent and still. The features were calm, the pillow undisturbed, the hand reclining exactly as she had left it; but while those of the family at home had been very briefly commending him and themselves to God, he had recalled the emancipated spirit to himself!

The interment took place on the following Saturday, in Abney Park cemetery, where the Rev. Thomas James and the Rev. W. S. Palmer conducted the

service, which was numerously attended by friends who prized the virtues, and loved the person of the deceased, while he lived, and who now deplore his loss and revere his memory. The Rev. A. Wells, on the following day, improved the mournful event in Union Chapel, Islington, as also did Dr. Campbell, in the Tabernacle, on the evening of the next sabbath-day.

Dr. Matheson has left behind him a widow and ten children. Mrs. Matheson was the only daughter of the late Rev. Greville Ewing, of Glasgow, whose admirable Memoir, from her pen, we introduced to our readers shortly after the commencement of our labours.

Of Dr. Matheson's literary labours, the following is a summary:—

"The Morning, Noon-day, Evening, and Midnight Vision;" "The Cottage Boy; or, the History of Peter Thompson;" "The Cottage Friends;" "The Shepherd's Son;" "Thomas Smith; or, the Evils of Disobedience;" "The Pious Grandson;" "The Pious Mechanic." These were all written for children, and most of them while engaged in business, from finding at that time a great deficiency of books adapted to sabbath-school children. Respecting seven of the above, the author ascertained, in 1820, that, in different editions, 32,500 had been published. They have been also extensively circulated in the United States.

"A Selection of Hymns from the best Authors, adapted to Public and Family Worship." Durham. This was compiled for the use of the churches in Durham and Northumberland, with the assistance of three other pastors.

"Advice to Religious Inquirers respecting some of the Difficulties arising from the Present State of Society." 12mo, pp. 232.

"Christ Speaking a Word in Season to the Weary." A Sermon published in "The British Preacher," 1831.

"Religious Reform Impracticable without Separation from the State. An Earnest Appeal to Pious Members of the Established Church." By MATHEWES. Pp. 36. London, 1834.

In the *Congregational Magazine* for 1830 there had appeared a review from his pen of "Riland on Church Reform," extending to nearly twenty pages. A friend soon afterwards met with Mr. Riland, who acknowledged that the reading of the above review had very materially altered his own opinion on the subject.

"The Voluntary Exercise of Christian Principle the only Method by which Great Britain and Ireland can be evangelized. A Sermon on occasion of the Twenty-third Annual Meeting of the Congregational Union of Scotland." Glasgow, 1835.

"Questions for Bible-classes: intended for Young People of fourteen years of age and upwards." First and Second Series. London: the Religious Tract Society. This was at once the memorial and the result of some of his most delightful pastoral labours; his object, as stated by himself, having been "to get the young people to think for themselves, and furnish answers as the result of thought, instead of being provided with replies made ready to their hands."

"Narrative of a Visit to Canada and Pennsylvania." London, 1835.

"The Duty and Ability of the Church speedily to evangelize the Heathen World." A Sermon preached before the Auxiliary Missionary Society of the West Riding of Yorkshire. Bradford, 1836.

"Our Country: A Prize Essay on Lay Agency." London, 1840.

"Christian Activity Demanded by the Signs of the Times. A Sermon on occasion of the Twenty-ninth Annual Meeting of the Congregational Union of Scotland." Glasgow, 1841.

Church and State.

ON THE DUTY OF CHRISTIAN CITIZENS IN REFERENCE TO ECCLESIASTICAL ESTABLISHMENTS.

HAVING enumerated, in a former paper, several religious objections to national religious establishments, I proceed to point out what I conceive to be our duty, as religious men and members of the community, in relation to such establishments. I shall restrict myself on the present occasion chiefly to one department of duty, on which it is just now particularly desirable that right views should prevail. Most of my observations, I am persuaded, will coincide with the opinions of my Nonconforming brethren generally; but, as there may be some shades of difference between us, I prefer the frequent though not the invariable use of the singular number, egotistic although it be.

They who hold the sentiments and convictions which have been expressed in the former paper, cannot but desire the dis-establishment of what is called the National Church. No one wishes

that life-interests should be touched; and I, for one, should be quite content that, subject to certain reasonable conditions, public ecclesiastical buildings should continue in the possession of the Episcopal body. But our desire is that, from and after a given time, Government should take under its control the public property of the Establishment, and should devote it to such objects of public utility as may be deemed best; keeping as near to the original intentions of donors as a regard to what is in itself right, and to what is conducive to the public welfare, will allow. Such, with thorough Dissenters, is the grand desideratum to which we desire Government to come, but to which we have no expectation of their coming immediately. The next best thing, in our view, is, that Government should not aggravate and increase the religious Establishment evil by any fresh grant of public money for any religious party or purpose; and on this, in so far as our suffrages can go, we intend to insist.

Were our grand desideratum realized, indivi-

duals, unquestionably, would utter bitter lamentations. "What can I do with my poor dear lad?" many a father, especially in the lower departments of high life, would exclaim. "Our family used to have in its power a living of £2000 a year, with very little 'duty.' That would have been just the thing for him, and the lad is fit for nothing but the Church. I hate these new-fangled puritanical notions." But while such friends of the Church would mourn, the Church itself would be like a man relieved of a heavy burden, or like a man whose shackles have been knocked off! Its capabilities are already seen in church-extension and school-extension operations; and when once released from its trammels, it would become ten times more active and energetic. A separation indeed would soon be effected between the genuine Protestants and the semi-papists; and the sooner this separation takes place the better. The disestablishment of the national Church might, at first, check the progress of Congregationalism, inasmuch as what are in the view of some Non-conformists the only insurmountable objections to that Church would then be removed; but ultimately, we doubt not, every denomination of Christians, and, what is more, the general interests of religion, would be benefited to an amazing extent.

But to return to the question of duty. Is it right, some inquire doubtfully, for Christians to interfere in political matters? Is it right, I ask, for Christians to make political matters the subject of their prayers? Is it right, for instance, to pray that Parliament may be led to frame good and useful laws? To be sure it is, answers our doubting inquirer. But how, I ask that doubting friend, can he be so sure about it? In everything but politics it is acknowledged that prayer and action must be united, and that we have no encouragement to pray for anything while we neglect doing those things which are within our power, and which are adapted to promote the object for which we pray. People who except politics from the things with regard to which prayer and action should be united, seem to forget the very nature of the Government of Britain. Every child among us, above fourteen years of age, ought to know that in England laws are not made, as they were made in Babylon, by one man, but by the Sovereign, the House of Lords, and the House of Commons, conjointly; that consequently no proposal, or "bill," as it is called, can become a law unless the majority of the House of Commons approve of it. Members of the House of Commons, every one knows, are chosen by the votes of private persons. Every person, therefore, who has a vote, has the power of doing something towards the enactment of good laws, because he has the power of doing something towards sending such men to Parliament as will make such laws. Moreover, desirable though it may be that a larger number of persons should have the right of voting, and that they who possess the right should be better defended than they are from improper influence in using the right, it must at the same time be conceded that, even as things are, the people of Britain might send to Parliament an overwhelming majority of wise, just, and patriotic men, if they would. Only imagine this to be actually done. Imagine five hundred out of the six hundred and fifty-eight to be such men. Imagine a succession of

such Parliaments to be chosen for twenty years, and all the great questions relative to Ireland, to religious Establishments, to trade, pauperism, the industrious classes, education, the criminal code, the police, the colonies, the slave-trade, and international relations, to be calmly, disinterestedly, intelligently, and patiently discussed, and ultimately settled on principles in accordance with the word of God, the rights of man, the deductions of sound reasoning, and the lessons taught by the experience of mankind for six thousand years. Imagine the effect which such legislation would have, not merely on this glorious country, (for comparatively glorious it is, "with all its faults," and capable, with good management, of being absolutely glorious;) but imagine, also, the effect which good legislation in Britain would have on other countries, wherein millions of people are looking to Britain as the helpless look to a guardian, and as pupils look to a tutor, —and then say whether the possession of the elective franchise in Britain be not a privilege more precious than fine gold.

Are you disposed to meet this appeal by the pitiful and false plea that you are but a unit among thousands, and that one vote is therefore of trifling value? How know you that one vote is of trifling value? I will put a case. It is not necessary to be assured that it has actually, in every particular, happened. It is enough to know that the elements of which the case consists are real, and that the actual combination of them is possible. Suppose, then, a new Parliament to be at first headed by a bad ministry, but that bad ministry to be in so tottering a condition that a little thing would upset it. Suppose that on a critical question this bad and tottering ministry were to be in a minority of one, and therefore compelled to give up office. Suppose, again, that the member of Parliament for your borough had voted against that bad ministry; and suppose, also, that you had voted for that member, and that he had been returned by a majority of one; then your vote may be considered as having had a most important part in changing the whole course of things in this great nation, and in the world at large,—almost every nation being more or less connected with us, and affected, for evil or for good, by us. Let us then hear no more of one vote being of trifling importance. The principle, common though it be, of shrinking from duty, either because you cannot do much, or because you think it not likely that such a number of persons will be inclined to act with you as to render your acting of any use, is idle, cowardly, and unchristian-like. Remember our great Master's eulogy on a pious woman: "She hath done what she could." Remember, also, that the servant, in the parable, who had one talent, was punished, not for doing wrong, but for doing nothing; not for not having two talents, but for not using the one talent which he had. Be assured your possession of the elective franchise is a talent. If it were a small one, you ought to use it, and make the most of it; but it is not a small one. I have shown you that, for aught you know, it may turn out to be, in its results, a great one. But, great or small, it is in two respects not yours. It is intrusted to you by the constitution of your country, not that you may vote for a man whose friends will be good customers at your shop, and thus put a hundred a year into your pocket; not

that you may vote for a man whose study will be to keep his place in Parliament, by trying to get bills passed which will please his constituents, whatever becomes of the nation; but that you may assist in sending a man to Parliament who will prove himself to be not merely a lover of his borough and his country, and his "order," but also of the nation, and of the world. In another respect your elective franchise is not your own property. It is intrusted to you by Divine Providence,—by Him whose steward you are, and who requires every one of his servants to do all possible good to all mankind. Perhaps you never viewed the matter in this light before. Your nerves have been so much affected by the outcry raised against politics and political Dissenters, that your inclination led you, and your conscience almost allowed you, to resolve never to vote again. I am not asking you to be a member of the candidate's committee, when the time of election comes,—although I wish that a larger number of Christian patriots, averse to drunkenness and bribery of every kind, would consent to act on such committees, in order to counteract the influence of the many unprincipled men who hold that office; but I am merely asking you to take the little trouble of ascertaining which candidate is likely to be the most useful member, and then to take the further trouble of going to the polling-booth and giving in your name for that man. The case certainly may occur in which you would be fully justified in declining to vote. It is a good as well as a prudent and obvious rule, to do nothing when you know not what to do; and though it be right to choose the less of two evils, when the difference between them is decisive, and you are obliged to have one of them, yet it can never be right to do wrong. Now to send a man to Parliament who, in some department of vital importance, is disposed to legislate ill, is doing wrong; and therefore, if both or all the candidates are such men, you had better sit still and do nothing. Errors indeed admit of so many degrees, and particular cases include so many special circumstances, that it is impossible to lay down rules which shall meet every case; but if our general principles are sound, and we are honestly disposed to act according to them, we shall seldom go far astray. I will take it for granted that you agree with me in believing that the two great questions of the day are freedom in religion and freedom in trade. Both religion and trade are now saying to Government,—Let us alone. A large and increasing body of religious people,—including, since the Maynooth bill passed, and Mr. Baptist Noel's letter was published, thousands of Episcopalians,—are saying to Government,—Please to let religion alone. A large and increasing body of Englishmen,—thanks to the men of Manchester,—are saying to Government,—Please, as much as possible, to let trade alone. The free-trade question is, in our view, a very great question,—involving, as it does, not only plenty of bread, and therefore cheap bread; but plenty of work, and therefore good wages; but the prevention of war, by making it the obvious interest of nations to abstain from it, and the facilitating the spread of the gospel, through the prevalence of commerce and of peace. We mean not, of course, that all these good things would be the immediate and invariable results of free trade; but that free trade would have a powerful

tendency to produce these results: and we believe that neither farmer nor landlord will ultimately have cause to regret that Government ceased to regard abundance of food to be an evil which should be provided against by law.

But freedom in religion is also a great question; especially now, when the question is not simply, as it used to be, Shall existing establishments remain? but, Shall there be other establishments in addition to it? Besides, the majority of the ministers whom Oxford, not to say Cambridge, is sending forth annually through the kingdom are lovers of the middle ages; "dark" and priest-ridden as those ages were, and many of these "priests" are not so much Church and State men as all Church men. They would like the Church to be not merely independent of State control, (without, however, giving up the money,) but above the State. Certainly, our fear that the days of despotism and persecution will return are not great; but unless resolution and perseverance be manifested by the friends of liberty, both civil and religious, it is impossible to say what may happen,—for these thousands of ministers must needs have considerable influence, and not a few of the laity among all ranks already sympathize with them in many things, without being aware of the tendency to despotism which attaches to the system they have embraced. Happily, the days of civil wars and revolutions are, as we trust, over and gone. The House of Commons is now the field where the bloodless battles of liberty must be fought, and it is the business of electors to see that good soldiers are sent to that field.

Of the two great questions of the day, that which concerns freedom of religion is, we think, the greater. We should like, of course, to have for our representatives men who are not only altogether right on the subject of trade, but equally right on the subject of religious establishments; and in some few boroughs where Nonconformists and Anti-Establishment Episcopalians are, conjointly, a majority of the voters, it would not be too much to expect that their representatives should be such men; but where Dissenters, though numerous, are in the minority, it would, I conceive, be equally unwise and unjust for them to insist on a candidate's being precisely of their views. If, likeminded with themselves on the question of free trade, he be right, I think we ought to support him, provided we are assured that he will not vote for any fresh grant of money for religious purposes, or for any other measure adapted to augment the religious establishment evil. I would not absolutely denounce a man because he voted for the Maynooth grants, provided there be good grounds for believing that he will never again give such a vote. A politician who is right in the two great questions of the day, is not likely to be much in the wrong on any other; but no other qualifications—not liberality in politics, nor personal piety, nor both combined—can, at this crisis, compensate for the grievous, and, to a legislator, the perilous deficiency of not being able to distinguish between the things that are Caesar's, and the things that are God's. From such a man, therefore, I must withhold my vote, whatever be the consequence. Should the result be the rejection of a liberal candidate, and the substitution of an illiberal in his stead, I shall deplore it, but the fault will not be mine,

The leaders of the liberal interest in my borough must bear the blame, for not having brought forward a man whose principles, while coinciding with theirs, were not contrary to ours. If Non-conformists generally, from this time, will combine reasonableness with decision, not acting the childish part of caressing their old enemies and smiting their old friends, but, while willing "to

give and take" in doubtful and nonessential matters, determined never to betray the cause of genuine religious freedom, not merely will they themselves be respected, but their influence for good will be felt in the House of Commons, and, through that house, everywhere else.

J. B. S.

Education.

TO THE CHURCHES OF THE CONGREGATIONAL ORDER IN THE COUNTY OF LANCASHIRE, WITH THEIR PASTORS AND DEACONS.

BELoved AND HONOURED BRETHREN,—The county in which Divine Providence has appointed you a dwelling-place ranks among the most influential in Great Britain. Your commerce and manufactures draw upon you the eyes of all nations: your prosperity and wealth invite and direct the footsteps of the philanthropist to your towns, that he may be aided in those enterprises which bless mankind, and add to the common triumphs of civilization and of religion.

But to you, as the disciples of Jesus Christ, there are objects more worthy of life than commerce, and deeds more noble than those which simply express the kindness of our nature. You, with men of like principles, associated in other religious bodies, are the persons to whom the educational and religious states of your county are mainly committed. To religious men the country looks for the fruits of religion; for large views of every subject relating to man's earthly happiness, and for large views and deeds respecting his existence after death. Education and the spread of religion belong mainly to the churches of Christ. Many things, in common with society in general, they will labour to achieve for the advancement of social happiness, the relief of human suffering, and the advancement and honour of the country we so much love; but the development of the mind, and the committal to it of the great principles of Christianity, are objects worthy of the labours and the property of Christians. You have, dear brethren, stood out prominently among the churches of our order in your Home Missionary labours, and in your offerings to enrich heathen lands* with the gospel you so much prize. This epistle breathes no complaint, but in all the warmth and frankness of Christian friendship

* It appears, to the honour of the Congregational churches of Lancashire, that from 1814 to May, 1844, they contributed to the London Missionary Society £66,551 10s. 10d.; and for 1845 the amount was £8478 4s. 11d.

congratulates you, and presents thanksgiving to Almighty God for his blessings upon the ministers and churches of Lancashire, especially during the last half century.

From you, dear brethren, and from other friends of the education of British children, the Congregational Board of Education has received a solemn trust, and it desires, in the fear of God, to the satisfaction of the churches, and the benefit of the nation, seriously and energetically to discharge all the duties involved in that trust. It has no power, however, to do this, but in the principles, sympathy, and generous aid of those who constituted the Board, and assigned to it its difficult and laborious work.

By the assistance of important local arrangements, the Board has aided, to a certain extent, to work the county of Essex. The churches have given to the deputation the heartiest welcome; generously presented, according to their ability, their offerings to the educational treasury; and the cause of education, of religion, of love, and of union has been greatly aided by such labours. About thirty meetings have been held in Essex, and the sum of nearly £8000 has been promised by the churches. The Board is desirous to hold about fifty meetings in Lancashire, and, inclusive of the sums already contributed, would rejoice to have to report that the voluntary offerings of Congregationalists to the educational treasury of Lancashire amount to the sum of £50,000.

The Board will now lay before you some facts which it has collected, and respectfully offer a few suggestions; and it is hoped that when they are seriously reflected upon, some great practical result will follow for the benefit of the county.

The population of Lancashire in 1841 was 1,667,054, being an increase within the ten preceding years of 167,054, and at the same ratio of increase the present amount (December, 1845) is 1,742,226. The county is divided into seven hundreds, and the following table forms a summary of the whole.*

* The statistics of the several hundreds are given at length in the document sent to us, but we can furnish room only for the summary.

SUMMARY OF LANCASHIRE.

Hundreds.	Children under 15.			Proportion for Day-school.			Gross Population.	No. of No. of	
	Boys.	Girls.	Total.	Boys.	Girls.	Total.		Min- isters.	Ch- a- pels.
Lonsdale, North ...	5,024	4,774	9,798	3,350	2,183	5,533	26,747	1	1
Lonsdale, South ...	6,211	4,433	10,644	4,141	2,956	7,097	34,760	1	1
Amounderness	16,913	16,894	33,807	11,276	11,263	22,539	93,033	6	7
Blackburn	37,965	37,555	75,520	25,310	25,037	50,347	193,332	11	13
Leyland	10,640	10,302	20,942	7,094	6,868	13,962	54,299	4	4
Salford	138,468	140,673	279,141	92,313	93,783	186,096	764,654	38	48
West Derby	88,558	87,813	176,371	59,040	58,543	117,583	499,729	16	22
	303,779	302,444	606,223	202,524	200,633	403,157	1,667,054	77	96

The preceding table has been compiled with great care. The list of churches and ministers has been revised by the list published in the Congregational Almanac for 1846, and has been arranged according to the localities of the ministers in the six hundreds of the county.

From this table we learn the proportion of children under five, ten, and fifteen years of age to the whole population—and the number that ought to be found in daily schools if education were in a prosperous state. It also furnishes a list of all the parishes in the county, with the several amounts of their populations, and may prove an incitement to some persons to aid in collecting the educational statistics of some parishes in the county. It presents to us, also, the number of Congregational ministers to the whole population, and discloses the facts that in many parts of the county Home Missionary and educational labours are greatly needed. Even in Liverpool, such has been the rapid increase of population that, largely as the influence of Congregational Dissent has spread, and greatly blessed as have been the labours of Dr. Raffles and his brethren, there is at the present time only one Congregational minister to every 40,926 of the population. The statistics of education throughout the county cannot be given, for they have never been prepared. The Congregational Board of Education issued last

year eighty-nine circulars in Lancashire, with the view of collecting statistics, but only twenty-three of them were returned at all available for the object contemplated. Some parts of the county have been examined by local societies at great expense and with considerable minuteness. In the evidence given by J. P. Kay, Esq., M.D., to the Select Committee on Education of the Poorer Classes, Feb. 28, 1838, and printed by order of the House of Commons, we have the following statements.

Dr. Kay reckoned that in Manchester, in 1838, there were 26,265 children "totally uneducated, or very ill-educated;" in Salford, 6509; in Liverpool, 20,754; and in Bury, 2508. It also appears that at that time the Independents had nine Sunday-schools in Manchester, with an average attendance of 2864 children; in Salford, four Sunday-schools, average attendance 1138; in Liverpool, ten Sunday-schools, average attendance 1747; and in Bury, two Sunday-schools, average attendance 840 children.

The tables prepared by Dr. Kay, from which these facts are taken, are here subjoined.

It must be borne in mind that they are upwards of seven years old: and that both the population and education have increased since that period; but the former, it is to be feared, more proportionally than the latter.

BOROUGH OF	Estimated Population at Period of Inquiry.	Children from 3 to 13 estimated without deducting any from number living between 5 and 15, according to Population Returns.	Number attending superior private schools, and belonging to middle and upper classes.	Number of children of working classes from 3 to 13, for whom education should be provided, one-third being deducted from the whole number between 3 and 13 for those privately educated, or employed or sick, or prevented by casualties from attending school, and also deducting the number attending superior private schools.	Number of children of working classes attending endowed and charity-schools, and schools attached to public institutions and infant-schools.	Very ill-Educated.	Uneducated in day Schools.	Total uneducated, and very ill-educated.
						Number attending dame-schools, and common day-schools.	Number uneducated in week-day schools.	
Manchester .	200,000*	50,000	2984	80,400	4,103	11,624	14,641	26,265
Salford	55,000	13,750	882	8,285	1,776	3,357	3,172	6,509
Liverpool . . .	280,000	57,500	4080	34,254	13,500	11,336	9,418	20,754
Bury	20,000	5,000	174	3,160	652	1,648	860	2,508
	505,000	126,250	8070	76,099	20,031	27,965	28,091	56,036

* This calculation was in 1835, but in 1841 the number was for the parish and borough 300,190

Salford town 53,200

Liverpool 286,487
Bury 20,710
660,587

The following table contains the number of Sunday-schools belonging to the Established Church, to various classes of Dissenters, to Catholics, and schools unconnected with any reli-

gious body, and the number of children on the books, and the average attendance in each of the undermentioned boroughs:—

Borough of	Church Establishment.			Wesleyans.			Independents.			Wesleyan Association.			Baptist		
	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.
Manchester	25	10,284	7,954	18	9,066	6,558	9	4059	2864				5	1533	1039
Salford . . .	9	2,741	1,900	5	2,630	1,766	4	1487	1138	1	218	134			
Liverpool	27	6,318	4,902	11	2,371	1,859	10	2361	1747	6	890	662	6	833	628
Bury	2	1,013	740	2	892	780	2	990	840						
	63	20,356	15,496	36	14,959	10,963	25	8897	6589	7	1103	796	11	2366	1667

Borough of	Calvinistic Methodists.			Methodist New Connexion.			Catholic.			Unitarian.			Primitive Methodists.		
	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.
Manchester				5	1,453	1,115	9	3880	3136	1	283	182	2	401	320
Salford . . .				2	553	332	2	613	539	1	221	128	1	702	318
Liverpool . .	3	673	585	3	404	265	2	700	440	2	325	282	1	160	110
Bury				1	412	400	1	155	110	1	330	250			
	3	673	585	11	2,922	2,112	14	5348	4225	5	1159	842	4	1263	748

Borough of	Bible Christians.			Welsh Independents.			Of other Sects.			Unconnected with any Religious Body.		
	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.	No. of Schools.	No. of Scholars on the Books.	Average Attendance.
Manchester .	2	401	315	3	779	500	7	1057	827			
Salford	1	98	83	1	176	166	3	170	122	1	150	65
Liverpool . . .							4	333	235			
Bury										3	522	448
	3	499	398	4	955	666	14	1560	1184	4	672	513

	Schools.	No. of Scholars	No. of Scholars on the Books.
Church	63	20,256	15,496
Dissenters	123	36,166	26,550
Catholics	14	5,348	4,225
Unconnected	4	672	513
	62,442		46,784

There is another source of information open to us, from which we learn something of the state of the lowest classes of the population,—the Gaol Returns presented to the House of

Commons in February of the last year. From these returns it appears there were 329 males and 71 females confined in Preston gaol during the year 1844 who were “ignorant of the Sa-

viour's name, and unable to repeat the Lord's prayer;" or 39 per cent. of all the prisoners exhibited this awful state of ignorance. There were 454 males and 68 females, or 51 per cent. of the whole, who "knew the Saviour's name, and were able to repeat the Lord's prayer, more or less imperfectly." There were only 95 males and 7 females who were acquainted even with the simple outlines of our Lord's history. There was only one male who possessed "that general knowledge of religion level to the capacities of the poor and unlettered." And not one out of 1025 prisoners who was familiar with the Scriptures, and well instructed in Christian doctrine. It is further stated by the same authority, that out of the 1025 prisoners, 547 males and 109 females could neither read nor write; 112 males and 26 females could read, but not write; 216 men and 11 women could read, but write badly; only four men out of the 1025 prisoners could read and write well; and not one out of the whole number had had a superior education. The total number of criminal offenders last year in the county of Lancashire amounted to 2893: of these only 159 men and women could read and write well, and only 7 men had received a superior education. For the five years, from 1835 to 1839 inclusive, the total number of prisoners in Lancashire was 13,214; and for the five years, from 1840 to 1844 inclusive, the number was 18,560, being an increase of 5,346 prisoners during the last five years.

From the Registrar-General's report for the year 1844, it appears that out of every 100 men married in Lancashire in 1842, there were 36 who signed the marriage register with marks, and 65 out of every 100 women; and for the whole of England the average was 32 men and 47 women out of every 100 men and every 100 women married during that year. This is a state of society that cannot be suffered to remain. The disclosure of such facts is painful; but if they were universally known among the intelligent and religious portion of the population, they would very soon be facts no longer. The property and Christian principle of Lancashire, with the intelligence and skill of the leading persons in every town of the county, would very soon, by God's blessing, bring about a different state of things. There is abounding liberality in the county, and abounding wealth. From the property-tax return, printed by the House of Commons, in May, 1844, it appears that the annual value of the *real property* assessed under schedule A in the county amounted to the large sum of £7,105,248 10s. 4½d., and this is, of course, independent of all kinds of personal property.

If all the children of the county that ought to be receiving daily education were in humble life, the number being 403,157, the cost of their education would be £302,368 annually; and if each child paid twopence per week, they would pay for their education annually £174,701 6s, leaving £127,666 to be provided by the friends of education.

If we deduct one-third, or 134,385, as children that would not attend even superior British schools, then provision would be required for 268,772. The cost of their education would be £201,579 annually, and, at twopence per head per week, they would contribute £116,477 17s. annually, leaving £85,102 to be raised annually for county education. A voluntary offering of

threepence in the pound annually on the sum of £7,105,248 (being the annual value of the real property of the county) would raise £89,648 18s., a sum adequate to the purpose; but in this calculation we suppose all school-houses to be built and kept in repair from some other funds.

The amount contributed and promised by the Congregationalists of Lancashire in the recent educational movement is at present £13,840 10s.

Thus has the Board of Education endeavoured to place before you some facts relative to Lancashire, which cannot but make a deep impression upon all Congregationalists who advocate the voluntary principle, are anxious for the spread of education, and desire to see the land of their birth aggressively acted upon by the gospel, until at least the number of ministers and the accommodation in the house of God, and the number of schoolmasters and the accommodation in schools, are adequate to the lamentable necessities of our population.

If the friends of free and religious education voluntarily sustained throughout the country do not, within the next two or three years, accomplish what might be expected of them; if they do not redeem their promises made when opposing Sir James Graham's bill; if they do not prove that they did advocate, and do advocate, voluntary education upon principle, and with a strong desire to witness its universal prevalence; then the Government will again propound a scheme more or less offensive than the last, and one which must and will be carried,—for the country cannot be permitted to continue in its present state, nor the enormous sums of money at present expended upon prisons and police be paid out of our borough, county, and national treasuries. All are agreed that it is better to prevent crime than to punish it; and the astounding facts that in the year 1844, including England and Wales, out of 21,549 male prisoners only 109 had had a superior education; and out of 4993 females, only two had had a superior education, ought to settle the question for ever as to the moral efficacy and the political and social advantage of thoroughly educating the whole population.

Permit the Board respectfully to suggest to you the desirableness of a county conference, where measures might be concerted for efficiently obtaining statistical information, and for canvassing the county from town to town to form an educational fund. Whatever aid is at the disposal of the Board will be most cheerfully rendered; and right glad will be the Congregationalists of Lancashire when, by contributing £50,000 for the education of their county, they will have vindicated the sincerity of their opposition to a Government measure they could not approve, and have proved to the world that they are in practice, as in theory, the generous advocates and supporters of voluntary education.

The Board will, in conclusion, commit the sacred work to the blessing of Almighty God, and to the wisdom, zeal, and piety of honoured brethren who can attempt and accomplish great things.

Signed by order and in behalf of the Board,

S. MORLEY, *Chairman.*

R. AINSLIE, *Secretary.*

*Congregational Board of Education,
4, Coleman-street-buildings, Moorgate-street,*

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. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 21st cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, MARCH 2, 1846.

THE PENNY MAGAZINE.

OUR friends are entitled to be informed of the success of their endeavours. We have the gratification, then, of stating that the Number for January has been printed *three times* within the month, and a total of more than *One Hundred Thousand* copies struck off. The first and second impressions, comprising upwards of *Eighty Thousand*, were sold in the space of three weeks. In the history of Penny Magazines this fact has no parallel. The result sufficiently vindicates the measure, and renders preposterous the utterance of another word. But that this fact may be rightly estimated, it must be viewed in connection with another,—the circulation of the CHRISTIAN WITNESS has not only SUFFERED NO DIMINUTION, BUT RECEIVED A VERY CONSIDERABLE INCREASE. The establishment of the PENNY MAGAZINE is therefore so much clear gain to the cause of Public Instruction in the best and most needful kind of knowledge. The Number for February, the first impression of which, consisting of *Eighty Thousand* and upwards, was sold in a few days, has been reprinted, raising it to a total of upwards of *One Hundred Thousand*.

We already see our way clear to our minimum monthly circulation of a Quarter of a Million. A number of our Correspondents state facts, and ground on them the conclusion that a full Million might without difficulty be diffused. If their admirable spirit were to become general, and their example to be imitated, this glorious consummation would be realized within the space of six months. Shall we press the trial? To multitudes it is unnecessary; the statement will be enough. They will not be wanting to us, nor to the cause with which our hearts are bound up. They are already an example to the whole world! Never since periodical literature was known among men did a multitude so vast

betake themselves with a zeal so enlightened, intense, and vigorous, to sustain the efforts put forth to serve them. Let this simple statement be received as a most heartfelt acknowledgment of our obligations for their generous and energetic co-operation. We consider it all-important. Instrumentally, it is everything! In every stage of our progress they have more than realized our expectation. Our confidence they merit, and our confidence they have, wholly and for ever. But we wait, we long for an increase of obligation—for the hour when it shall be our privilege to report—a QUARTER OF A MILLION!

BYRON AND HIS ADMIRERS.

In our last Number a scrap was wanted to fill up a page ending a division of the Magazine, and for that purpose a piece of poetry was handed us by an assistant, printed in a *foreign paper*, with the initials, J. H. S. From this we took a few lines, and subjoined the initials; and the result has been to raise such an outcry among our readers as baffles description. We have had little short of *forty* letters about it, in all sorts of moods—indignant and foolish, calm and reasonable; the latter constituting the great majority. Our friends have supplied us with some amusement; several have laid themselves open to a little soft remark, but they must be allowed to pass. The lines turn out to be those of Byron, some of them grossly mangled, a deed which has roused the wrath of his worshippers! We confess to sympathy with the exasperation. The act is atrocious; and if we could fix upon the perpetrator, we should forthwith consign him to immortal infamy! One or two of our correspondents have shown both their sense and their charity by charging us with the foul deed. Nor should this appear strange when it is

remembered that the Methodist *Watchman* newspaper, on observing it, hastened to proclaim our "literary fraud!" We leave the conductor of that obscure and feeble concern to boast, if it please him, of having Byron by heart; our preferences lie among the prophets of God and the apostles of Christ.

We have said we have been a little amused by the correspondence which this, on our part, most innocent deception, has produced; but our amusement was largely mixed with bitterness, not with the thing itself, which is, after all, a contemptible affair, but to find among generous, educated, and perhaps mostly pious young men, so much impassioned zeal for the honour of a poet whose misapplied powers rendered him less a blessing than a curse to the world. Would that they were as zealous for the glory of Him who came to bless mankind, to make them happy, by turning them from their iniquities! Young men of England! hearken to us. We will give you counsel, and point you to a more excellent way. Turn away, then, from the poetry of pride, selfishness, and sin! Come and aid us in promoting the good of the millions of our common country. You now see what is wanted for the several departments of the PENNY MAGAZINE, and if you will keep it in mind, in the course of your reading and observation, it is in your power to render us most important literary assistance. Many things will occur to you worthy of transmission to us on the ground of their adaptation to usefulness. When you meet with a striking anecdote or providence, a remarkable calamity or deliverance, a death more than ordinarily stamped with hope or despair, just think how such matters might be rendered available for the PENNY MAGAZINE. When, in the course of events, any special subject presses itself upon your notice, just sit down the first leisure moment you can command, and put your thoughts together, and send them to us. By sending us a variety and an abundance of terse, racy articles for the "Cabinet" and the "Letter Box," you may exceedingly contribute to the public good. For this you are here presented with a medium immensely superior to everything of the kind extant. Then there is the "Gallery." What a field for usefulness opens here! Come, then, and worthily occupy it! In both our Magazines we apply to the work of Popular Instruction the noble sentiment of Napoleon, in his early years, concerning government: "I will not govern," said he, "by means of a party; I have opened a wide road for all capable men who choose to walk with me. I have in my Council of State moderate Constitutionalists, or Feuillants, as they were

once called; I have also some Royalists; and, lastly, I have some Jacobins too. *I like honest men of every party and colour.*" Come, then, one and all who love the truth, and are devoted to the welfare of the Millions of England,—come and welcome!

REPORTS OF PENNY PROGRESS.

To be denied the privilege of speech when the heart is full to bursting is no slight hardship. Elihu felt it to be intolerable. But the matter is not greatly, if at all, mitigated by substituting the pen for the tongue, if refused the power of using it. Never had we before us such a multitude of letters, nor the *half* of them, as at this moment, each deserving, though none of them demanding, a separate reply. But to be the *passive* subjects of so much brotherly kindness, and something more that we cannot briefly describe, excites emotions allied to pain. In our situation, however, individual reply is utterly impossible, and, therefore, we do not attempt it. We hope our beloved, honoured, and obliging brethren and friends will understand us, and take the will for the deed. One thing, however, we can do which will be a satisfaction to them. We can to some extent telegraph the operations of zeal in one county to our friends in all other counties, and thus permit them to encourage each other in a good work, and to rejoice together in their mutual success in the diffusion of truth. We can afford room at present for only a few brief illustrations, and these we shall take chiefly from small places and thinly-peopled districts, for which primarily the Magazine was intended.

"Mr. C. has already disposed of 100, and hopes to be able to circulate 150 per month; the number of the CHRISTIAN WITNESS is 25, which, permit me to say, is one of the wonders of the day."

"I received an order for 60 copies of the New Magazine, in addition to the full complement of its two predecessors, and this from a village and neighbourhood proverbial for its ignorance and poverty."

"With reference to the supposed injury the FRIEND would do to the WITNESS, I gave out the PENNY MAGAZINE from the pulpit three Sundays, twice each day, and 160 copies are taken in, while not six of the WITNESS are given up. May the one be as great a blessing as the other! If our ministers did their duty, this would be the chief Penny Magazine in the world." [It is so already, incomparably, in point of circulation, in spite of those who neglect their duty. *Thanks to our friends who do it!*]

"The oldest teacher in our schools sells monthly 75 numbers of the PENNY MAGAZINE,

entirely among the villages where he distributes his tracts. To my fellow-teachers I would say, 'Here is a pattern for us; let us imitate the good old man, *nearly seventy years of age.*'"

"My congregation consists chiefly of poor persons, on whom I could not press the CHRISTIAN WITNESS, although very cheap and very useful. Our sale did not exceed six copies. But when the PENNY MAGAZINE appeared, I urged the matter from the pulpit, and am glad to be able to tell you that names are given in for 100 copies. I sincerely thank you for the PENNY MAGAZINE; I regard it as a valuable helper in promoting the spiritual welfare of my flock."

"Last month we circulated 56; this month (February) the number has increased to 96, and there is an urgent demand for about 30 copies of No. 1. At two other small places in this neighbourhood I have ascertained that the circulation has reached nearly 100 monthly at each place. Let all who love Congregationalism, nay, let all who love our common Christianity, devote but a small amount of energy to this work, and the monthly sale of THE FRIEND OF THE PEOPLE will quickly rise to at least *Half a Million.*"

"I have done my utmost for the WITNESS and the PENNY MAGAZINE, and now inform you of the result. The first year we had for the WITNESS 43 subscribers; this number, I am sorry to say, has sunk to 12. The greater number declined from its being above their capacity and beyond their means. I hope, however, we shall sink no lower, but gradually rise. I feel most thankful for the PENNY MAGAZINE, which is just the thing we needed. I took the canvass for it into my own hands, and have obtained 100 subscribers. We shall order 120 for February. I have succeeded in introducing it to six villages, and hope for a gradual increase of sale."

"We have now reached 112, and the effect of Sir Culling's letter on my mind is such that I am determined that before March the number shall be 200 PENNY MAGAZINES, and the WITNESS 80."

"I have sold 100 of the FRIEND, and after the week-evening prayer-meetings, in a place where, but fifteen months ago, no Dissenting church or school had been formed."

"Much to my disappointment, only 12 copies of the WITNESS were circulated here, and the reason I found to be twofold—the *too high character*, and the *price* of the work. You may judge how delighted I was at your announcement of a Penny Magazine, and still more at the inspection of the first Number, *aye*, of the

whole of it. I rejoice to say that, in addition to the 12 WITNESSES, there are now 100 PENNY MAGAZINES."

"We were satisfied, *highly* satisfied; in the evening it was recommended from the pulpit; last night the young man appointed among us to receive orders for it, told me he had got already more than 100 names, besides many more ordered by the people through their booksellers."

"I state this simply as a fact I think you should know, as an indication of what many people's views are in these parts—that had it not been for that very article, (the Appledore Tract,) our people, as already stated, being so replenished with periodicals before, would have hardly ordered 12 copies of the FRIEND, but now they order of it at least 10 times 12! Our friends of the New Connexion here have also taken it up very warmly."

"I must just mention the deep interest we have felt and taken in your brush with Sir Culling, and the delight your noble stand for our great principles afforded us. Since then we have sold more than double the number of the PENNY MAGAZINE, and have fresh orders almost daily."

"You will see what we are doing this year and what was done last. I only wish that all would do what they *can*; then you will have a circulation of *Five Hundred Thousand* copies. It must come to this." [Last year they were 87; this year they are 145.]

"You state in your address that the circulation of 200,000 will be expected. I have endeavoured to answer it by multiplying the WITNESS by four, making 100 for the FRIEND without reducing the number of the WITNESS; that is, 20 WITNESS and 100 FRIENDS."

"We have in our congregation disposed of about 650; that is pretty well." [So we think.]

"We took in . . . about 1000 of the first Number of the PENNY MAGAZINE, and shall, I hope, continue to do well."

We are reluctantly compelled, for the present, to desist from the pleasing task of recording the results of the noble exertions of our faithful friends, with a thousand thanks for their generous and energetic co-operation, and with the humble hope that they will just double it, and then we have Two HUNDRED THOUSAND,—and then we shall, by an additional gentle bound, ascend at once to OUR QUARTER MILLION!

Temperance.

PERIODICALS FOR FEBRUARY.

The Scottish Temperance Review.—This is one of the ablest numbers that has yet appeared. The original papers, "Excuses

cleared away," and the "Law of Scripture Expediency as applied to the Drinking Usages of Society," are specially valuable. Among the smaller facts filling

up the number the following are entitled to attention :—

ALCOHOL AND LIVER COMPLAINTS.

The remarkable influence of the abridgement of the quantity of alcoholic fluids, in diminishing the occurrence of liver complaints in India, is strikingly exhibited in the following return from the Cameronian regiment in Bengal :—

Liver Complaints.	Consumption of Spirits.
1832 111	10,000 to 14,000 gallons.
1833 140	
1834 125	
1837 82	2000 to 3000 gallons.
1838 50	

The mean of the three years, when the large quantity of spirits was used, is 128 cases; while in the two years of temperance (?) the mean number of cases was sixty-six, or about one-half.—*Engineer's Magazine*.

To exhibit the effect upon the mortality, of diminishing the use of alcoholic fluids, it is only necessary to examine the following table of the troops in Bengal, out of a population of 45,067 :—

	Consumption of Spirits.	Mortality.
1832	10,000 to 14,000 gallons.	76
1833		
1834		
1837	2000 to 3000 gallons.	26
1838		

Here it appears that, diminishing the consumption of spirits one-fourth, the mortality was reduced to less than a third.

Spirit-drinkers, ponder these things! Are you impatient for the grave? Then drink on! Drink, and die!

The National Temperance Magazine opens with an excellent lecture "On the Moral Elevation of the People," which well deserves the consideration of the "People," and of those who claim to be their superiors. The following statement will appeal to the experience of many an aching heart :—

We sometimes stand appalled at the contemplation, and think that the indifference now felt to the facts and arguments adduced by the friends of the temperance cause is one of the most melancholy instances of the perversity of the human mind. At present we wish to look at the question as it affects employers, knowing that they have to suffer much from the intemperance of their work-people, and have a great influence for good or evil on those they employ. There is scarcely an employer in existence but has had to complain, more or less, of the bad conduct of those working under him; and there is not one certainly who could not do much to remove the evils which press upon the unfortunate victims of dissipated habits, their wives and children. Many workshops are mere seminaries of drunkenness: we have known promising boys, the joy of the domestic hearth, a fond parent's delight, with bright hopes and generous feeling about them, utterly ruined by the vicious example of a set of depraved shopmen. If the lad spends his money freely, he is petted and caressed; if he shrinks from their society, and attends to parental

counsel, he is sneered at, worried, and ill-treated. Its effects are often fatal to the future well-being of the youth. Then what must be the consequences of such temptations to a boy whose early culture has been neglected, who has a foolish, a vicious, or neglectful parent? Every base appetite is strengthened by the example of his new associates; every wavering disposition confirmed in evil. Look at the beer-shops and taverns, crowded with their filthy and debauched tenants: depend upon it many of those whose laugh is loudest in the riot would have to date their first step in the drunkard's career to their entrance into a workshop.

The following passage is well entitled to the consideration of employers of every rank and class throughout the nation :—

They (the examples) are taken at random from the "Report to the Secretary of State of the Poor-Law Commissioners, on the Training of Pauper Children." Several gentlemen gave evidence, and strongly declared the inferiority of uneducated to educated workmen, not only in operative ability, but in steadiness, peaceableness, reasonableness, sobriety, economy, and general respectability of character. Convinced of this, they have promoted education among the working classes. Mr. Smith, of Deanston, for instance, provides schooling, at his own expense, for 200 children; and it was stated by another employer, whose name is not published, and who has provided for the schooling of upwards of that number, that at first the expenditure was given chiefly to make the work-people happy; but, said he, "we have found that had it all been done simply as an investment of capital, it would have been a highly profitable one. I would not, as a pecuniary speculation, consent to take less than £7000 for my set of workmen, (upwards of eight hundred,) in exchange for the uneducated and uncultivated workmen of another manufacturer opposite. We find the steadiness of the men induces steadiness of work, and comparative certainty in the quantity and quality of the produce." Speaking of the recreations which he had provided for the work-people, he said, "Thou mayest think it strange for one of my persuasion,"—(he is one of the Society of Friends,)—"but it is true I have paid for a big drum and some horns, to give them mirth after their hours of labour." Mr. Smith stated that, as a master, he thought it right to exercise his influence in preventing drunkenness, &c.; *his best workmen are the soberest men*; he has 350 teetotalers among them; he has all the workmen residing in habitations built with a view to comfort, cleanliness, warmth, economy, and respectability of appearance; drainage is particularly attended to.

The London Teetotaler, and General Temperance Intelligencer.—This journal is a great favourite with us, always received with pleasure, and read with avidity. The name is very appropriate; it is a true and large mirror of Temperance life and action in the Metropolis. It contains, from week to week, ample, accurate, and interesting reports of all the principal meetings, forming a species

of magazine admirably adapted to advance the interests of Temperance, and to supply the defect of those that deal more largely in dissertation. But in addition to this, it contains a full proportion of valuable original articles. We shall treat our readers to

DICKEY TURNER'S SPEECH.

Richard Turner, of Preston, in Lancashire, has, very undesignedly, got his name immortalized by the term *Tectotal*. As to the etymology of the word, a knowledge thereof is not professed: but it is often used in Lancashire and Cheshire in the light of a strong affirmative, as *real, entire, absolute, altogether*, and such words, are generally used. Dickey, in the effervescence of his zeal, at one of the meetings in Preston, when attempting to depreciate the *moderation* pledge, observed, "Nothing but the tee—tectotal pledge will do." This phrase was immediately taken up, serving as a convenient substitute for the circumlocution which had previously been used. It spread rapidly, and it is now the standing technical name, both in England and America, for the doctrine of total abstinence from all alcoholic liquors. Dickey Turner's head contains a vocabulary of new words; but as the Preston friends are not very fastidious, Dickey always obtains a favourable hearing. His usual remark is, "If I make blunders you must *expect* them." The following is a sketch of one of his speeches:—

"I have need to rise to speak well of the glorious cause of Temperance, for the good it has done for me. At one time I was a trouble to my parents; for I believe I was the worst lad that ever was born of a man—(roars of laughter.) Oh! you must not expect much from me, because my education was at the ale-bench. When I go through the streets on a Sunday, it does my soul good to see so many reformed drunkards well-dressed and going to their places of worship. What fools you are to cover the landlords' tables while you yourselves must live on potatoes and salt, and your children barefooted and bare-headed, your coats out at elbows, and your trowsers out at knees, as mine used to be. I used to call these temperance people fools; but after attending a meeting at the Moss School, I found I was the fool, and they were the wise men. If they had got so much good, why may not I too? They wanted me to come up and sign. I went up to the table. They asked me how long I would sign for? I said a fortnight; for I thought it was quite as long as I could keep it. I signed the moderation, but that would not do. Afterwards I signed the Tectotal, and, bless God, I have kept it. *I am strong and hearty, can do my work better than ever I could, and am determined to go about preaching temperance as long as I live.*"

The Scottish Temperance Journal is, as usual, full of mind, spirit, and impatience at the culpable apathy of abstainers. It opens with an article of great force and earnestness, urging union and "a fixed source of revenue." We

give our English readers the benefit of the views of this energetic writer, for we need to be pressed on this point quite as much as our Scottish brethren. Referring to the forthcoming Convention, he proceeds:—

Before the Conference, to which so many are looking forward with much interest, we do not see that there is any reason why all the abstainers of Scotland should not be united under *one* board of direction. All must agree that we would thereby be better able to accomplish the ordinary business connected with the Temperance agitation, and undoubtedly be in a fitter condition to enter with zeal and alacrity on the schemes that shall emanate from the world's Temperance meeting. Before, however, anything effective can be done, there is a vital question to be considered—the funds. This is truly the *questio vexata*; it is nevertheless essential that there be money to carry on the work, and *plenty of it*. As soon will a steam-engine accomplish the design of the mechanic without its motive power, steam, as the Temperance cause be carried forward at the required velocity without a supply of money. The power that propels the Temperance machine is a compound of two elements, the intellectual energy and the circulating medium of the country. The former can be got, to a certain extent, at little expense; but there is a vein of rich ore that can only be excavated by having cash to pay the expense of working out the mineral. The press is that ore,—the mine replete with that which shall enrich us for all our toils and anxieties, only it must be brought to bear decidedly on the question. What signifies a few thousand numbers of two Temperance monthly periodicals for Scotland! Can the country that absorbs its weekly hundreds of thousands of copies of fugitive literature of various, and some very questionable kinds, only afford the sorry pittance awarded to two small periodicals, published at intervals of a month?—and yet Scotland is the land to which many look as the field of temperance and temperance men!—the hallowed spot where is cradled much that is good and great in religion and philosophy. Others can forward their interests through the press, and may not we? Other societies circulate hundreds of thousands of tracts, and are we to be chased from this mode of advocacy, as if it had no good fruits for us?—presenting no green spot on which the eye could rest amid the arid waste. But this brings us again to the treasurer's account. First of all, then, every abstinence must begin to feel and act on the impression that he has a special interest in the movement—that he has a personal duty to perform in connection with it. This may be of two descriptions. He may either have a little time to devote to advocacy, or otherwise promoting the cause; or he may have something to spare from his income to employ others to do so, either through the medium of publications or by delivering addresses. But the great desideratum is—a *fixed source of revenue*. Then, at once originate a fund—a large one, too—that the operations may be carried on in a style commensurate with the character of the movement; not as if it were imbecile and scarcely able to stir a limb, but like a stalwart man, buoyant with

elastic energy. There should be a preliminary convention held in Edinburgh or Glasgow, composed of representatives from every society in Scotland, and individuals interested in the movement, at which general measures would be considered, and a systematic financial scheme adopted,—the grand object being the organization of all the abstainers north of the Tweed.

Where there is a will there is a way! A single farthing a-week, contributed regularly by every abstainer in Scotland, would realize a handsome subscription;—a very little from each would produce as much every week as has been altogether expended since the abstinence question was first mooted among us. Think of the large revenues of the Free Church, and how they are raised; are they not abundantly augmented by the halfpence and pence of its zealous adherents? Remember the magnificent testimonial to Rowland Hill for his exertions in connection with Post-Office reform, procured in sums not exceeding a penny. And reflect on the princely financial efforts of the Corn-law repealers, first with their £50,000 fund, and next asking a quarter of a million sterling, and getting it, too. Many such efforts might be instanced, though only three of the most notable have been particularised. And shall it be said of all sects and parties that they make extraordinarily successful attempts to promote their views, while the friends of temperance are in a condition of listless inactivity? Let us free ourselves from the morbid torpor, and quit us like men. To attempt to emulate the last instance given above would, of course, be preposterous in the present state of matters; but may not a plan like one or other of the former be advantageously tried, especially among those who are unable to contribute liberally? The larger sums that would be subscribed would soon swell the amount. We have been engaged in more unlikely and less worthy attempts, and have seen them successful. We are willing to try again, and are sanguine enough to believe that an effort like that here proposed, conducted by those who have hitherto toiled so unceasingly, would not fail to be responded to in a substantial manner. Considerable labour would certainly be necessary; but what signifies expenditure of bone and muscle, if our object be gained? Who will try the experiment? Those who have hitherto laboured hard in the cause, are they only to whom we can look. Who, we ask, will join them—willing either to hew wood or draw water, and immolate SELF at the shrine of a world's welfare? Henceforth let us be as the brethren of one family, vying with each other only as to who shall excel in works of love and mercy—determined to labour in the great enterprise with redoubled zeal and energy. We would earnestly press the finance question on the attention of all our friends; and if a *General Committee to Superintend the Movement throughout Scotland*, were appointed, (we care not by what name it is known,) aided by efficient sub-committees for the various departments of labour, embracing all the most influential abstainers throughout the principal places, with sufficient pecuniary resources to rely on, before a year of its labours had floated down the stream of time, the greatest successes ever known in connection with Temperance might be recorded; and the sun of our nation's glory having again risen, would

soon attain his meridian splendour, never to be eclipsed but by the brilliancy of a millennial era.

These are words of wisdom. When we first began to look intently on Temperance operations, we quickly saw wherein their weakness lay—in the want of a *pecuniary qualification*, no matter how small, and the *necessity of union*, a league which, like a net, should cover Britain from shore to shore, pronouncing them, in respect of order, “a rabble rather than a regiment,” which so maddened some weak brethren that they have not ceased to resent the “insult” to this hour, men who boastfully proclaim that “after the battle was fought,” and the “victory won,” we came in at the eleventh hour to reflect on the organization of the troops. “Victory won!” Would it were! All that has yet taken place is only a little hopeful skirmishing.

The National Temperance Chronicle and Temperance Recorder is vast in range, strong and copious in fact, courteous in spirit, and firm in purpose. What the *London Teetotaler* is to the capital, that the *Chronicle* is to the world. It glances at all nations, and presents a condensed yet satisfactory epitome of Temperance operations throughout the whole world. On this ground its claims are superior to those of all other kindred publications. It is emphatically a matter of fact publication—*full of business*. On the subject of “Temperance Advertising” it contains the following paragraph, which is as interesting as the subject is important and the plan valuable, and which we give not only for the sake of the cause of Temperance, but of truth. It consists with our knowledge that the circulation of all the chief periodicals mentioned from the *WITNESS* downward is *considerably overstated*. There are few subjects with which there is more falsehood connected than with advertising. Portions of the collectors of advertisements, on taking up their blue bags, seem to lay down their consciences till they return, and this for the benefit of their own percentage more than of their employers, who we doubt not generally, would spurn the wretch who tells a lie to catch a penny.

TEMPERANCE ADVERTISING.

In order to impress more forcibly upon the minds of our readers the importance of the plan of Temperance advertising, we present a tabular statement of the names and circulation of the religious periodicals in which advertisements

were inserted from October to December, 1845, inclusive, together with the expenditure thereby involved :—

Periodical.	Circulation.	No. of Insertions.	Price.
The Christian Witness..	35,000	8	£16 12
„ Baptist Magazine..	5,000	1	1 15
„ Church of England Magazine	10,000	1	4 10
„ Evangelical Mag..	16,000	2	9 10
„ Continental Echo..	3,000	2	3 0
„ New Connexion Magazine	2,200	2	2 10
„ Local Preacher's Magazine	700	1	1 0
„ Patriot	2,600	1	0 5
„ Wesleyan	3,000	1	gratis.
	77,500	14	£39 2

By multiplying the circulation of the respective periodicals by the number of insertions, it will be seen that 188,700 copies of temperance articles have thus been distributed among Christians of various denominations, at a cost of only £30 2s.

Independent of postage and trouble of distribution, tracts of all sizes to that amount, at an average of 8d. per hundred, would have cost £56, and could not have been introduced into the families where these advertisements have entered.

A tract is generally seen by only one or two persons, while each advertisement was probably read by not less than five persons, which calculation will give the enormous number of EIGHT HUNDRED AND FORTY-THREE THOUSAND FIVE HUNDRED individuals who have thus had the subject of temperance brought under their immediate attention.

This one fact is surely sufficient to induce all the well-wishers of the temperance cause to subscribe, according to their ability, to the furtherance of this most important object.

The Cornwall and Devon Temperance Journal is quite up to the mark, and increasing in circulation. We present a fact, by way of example :

We are highly gratified at the successful efforts made by some of our friends to increase the circulation of the journal. Mr. Hill, St. Just, has increased his former order of 60 to 80; Mr. Shakerley, Camborne, has doubled his order, viz., from 100 to 200; and Mr. Fryar, Falmouth, has more than trebled the usual order for that place—he is circulating 100 monthly, whereas the former agent took 30 only, and actually sold but part thereof. If our half-asleep friends in certain other places can be aroused by the zealous doings of our wide-awake go-a-head men, thousands more of the journal will be circulated monthly.

The Hull Temperance Pioneer is, as always, spirited, decided, and practical.

The Temperance Penny Magazine, “Vice-Patron and President, the Bishop of London,” meetly brings up the rear. It is, as usual, *very* “moderate;” no naked spirits, but use your pleasure, if you will clothe them with liquids of such colours as you choose, and call the compound wine. Our friend, Mr. Barrow, we see, has been giving the worthy Secretary, Mr. Owen Clarke, resurrection counsel, part of which is as follows :—

If its funds would allow, an article should be written setting forth the *nature and necessity* of an aroused and enlightened opposition at once to the prevalent habits of intemperance, and to the tyranny, danger, and folly of teetotal tactics and arguments. A very large impression of the Magazine should then be struck off, and a number of copies, say 5000, gratuitously sent to as many ministers at present unconnected with the Society. *Something* ought to be done, not only to inform the public that there is a *rational and scriptural* Temperance Society in existence, but that there is also one UP AND DOING. Your Society, assuredly, only needs to be *better known* to be better loved. Success would ensue. Ultra teetotalers may rant and rave, but the violence of their behaviour neither proves their truth *nor their strength*: they are a *bigoted, intolerant, vociferous*, LITTLE faction, and need not be cared for, if we could only set going *our institution* in such a manner that it should be even more noted for its industrious efficiency than from the distinction it enjoys from its illustrious and right reverend patrons.

Let the poor Teetotalers take courage. It appears that theirs is not the only society smitten with the blight of poverty. Mr. Barrow seems to doubt whether the “funds” of the oldest society among us, with a Queen for its Patroness, and a Prelate for its President, can afford—say a guinea—for “an article” to raise it from the dead! Strange, too, that this Society is not yet “known!” Alas! we are afraid its day is gone by. At any rate, we have no hope for it till its “right reverend patron” shall have been kindly relieved from the weighty cares of imperial legislation, that is, allowed to vacate his seat in the House of Lords, which will leave him more leisure to attend to the concerns of the Moderation Society. This Society, however, although in the end an utter failure, was not merely a great, but a valuable experiment; it introduced the subject to the country under high auspices, and secured to it the attention of multitudes to whom, in its present true and proper aspect, it would have been an object of ridicule and scorn.

Review and Criticism.

KNIGHT'S WEEKLY VOLUME.

SPENSER and his Poetry: Vols. LX. LXVI. and LXXI. Paley's Natural Theology: Vols. LXXII. LXXIII. LXXVII. and LXXIX. British Manufactures. By G. DODD. Series IV. V. and VI. Vols. LXI. LXX. and LXXX. A Legend of Reading Abbey: Vol. LXII. Brougham's Historical Sketches of Statesmen in the Time of George III. Vols. III.—VI. Vols. LXIII. LXV. LXXIV. LXXVIII. The Cabinet Portrait Gallery of British Worthies: Vols. III.—VI. Vols. LXIV. LXIX. LXXVI. LXXXIV. Chaucer's Canterbury Tales: Vol. LXXV. Capital and Labour. By C. KNIGHT. Vol. LXVII. History of the Horse. By W. C. L. MARTIN. Vol. LXVIII. The Romance of Travel.—The East. By C. M'FARLANE. Vol. LXXXI. Civil Wars of Rome—Plutarch. Vol. LXXXII. Napoleon Bonaparte: his Sayings and his Deeds. By A. VIEUSSEUX. Vol. I. Vol. LXXXIII. Historical Parallels: Vols. I. II.

It is time to return to Mr. Knight's great enterprise in the work of popular illumination, in which, since our last notice, he has poured forth *thirty-one* additional, and mostly valuable volumes! The works here issued present a striking and happy variety; in the widest sense they are "for all readers." The lovers of Spenser—and, what judge of true poetry does not love him?—will find that Mr. Craik has laid them under not a little obligation by his copious and masterly criticism of the author of the Fairy Queen. As a body of critical thought it is erudite, elaborate, profound, and generally just. Attention is next caught by four volumes of Lord Brougham's "Statesmen," comprising Robespierre, Danton, Desmoulins, Sieyes, Fouche, Camden, Wilkes, John Duke of Bedford, Lord King, Horner, Ricardo, Curran, Neckar, Mirabeau, Carnot, Lafayette, Talleyrand, Napoleon, Washington, Ellenborough, Bushe, Jefferson, Holland, Marquess Wellesley, Allen, Walpole, Bolingbroke, Sir J. Leach, Lord Eldon, Lord Stowell, Dr. Laurence, Sir P. Francis, Horne Tooke, Lord Castlereagh, Lord Liverpool, Tierney, and Nelson. This catalogue of names forms an index to a variety and an amount of talents and attainments, virtues and vices, functions

and actions as could not be easily paralleled. Such are the materials on which the giant powers of Lord Brougham have been profoundly exercised, and the result is here placed within the reach of every artizan in England for an average day's wages. His lordship appears again, in company with Sir Charles Bell, and in three volumes completes his splendid undertaking. In the whole series, for interest and scientific value there has been nothing, and there will probably be nothing equal to the work. This edition of Paley has rendered every other comparatively worthless. Lord Brougham's celebrated discourse of Natural Theology, with Sir C. Bell's Dissertations, Notes, and Treatise on Animal Mechanics, the whole illustrated by the vast number of *eighty-eight* woodcuts, have given the work a value that can scarcely be enhanced. Reader, you may become full master of this mighty monument of labour, learning, and genius, for *forty-eight pence*! Surely, a quarter of a million of copies of this work ought to sell in England alone. Next come three more volumes of "British Manufactures," completing the work. Any recommendation of this work in such a nation as ours must be superfluous. But we do recommend the "Portrait Gallery of British Worthies," which opens a glorious field to Mr. Knight and his co-adjustors. These volumes present beautiful lessons in historical research, correct judgment, and constitutional knowledge. Of the other volumes, special notice is due to that on "Capital and Labour," and the "History of the Horse." Napoleon is well begun. We hope justice, for the *first* time, will be done to his *whole* character.

Thoughts on the Holy Spirit, and his Work. By the Author of "Thoughts upon Thought." 8vo, pp. 347. London: Snow.

AMONG subjects of inspiration there is not a greater than that of the Holy Spirit and his work, and yet, not one that has given occasion to so much unscriptural, illogical, and unintelligible discourse, or, to speak plainly, ignorant, empty, and vain babbling. While examples of this have most abounded among the lowest class of Christian teachers, it has not been confined to

them; to no small extent it has prevailed among people of true piety and great worth, not excluding respectable ministers. The preachers chiefly in question discourse, with small intermission, about "honouring the Holy Spirit," asserting, or insinuating, that now-a-days, the Holy Spirit is *not* honoured, unless by themselves and their class,—that his work is overlooked, and that no dependence is placed upon his power by the bulk of "letter-learned preachers." The press, too, has poured forth a small but almost constant stream of matter of a similar description. The law, with its claims and its penalties, and its instrumental power to produce conviction,—Christ in his person, offices, and work,—man in his true character and moral relations, with his duty to repent and believe the gospel,—the claims of Messiah the Prince, as founded in his sufferings as the Great High Priest of his people, on their love and service,—the fruits of the Spirit in the life, as a proof of his dwelling in the heart; these momentous points, and others with them connected, in their Scripture harmony and proportions, are not taught, nay, the mere mention of some of them is not only avoided, but abhorred! And all this, too, professedly with the intention of "honouring the Spirit!" These notions have often been a source of obstruction and affliction to able ministers of the New Testament. It is, therefore, of the very first importance that clear and scriptural views of the question should everywhere be diffused among the churches of Christ. The great subject has more than once been ably and accurately discussed in larger and costlier productions; but something for the many is still wanted. The work before us, which is got up in a handsome style, is by its price and form placed beyond their reach; but apart from this, its internal qualities are not such as to meet the crying necessities of the case. To a considerable extent, indeed, they will only aggravate the evil. From an author who, retiring from our gross world of substances and facts, offered mankind a book of "Thoughts upon Thought," they were entitled to look for an improved cast of *thinking* on this great theme, on which so much has been said by men who thought so little. But such expectation, if it has been cherished, will be disappointed. In this goodly volume there is quite the usual proportion of random assertion, and incoherent state-

ment, and unintelligible dissertation; for examples of which we may refer to any of the principal sections. Take that "On the striving of the Spirit." He carries on the strife, we are told, 1. By the "communication of truth." 2. "By the ministry of the gospel." 3. By "the convictions of sin." 4. "The striving of the Spirit is illustrated in the *regeneration of the soul.*" 5. "*The striving of the Spirit is further illustrated in the gradual development and advancing maturity of the Christian character.*" If this is not random talk, where shall we find it? Let any man ponder Gen. vi. 3, and compare its spirit, matter, and object with these propositions. If it comprises the propositions we have placed in italic, what does it not comprise? What does it, what can it exclude? But this is not all; we are told, the time of the Spirit's strife "on the minds of men is limited," 1st. By "*the discontinuance of those means by which the Spirit ordinarily acts on the minds of men.*" 2nd. "*The entire and final bereavement of reason is a painful signal that the Spirit has ceased to strive.*" 3rd. "*The cessation of life is the utmost limit of the Spirit's striving with men.*" The first of these propositions is an error, the second an absurdity, and the third a truism. Again, take the section "On the intercession of the Spirit." We are there told, that "this part of the Spirit's work is, 1. *The commencement of religion in the soul.*" Is this intercession? 2. "*He awakens desires,*" &c. Is this intercession? 3. "*The intercession of the Spirit is carried on by directing the mind to those ample and varied promises,*" &c. Is this intercession? 4. "*By his grace sustaining an untiring importunity.*" Is this intercession? If these things are intercession, what part of the Spirit's work in the soul is *not* intercession?

Now the tendency of such theology as this, issuing in a handsome volume, from such a house as that of Mr. Snow, cannot fail to be seriously pernicious. It must contribute not to overthrow, but to support and extend a style of teaching already too ancient, too popular, and too prevalent. The evil is not so much that it propagates dangerous error as that it does not correctly teach Divine truth. It presents good things jumbled in such a way as to be incapable of communicating either light or heat, or of making the reader either wiser or better. There is no subject of publication on which the churches ought to exercise a larger

measure of godly jealousy; none which the press should watch with more vigilance, and which, when occasion requires, it should treat with more solemn fidelity. The pens are not numerous, and the heads and hearts are still fewer, that can be safely trusted with authorship on this momentous question. Of larger treatises we have already several of superior merit, and we can, without injury, afford to wait the appearance of another Owen, or another Edwards, whom, should the good of the church require it, her Head, at the appointed time, will assuredly raise up. There is no theme on which it is so perilous to encourage anonymous writing. To make any real advance upon what has been already done will require such a combination of natural parts, scriptural knowledge, solid learning, personal attainments in the divine life, spiritual discernment in the things of God, and acquaintance with the work of the Spirit in the hearts of the saints, as falls to the lot of very few men in one generation.

A Doctrinal and Practical Exposition of the Epistle to the Hebrews, in a Series of Lectures. By the Rev. WILLIAM TAIT, Wakefield. pp. 1254. London: Seeley.

MR. TAIT has succeeded,—we believe without intending it, for he seems a pious, humble, amiable, well-intentioned man,—in giving to the public a curious specimen of literary singularity. The dedication to the Bishop of Ripon follows the title-page; the preface follows the contents; the contents of both volumes are placed in the first; the folio figures run through both till he reaches page 1254 of the second volume; he then commences afresh, and proceeds to page 16, where he stops. The numerals of the lectures also are similarly managed. But these are small things. Mr. Tait tells us he is “aware that there is a host of writers on this epistle;” but he adds, “I am entirely unacquainted either with the work of Owen, or of Deering, of Gouge, or of Lawson; of Jones, of Vaughan, or of Maclean.” Have no commentators then found favour in the sight of Mr. Tait? Yes; Moses Stuart, of America, and the *Duke of Manchester*! His Grace has given an exposition of the first four chapters of the Epistle, and to that work the author professes to be greatly indebted. Is Mr. Tait’s neglect of the works of his predecessors to be ascribed

to an inordinate conception of his own intellectual opulence and intellectual resources? No; “the pressure of parochial cares rendered such research impossible; and even had it been otherwise, such presumption is very far from my thoughts.” We believe this; the writer’s infirmity seems to lean to simplicity rather than to vanity, and we have only to wish that the same “cares” that prevented his “research” had raised a substantial barrier in the path which led to the printing-press. Under an inability to read, the call to publish is generally doubtful, and the act itself perilous. But for merely *pastoral* purposes we are not sure that much would have been gained by the adoption of another course. These lectures are throughout clear, sound, faithful, and edifying; such as we could readily listen to the year round. As is most meet, the piety everywhere predominates over the intellect that marks them; while there is abundance of the latter to meet the case of a popular assembly.

The Reformation and Anti-Reformation in Bohemia. From the German. In two vols. 8vo, pp. 443, 442. London: Houlston and Stoneman.

THESE two handsome volumes form a very important and interesting chapter in German church history. The author, in an able preface, clearly sets forth the nature of the undertaking and the difficulties attendant on it. The larger portion of the documents necessary to a complete history are of course laid up in the archives at Prague, at Leitermeritz, at Wittingau, and other places in Bohemia not yet accessible to Protestant historians. Still much has been achieved by our author, who has been in part animated by the thought that “Bohemian blood” flows in his veins. Himself possessed of many valuable Bohemian literary treasures, having access to the works of the exiles in the town library of Zittau, to the collections at Dresden and Górlitz, and the United Brethren’s library in Herrnhut, he has here succeeded to form a narrative which will be read with satisfaction and profit. He has, as he professes, here embalmed the memories of many warriors and sufferers, of many fearless confessors of scriptural truth, and of many undaunted martyrs, who cheerfully preferred death to the defilement of their consciences.

The Scottish Church Question. By the Rev. ADOLPHUS SYDOW, Minister of the United Evangelical Church of Prussia, and Chaplain to His Majesty's Court and Garrison at Potsdam. 8vo, pp. 201. London: Nisbet.

AN interesting record of a great historical event. The writer displays considerable intelligence, and so far as opinion is expressed, his leanings are liberal, more so indeed than could have been reasonably looked for from the chaplain of a Prussian king. In such a place as Scotland, and in such matters as the disruption, it is no light matter to take up the functions of history, but still more perilous is it to attempt the work of prophecy. The "Chaplain of the Court and Garrison," however, has not shrunk from the danger. In closing his work Mr. Sydow opines that "futurity will declare in favour of the Free Church; and either the injustice which has been committed will be redressed, or the present Establishment of Scotland must gradually lose its effectiveness and the respect of the nation—an event which cannot but be accompanied by the most disastrous consequences towards all the relations of the country." To work out this text would require a book as large as that which it concludes. The words we have marked in italic are not very intelligible, and so far as we understand them, they are not very rational. It assumes as fact things that have no existence; it foretells a calamity which cannot possibly happen. It is an absurd inference from a false doctrine. It is the weak prediction of a state-paid prophet, blinded by the splendour of a "court," and stunned by the martial music of a "garrison." Were the Scotch Establishment to fall to-morrow, the fact would be disastrous to nothing but the reign of error, injustice, formality, hypocrisy, pride, and idleness. All that is good—and there is still something good in it—would survive, and from that hour manifest new life and develop new powers and capabilities. Evil only would perish!

An Appeal in favour of Ecclesiastical Unity. By G. B. KIDD. 8vo, pp. 190. London: Ward.

THIS book is very particularly adapted to the times which are passing over us. The spirit which pervades it is not unworthy of its glorious object, and the subject is discussed with superior ability. The writer has what we consider sound

and wholesome views on many points connected with the question, although we think he is more sanguine as to its progress than facts and experience will warrant. The book contains a great deal that merits the serious consideration of all denominations of Christians. His system of "particular measures" for promoting union among believers in the same neighbourhood contains more that is really valuable than all that has been sung or said throughout Great Britain within the last six months. The union he proposes at page 128, is the only union worthy seeking, and it is a union which may be at once attained among all classes of orthodox Protestant Dissenters. Mr. Kidd has just glanced at the case of the Church of England, without a word on the obstruction she presents to unity. The book is well worth perusal, and cannot fail to be useful.

The North British Review. No. 8.

THE present Number contains nine articles:—Australia—Scottish Criminal Law—Antiquity of the Gospels—Whewell's Indications of the Creator—Arago's Eloge Historique de Baron Fourier—Despatches and Letters of Lord Nelson—Ecclesiastical Miracles—Explanations, by the Author of "Vestiges of the Natural History of Creation"—Thomas Carlyle's Letters and Speeches of Oliver Cromwell.

It will be observed that in this Number the subjects are important and very various. The first, on Australia, may be consulted with profit by a large class of our countrymen. That on Fourier, in addition to much that is biographically and philosophically interesting, contains general views on the subject of British education, entitled to particular notice at the present time. The article on the Despatches of Nelson strikingly illustrates the immense advantage enjoyed by men of Christian principle, other things being equal, over mere men of the world, in discussing all such questions. To the bulk of our readers, and perhaps to the public at large, the great article of the volume is that on Carlyle's Cromwell, which is one characterized by eminent ability and sound principle.

The British Quarterly Review. No. 5.

THE present Number contains:—Man in his Moral Relations—Meteorology: its leading Principles—Cromwell's Letters,

&c., by T. Carlyle—Literary History of the New Testament—Chaucer: his Age and Writings—Neological Criticism—The German Catholic Church—The Law of Development in Nature—The Character and Works of Melancthon—Corn and Bullion—Criticisms on Books—Foreign Literary Intelligence.

The first of these articles, from the nature of the subject, can hardly be expected to be popular; but it is worthy of the work on which it is grounded, and by competent persons will be duly appreciated. Perhaps the chief article of the volume, as in the *North British*, is that on Carlyle's Cromwell. These two articles, combined, present the best view of the character of that great man anywhere

to be found—a character which has gained exceedingly with time, but the full glories of which still remain to be developed. In these articles, however, something more has been done: a mirror has been presented in which Thomas Carlyle himself—by no means an every-day man—may occasionally look with advantage, for it will present him with a correct and also generous exhibition of his own peculiar likeness. The article on the German Catholic Church is one which will be generally read with interest and instruction. The article on Corn and Bullion is well-timed, and such as might be expected from the meridian of Manchester. The Number, as a whole, fully sustains the character of its predecessors.

Religious Intelligence.

ORDINATIONS.

Rev. F. J. Falding, M.A., of Glasgow University, over the Independent church at Wellington, Salop.

Rev. A. McMillan, of Rotherham College, over the Independent church at Gomersal.

Rev. W. Shore, of Rotherham College, over the Independent church at Smethwick.

Rev. E. Hunt, of Rotherham College, to the co-pastorate with the Rev. H. Earle, over the Independent church at Goolle.

Rev. B. Drake, over the Independent church at Terling, Essex.

Rev. John Morris, of Brecon College, over the Independent church at Bwlchyfrith, near Newtown, Montgomeryshire.

Rev. T. Thomas, of Homerton College, over the Independent church at Wellingborough.

REMOVAL.

Rev. Edward Rees, from Penmain, Monmouthshire, to Llandovery, Carmarthenshire.

NEW CHAPEL.

Dec. 9.—A commodious and elegant chapel, in Tennant-street, Stockton-on-Tees.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONGREGATIONAL UNION.—ANNOUNCEMENTS.—The Committee of the Union announces with great pleasure—

1. That the Rev. Dr. R. Vaughan, Theological Professor in the Lancashire Independent College, Manchester, has consented to occupy the chair at the annual and autumnal meetings of the Union for the present year.

2. That the brethren of Plymouth, Devonport, and Stonehouse, at a meeting of the pastors, deacons, and friends of the Independent churches in those towns, together with the tutors of the Western College recently removed to that locality, held on the 16th January, 1846, by unanimous resolution cordially responded to a proposal of the Committee of the Union, that the autumnal meeting in October next should be held among them. Thus the pleasures and

benefits of another of those happy occasions may be carried among beloved brethren in the far west of our common country.

3. As the pressure of business at the approaching annual assembly of the Union in May next is likely to be great, the Committee intends to propose an extension of the too limited time hitherto secured for the proceedings on these important occasions, by the holding of a third session in the forenoon of Saturday, the 16th of May. Many brethren will remain in town for the purpose of advocating the claims of the London Missionary Society on the following day; this will secure an opportunity for their attendance, and will also facilitate that of many London brethren, whose pulpit labours will be thus provided for or diminished. Thus a considerable attendance may be expected, and some important matters satisfactorily disposed of.

HOME MISSIONARY SOCIETY.

THE Directors have the melancholy duty to announce the unexpected death of their late Cor-

responding Secretary, the Rev. Dr. Matheson. This lamented event occurred on Monday, the 26th of January, after an illness of but a few days. His connection with this Society, though only extending to a period of less than six years, has been of incalculable benefit to the Institution in all its varied operations. Devoted from the commencement of his public life to Home Missionary labours, and influenced more than most by an earnest desire to promote the moral and spiritual well-being of "Our Country," he was eminently fitted for the important office he sustained. His whole time and energies were assiduously employed in advancing the interests of the Society. Every department of its labours was watched over with deep solicitude, and directed with great wisdom and prudence. The result is that the Society, it may be safely affirmed, was never in a more healthy and prosperous condition than at the present time. The Directors feel this sad event to be a great loss to the Institution. Their only consolation arises from the belief that the great Head of the church, by whose Spirit and grace their lamented friend was so eminently qualified for the duties devolved upon him, can raise up, and endow with equal capabilities, some other brother, who shall enter into and carry on the labours of their departed friend, who "rests from his labours, and whose works shall follow him."

The Directors, at a special meeting of the Board, held on Wednesday, January 28, unanimously resolved to request the family to allow them to take on themselves the arrangement and expense of the funeral solemnities. This was proposed as a small token of the sincere respect they entertained for their deceased friend, and the strong affection they cherished for his memory. The bereaved widow and her sorrowing family offering no objection to the proposal, it was carried into effect. The mortal remains were interred in the Abney Park Cemetery on Saturday, the 31st. The Directors appointed a deputation from their Board to attend on the mournful occasion as their representatives, whilst many besides those so appointed manifested their esteem for the deceased by following his remains to their appointed resting-place. The funeral service was conducted in the chapel of the Cemetery by the Rev. T. James, and prayer offered at the grave by the Rev. W. S. Palmer. The following day a funeral sermon was preached by the Rev. A. Wells, at Union Chapel, Islington, the place of worship at which the family attended. A crowded congregation listened with deep interest to the discourse, which was founded on Philippians i. 21, "For me to live is Christ, and to die is gain." Funeral sermons were delivered at other places by ministers to whom the deceased was known and greatly esteemed.

At a meeting of the Directors, held on Tuesday, February 3, the following resolutions were unanimously adopted:—

I. That this Board would record on its minutes, with deep feelings of sorrow, mingled with humble submission, the sudden death of its late lamented Corresponding Secretary, the Rev. Dr. Matheson, who was called to his eternal rest by a wholly unexpected stroke, after a short illness, on the morning of Monday, the 26th of January, 1846, in the fifty-third year of his age, and in the sixth year of his official connection with this Board.

II. That the Board feels bound to connect with this record of the solemn event that has

deprived it of the services of its lamented coadjutor, a unanimous testimony to the excellence of his character and the efficiency of his services. Every member of this Board regarded its Corresponding Secretary with respect, confidence, and affection. His sound judgment, large views, courteous manners, laborious diligence, thoroughly evangelical sentiments and spirit, and entire devotedness to the important work of Home Missions, rendered Dr. Matheson at once a most valuable officer of the Society, and a beloved associate in council and in labour; and this Board does, therefore, truly lament his loss and honour his memory.

III. That the Board would tender to the bereaved and sorrowing widow of its departed Secretary assurances of its deep sympathy, and of its earnest prayer that such consolations of the gospel and such interpositions of Providence on behalf of herself and her numerous children may be granted as will cheer her heart with the surest proofs of God's paternal love. And in order to convey to Mrs. Matheson a just view of the sentiments of the Directors on this afflictive occasion, it is directed that a copy of this and the foregoing resolutions of the Board be forthwith transmitted to her in their name.

The numerous and pressing nature of the duties discharged by the late lamented Secretary rendered it absolutely necessary that provision should be immediately made to supply the deficiency occasioned by his unexpected removal. An offer was made by the Rev. Messrs. Ainslie, Ashton, T. James, Palmer, and Wells, that they would undertake unitedly to fulfil the duties of the office until the next Annual Meeting, provided the remuneration for such services was appropriated to the benefit of the family of their deceased friend. This was readily assented to by the Board, and they have entered on their labours. The Directors would respectfully entreat the numerous friends of the Society, and especially the ministers and missionaries intimately connected with it, to bear them in remembrance at a throne of grace, and to pray of the great Head of the church that he would graciously guide them in the present crisis of the Society's affairs, and lead them to the adoption of such measures as shall tend to the advancement of that cause to which they are devoted.

EXTRACTS FROM THE JOURNALS OF THE MISSIONARIES.

Encouraging Prospects of a New Station.

"It is with great pleasure I forward a brief outline of the results arising from three months' labours on this newly adopted station. To God be all the glory for what has hitherto been accomplished. There are two places which I constantly supply, and as H— is the one in which your agent resides, it may be well to state first what is doing here.

"To prevail on persons to attend our place of worship, we have not only had to contend with that spirit of indifference so fatal to the progress of truth, but of opposition arising from various grounds; but in spite of all, God has prospered his work, and up to the present period exceeded our most sanguine expectations. We have many under the sound of the gospel now who have not attended a place of worship for years; and one affords special ground for rejoicing, who has held infidel and socialist principles, but who has

taken a sitting, and become a constant attendant. The congregations have been steadily increasing; and on the sabbath evening we muster about two hundred hearers, and on the week evening service, which formerly was attended by 10 or 12, we have now from 50 to 60.

"A deep and earnest attention has been manifested whenever the word has been proclaimed. It was evident that in the hearts of some God was working, and that the truth was effecting the great object for which it was sent. The anxious countenance and the tearful eye, told that impressions were being made on hearts that had long resisted the claims of God. This anxiety being manifested, it was deemed advisable to set apart a certain evening for seeing and conversing with those who felt the burden of sin, and who were desirous of closing with the offers of mercy, and finding peace through the blood of the cross. At the appointed hour I went to our vestry, where I engaged to meet such; but they had anticipated the hour, and earnestly desirous concerning the one thing needful, had come to speak of what God was accomplishing in their hearts. Never shall I forget the feelings with which I entered the vestry,—full of the deepest humiliation, and yet rejoicing when I saw five persons, who had come for the purpose of yielding themselves up unto God and his church. Oh! it was an emotion of gladdening joy which pervaded my heart, such as my pen is unable to describe, when I saw how God had honoured my feeble labours in so short a period; whilst not unfrequently the seed is sown, by God's spiritual husbandmen, for months and years without any fruit being gathered. That meeting was deeply solemn; and when I left the house of God, it was rejoicing for the past, amidst many discouragements hoping for the future, and vowing more than ever to consecrate my service to that God who has done such great things for us. Besides those who actually met me, I afterwards learnt, there were others deeply anxious, who had left their homes for the purpose of coming, but who could not summon resolution for the meeting, and again returned. These I trust to see, and to place before them such directions as, under the blessing of God, may chase away every fear, and cause them to go on their way rejoicing. We have not yet met as a church, but hope shortly to do so, when those who have offered themselves for fellowship, after frequent meetings and conversations, will be proposed; and may they all prove an ornament and great blessing to the little hill of Zion which is here reared.

"At S—we have great cause for thankfulness and encouragement. The attendance has been most encouraging on the sabbath and during the week, through these winter months; so unfavourable for numbers in an agricultural district, where there is a distance to be travelled and the roads are so bad. It has been seldom the chapel has not been well filled. We held a church meeting the first time last week, when two members were proposed for Christian fellowship. One of them, who is an aged man, and engaged in the Preventive Service on this coast, informed your agent that he had frequently felt much under the preaching of the truth; and that, as his conduct had been highly moral, others, judging by his outward conduct, had been desirous of his becoming connected with different branches of the professed church; but that he had always

declined, not feeling that he was a fit person, whatever the opinions of others might have been. But he said, 'you preached a sermon, sir, from these words, "Almost thou persuadest me to be a Christian." That subject produced a feeling I have never been enabled to shake off, and for which I have now no desire; it has led me by the grace of God to determine to be no longer almost, but altogether a Christian.' These are circumstances calling for great gratitude and rejoicing.

"Amidst this success we are not, however, without opposition: the very progress of truth, as it has ever done, calls forth enemies. In S— there is a National Church School recently opened by —, whose Puseyite sentiments are pretty well known. Since its opening every effort has been made to obtain the children who attend our sabbath-school. But the Church is at low-water mark in this place, and therefore unable to exert that power which it otherwise would. Prior to the opening of the school, many of the farmers, who are Dissenters, had been canvassed for subscriptions, assured the system of instruction would be eminently liberal in its principles. But, knowing how much ambiguity is frequently involved in the words 'liberal principles,' they desired to see a practical exhibition of them before giving in their subscriptions. The school is opened, and now, consistently with the Jesuitry frequently manifested, it turns out that these liberal principles are such, that whilst they do not compel the children who receive weekly instruction to attend the Church sabbath-school, they are yet compelled to attend the church whenever the doors are open. The common-sense logic of those who had promised their subscriptions, soon led them to see through the whole design, and come to the very wise conclusion of withholding the amount promised. Determined to show what authority they possessed, (those who were connected with the Church,) they resolved to exclude from the day-school all who would not attend the church. Here was a severe trial to numbers connected with our little interest, who had their children's instruction defrayed during the week by sending them to the Church-school, but who, from principle, desired the continuance of their attendance at our school on the sabbath, but who had not the means of sending their children to any other school.

"At this critical juncture it was with no ordinary feelings I ascertained that certain of our warm-hearted friends who had the ability to do so were resolved to stand by those who were poor, and who adhered to their principles. I hailed the announcement with delight. The result is, the intolerant spirit of the Church party has led them to exclude between 10 and 20, who have to be provided with instruction elsewhere. These are, indeed, trials of principle. But we trust, He whose cause it is will not withhold his blessing on our efforts."

Persecuting Spirit of the Church Party.

"In this parish we have two infant schools in connection with the Church of England. The teachers, who have lately come from Gray's-inn-lane, attended at our place on a Lord's day evening. The clergyman heard of it, and set a watch. This issued, of course, in detection, and forthwith both the teachers were lectured and threatened.

"The young person at W—— school yielded at once to the unrighteous interference of the vicar. The young person at H—— has remonstrated with Mr. W——, and has inquired why she should be subject to such cruel interference when she does her duty, and attends the church every time the doors are open. I have visited several of the more liberal members of the committee, but what the result will be I cannot say at present, though I fear it will either be her expulsion or yielding. Poor thing! she is in great distress of mind, is under deep convictions of sin, and can get no food (to use her own expressions) for her soul when she attends at the parish church. How lamentable is this state of things! and how long shall it continue?"

Great Encouragement, notwithstanding the Opposition just narrated.

"On the first night in the new year it was our privilege to receive into the church three members, the fruit of our labour in the new chapel. On reviewing the year we have much for which to praise our God. His arm has been made bare amongst us, and his grace has triumphed. We have received into the church during the past year 13 persons, all of whom are walking worthy of their high vocation. This number does not, however, satisfy us. It yields us pleasure to see any brought from the world to the church, but our prayer is, that many may be pricked to the heart, and be converted.

"It is gratifying to know, that on several minds deep impressions are made, and that several are enquiring the way to Zion. O that they may not turn back, nor look back, having once set their hand to the plough!"

IRISH EVANGELICAL SOCIETY.

It is the intention of the Committee occasionally to give in greater detail the circumstances and present condition of their stations; by which the subscribers and friends of the institution will be enabled more accurately to see the character and extent of the labours of our brethren, the difficulties with which they have to contend, and the measure of success which has attended the operations of the Society. It has always been an object of solicitude with the Committee to introduce their agents to the cities and large towns, conceiving that, by the blessing of God on their labours there, centres of action would be secured, from which the gospel might more advantageously be propagated in the regions beyond. The city of Londonderry was very early in the history of the Society regarded as an important post, where an agent might be usefully employed, both in the city itself, and, to a great extent, over the whole northern portion of the Kingdom. The following statement will enable the reader to form an accurate judgment of its present condition:—

The city of Londonderry became the sphere of the operations of the Irish Evangelical Society in the year 1817. The first minister permanently settled there was the Rev. J. Radcliff, —an excellent, pious, laborious, and self-denying man. His character and labours commanded for him the unfeigned respect of all classes and denominations.

In the year 1821 the friends of Independency were enabled to complete a neat and commodious place of worship, which was opened the 21st of June, in the same year, by Dr. Cope and the Rev. W. Cooper. On the 2nd of November following a church was organized, which then consisted of only six persons.

During the greater part of Mr. R.'s ministry the chapel was well attended. His warm and stirring preaching excited considerable interest. It was just the kind that was needed. Great deadness in reference to Divine things prevailed: cold orthodoxy was, generally speaking, the order of the day. Mr. R. not only spoke the truth, but spoke it warmly from a warm heart. Many individuals who belonged to other denominations preferred his ministry to that of their own teachers, and constantly heard the truth from his lips; yet many of them never became Independents, but returned to their own denominations when they got better or more evangelical ministers.

When Mr. Radcliff first came to Derry there were only two Presbyterian meeting-houses in the city, and in one of these the light had become darkness. The teaching, if it did not cause to err, or confirm in error, would certainly never have guided into the way of truth the benighted soul. A dry, barren morality was preached—not the gospel. The same may be said of the Episcopal ministry. Besides these places of worship, there were also the Covenanting and Wesleyan meeting-houses. In these the gospel was preached; but the Wesleyans were few and weak, nor was Methodism popular among a Presbyterian population.

At the time referred to there existed no Sunday-school in Derry, except one called the Deanery Sunday-school, which was not of much importance, nor well attended. When, therefore, Mr. R. began a Sunday-school, it was regarded as a novelty. It flourished exceedingly, and became, in fact, the parent of all, or nearly all the Sunday-schools now existing in the town. Nor was Mr. R. satisfied with establishing a Sunday-school in the town: he also exerted himself to get up similar institutions in different parts of the country round about. These were of vast importance in training up young people in the knowledge of the Scriptures. He, too, was the first to put religious books and tracts into anything like circulation in the city and the immediately surrounding district.

Such is a brief outline of the state of things in Derry when Mr. Radcliff first visited it, and of the efforts which he made to promote the interests of true religion in and around it.*

Things, however, have greatly improved. A very striking change has taken place. There are now four Presbyterian meeting-houses in the city, three Episcopal, two Covenanting, and two Wesleyan,—in all of which the gospel is preached. With nearly all of these places of worship there are sabbath-schools connected; some of them large and flourishing. Considerable activity is displayed both in connection with these schools and in pastoral visitation.

Still it must, in honesty, be said, that there exists great apathy among professors of religion;

* Mr. Radcliff left Derry, regretted by many, about May, 1841. He was succeeded by Mr. Gordon the same year. Mr. Gordon removed to Ballyhy, March, 1845, and was succeeded the same month by Mr. Jennings, who is still pastor.

a great deal of form, but little of vital, warm Christianity. It is greatly to be feared that very many are resting satisfied in their orthodoxy and cold formality, and thinking nothing about the power of religion in the heart. The sabbath-day is observed with great external decorum and strictness: the very children, that on other days swarm the streets, are scarcely to be seen on the sabbath. In this respect Derry presents a perfect contrast to southern towns and cities, where often the labourers may be seen in hundreds on Lord's days, with their spades over their shoulders, waiting to be employed, and where all sorts of sport and diversion are carried on. It is pleasant to observe such respect paid to the day of God as Derry exhibits; but it must be confessed that this cannot be taken as an index of the spiritual state of the piety of the inhabitants. It is a proof that popery is not predominant, but affords no evidence that the Protestant population are possessed of a fervid religion. There is far more of the warmth and power of true godliness among professing Christians in the south.

But it is now time to give some account of the state of things in connection with Independency in Derry. The church is small, consisting of between thirty and forty members. The congregation bears a pretty exact proportion to the church. Few of our churches in Ireland are large except in the metropolis, and two or three other places. But small as they are, they are generally faithful witnesses for God; and their ministers the heralds of salvation to thousands of perishing sinners, who do not attend on their stated ministry, but are brought under their instruction in different parts of the surrounding country. In Derry, besides the two services on Lord's day, there is a prayer meeting held on Monday evenings, and a lecture on Thursday evenings. There is a Sunday-school also kept up. This was declining some time ago; but it is now reviving, and promises to do well. There are about forty children in attendance. They come together twice on the Lord's day. The minister teaches a Bible-class. The children are regularly supplied with books from the Sunday-school library. An infant school, also, is maintained on week day. To this the Hon. the Irish Society contribute £10, and to the sabbath-school £5 yearly.

Mr. Jennings, the present pastor, constantly visits different out stations in the country about Derry. These are now *nine* in number. In the winter he is not able to visit them, with the exception of two or three, *so regularly* or so often as in summer. Many careless sinners are brought under the sound of the gospel as preached by him; and it is to be strongly hoped, that by the power of the Holy Spirit accompanying the word, some good is effected, some sinners are being brought to serious reflection on their lost condition, and their need of a Saviour. The out stations are, in general, very well attended. The people listen very attentively to the truth; and, on the whole, great encouragement is afforded. It must here be remarked, however, that very seldom do Roman Catholics, in the city, or in the country, enter a religious meeting. Sometimes this occurs, but very unfrequently.

It may now be well to furnish a few statistical tables, exhibiting, in small compass, the religious condition of the city.

POPULATION.

Roman Catholics	9864
Presbyterians	5951
Episcopalians	3118
*Total number of Protestants	9069
Total population	18,933

This is according to Griffiths' grand jury valuation, in 1834. The Commission of Public Instruction, the same year, made the total population 19,860. It is now supposed to be 25,000.

PLACES OF WORSHIP.

Episcopal	3
Presbyterian	4
Covenanting	2
Independent	1
Wesleyan Methodist	1
Primitive Methodist	1
Roman Catholic	1
Total	13

MINISTERS AND CLERGY.

Episcopal, including Dean and Bishop	6
Presbyterian	5
Covenanting	2
Methodists (both bodies)	4
Independent	1
Roman Catholic, including the Bishop	3
Total	21

N.B. There are a few of the Brethren in Derry. Their leader is Captain Hewetson.

SUNDAY-SCHOOLS.

Episcopal	2
Presbyterian	3
Wesleyan	1
Covenanting	1
Independent	1
Roman Catholic	1
Total	9

FREE DAY-SCHOOLS.

Presbyterian	2
Episcopalian (one infant)	3
Roman Catholic	1
Independent (infant)	1
Total	7

Besides these, there is "Groyne's Institution," which educates, clothes, boards, and apprentices out (when old enough) a large number of boys. Boarding and other schools, designed for the education of the more respectable classes, are numerous. To these must be added, "Foyle College," which holds a very respectable position as a classical school. There are three newspapers published in Derry, one Conservative, one Liberal, and one Presbyterian. These are all respectable, and have a good circulation. There are also two reading rooms, and two public libraries, and four booksellers. On the whole, Derry possesses many advantages, both literary and religious.

* The Covenanters and Independents are reckoned with the Presbyterians; the Wesleyans with the Episcopalians.

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APRIL, 1846.

Theology and Biblical Illustration.

PRAYER IN THE EARLY CHURCH.

BY DR. NEANDER.

PRAYER was considered the soul of the whole Christian life. Men united in the acknowledgment of this, who, from the difference in their dispositions and their habits of thought, were widely at variance on many important matters. Where the spirit of Christianity brings together two opposite natures, even the strongest differences hardly make their appearance; as, for instance, in the contrast between the practical realism of Tertullian, whose habits of thought led him to corporealize everything, and the speculative turn of Origen, who was inclined to run into the opposite extreme, and spiritualize everything. Both of these show themselves alike penetrated with vital Christianity, when they speak of prayer; both speak from their own experience, and in both the true spirit of vital Christianity here breaks forth. In accordance with the usual mode of conception in the earlier days of Christianity, Tertullian considers prayer as the exercise of the Christian priesthood. "This is the spiritual sacrifice," he says, "which has superseded the sacrifice of the old covenant, Isa. i. 11. This passage shows us what God does not require. The gospel teaches us, 'The time cometh when the true worshippers shall worship God in spirit and in truth; for God is a Spirit.' We are the true worshippers and the true priests, we who pray to him in spirit, and offer up to him the sacrifices suited to his Divine Being, and well pleasing to him—that which he requires. What can the God, who desires this prayer, have refused to the prayer that comes from the spirit and from the truth? How much do we read, hear, and believe, of the proofs of its efficacy!" He pictures then the peculiar efficacy of Christian prayer—how it ought to correspond to the form of religion delivered in the New Testa-

ment, and how Christian prayer displays its real power, not in *saving men by miracles in the season of death and sufferings*, but in *making them capable of bearing death and sufferings with tranquillity and cheerful resignation*. "By the power of the grace imparted, it abates not the pain of the suffering, but it arms the sufferer, and him that feels the pain, with power to bear it. The prayer of the Christian brings not down retaliation from heaven, but it averts the anger of God; it watches for its enemies, it prays for its persecutors, it obtains forgiveness of sins, it frightens away temptations, it comforts the faint-hearted, it quickens the courageous: *prayer is the wall of faith*." Origen says, "How much has each one of us to relate of the efficacy of prayer, if he is inclined to remember with thankfulness the benefits of God! Souls, which had long been unfruitful, and who were well aware how dry they were, when fructified by the Holy Spirit from the force of constant prayer, produced words of salvation, full of the conceptions of truth. What hostile powers, that threatened to annihilate our holy faith, have been often brought to shame! We trust to that which says, 'Some put their trust in chariots and horses, but we will think on the name of the Lord our God,' Ps. xx. 8; and we found that 'a horse is but a vain thing to save a man.' He that confides in prayer has often vanquished even the power of plausible reasons, which were sufficient to terrify those who were accounted believers. How often do those, who have fallen into temptations, hard to be overcome, suffer no shame from them, and come forth from them unhurt, without even being touched by the smell of the fire that was kindled against them! And what further shall I add? How often has it happened that those who have been delivered up to wild beasts enraged against us, to evil spirits and cruel men, have brought these beings to silence, so that their teeth could not touch us, who are the members of Christ! We know that many who had fallen from the commands of God, and lay already in the pit of death, have been saved by the prayer of repentance."

But the very nature of the Christian life supposes, that nothing in it can exist insulated from the other parts of it; all that comes particularly forward at any one moment, is yet something which has a foundation in the internal life, considered as a whole proceeding from one centre. The spirit of thankfulness to a heavenly, redeeming Father—the spirit of childlike devotion to him—the feeling in regard to him, of the needfulness of his assistance, and the consciousness of being nothing, and of being able to do nothing without him—was to animate the whole Christian life. This life was, therefore, to be a continued thanksgiving for the grace of redemption, a prayer of constant longing after an increase of holiness by communion with the Redeemer. This was the view of prayer which the New Testament was destined to substitute in the place of that which had previously prevailed; a view, which looked on prayer as an individual act, dependent on certain times and hours, and consisting in individual effusions or particular forms. And thus the fathers of this age expressed themselves. Origen says, "He prays without ceasing, who unites prayer and action together properly, since works also are a part of prayer; for the apostle's words, 'Pray without ceasing,' are to be considered as something which may be achieved, if we consider the whole life of the believer as one continued prayer; of which prayer, usually so called, forms only a part." And the same Origen says, in regard to the Lord's Prayer, "We cannot believe that words have been taught us, only to be recited at a certain hour of prayer. If we understand properly that which is said in regard to 'praying without ceasing,' our whole life—if we are inclined thus to pray without ceasing—must say, 'Our Father, which art in heaven,' since such a life has its conversation, not on earth, but by all means in heaven, since we are the throne of God, because the kingdom of heaven has its habi-

tation in all those who bear the form of the heavenly man, and by that means become heavenly." Clement of Alexandria says, "Prayer, if I may speak so boldly, is intercourse with God. If we only lisp, if we even silently speak to God, the lips not moving; yet we cry to him in our hearts, for God listens always to the inward direction of the heart to him." The same person, when he wishes to represent an ideal picture of a Christian in heart, ripened in faith and profession, says of him, "In every place will he pray, though not openly, to be seen of men. Even when he is walking for pleasure, even when he is in converse with other men, in stillness, in reading, and when he is engaged in reasonable business, he prays by all means. And even also if he only think on God in the chamber of *the soul*, and with silent sighings calls upon his Father, he *will be near him* and with him, for he is still speaking to him."

But although prayer be a direction of the heart which goes through the whole of the Christian life, yet it must, nevertheless, become more prominent in *special effusions of the heart*; and in compliance with the wants of man, as a creature of sense, it must make itself heard *also in words*; and these particular seasons must form a kind of consecration for all the rest of the life. The Christians were accustomed to select those hours for prayer, which had been usually so employed by the Jews—the third, the sixth, and the ninth, according to the then division of the day—that is, nine in the morning, twelve, and three in the afternoon—not as if prayer were dependent on any certain times; but, as Tertullian declared, "in order that those who were likely to be withdrawn from the duty of prayer by earthly business might be reminded of it." The Christians were, besides, accustomed to sanctify by prayer all the more important seasons of the day, and all transactions of any importance, in regard either to spiritual or temporal life; for even all that is earthly was to be rendered holy by being referred to that which is heavenly. "It becomes the believer," says Tertullian, "to take no food, to enter no bath, without the intervention of prayer; for the strengthening and refreshing of the soul ought to precede the strengthening and refreshing of the body; the heavenly ought to precede the earthly." Thus also the Christian, who had received into his house a brother from a distant land, and refreshed him with all that lay in his power, was bound not to dismiss him without prayer; he was to feel as if he had, in this stranger-brother, seen the Lord himself in his house; and by the guest, the earthly refreshment which he had received, was not to be thought of more value than the heavenly, which was offered to him at his departure. Under any pressing emergencies, which affected the community in general, or those in whom they took particular interest, they all assembled for the purpose of prayer, and all general deliberations were opened with prayer. It was in prayer that the brotherly communion and the mutual sympathy of the members of the one body were to be shown; every one was to pray in the spirit of all, and commend the circumstances of all the brethren, which he looked upon as his own, to the Head of the church, and through him to eternal love. Thus Cyprian says in the explanation of the Lord's Prayer: "The teacher of peace and communion did not wish that each individual should pray for himself, but that every one should pray for all. We do not say 'My Father,' but, 'Our Father,' and every one prays not for the forgiveness of *his own sins alone*, nor for *himself alone*, 'that he may not be led into temptation, and may be delivered from evil.' Ours is a common prayer, and when we pray, we pray not only for individuals, but for the whole church; because we, as members of the church, all are one. God, the author of peace and concord, wished that thus every one should pray for all, as he has included all in one." And when bishop Cyprian, under the pressure of persecution, was encouraging his church to prayer, he wrote thus:

“Let every one pray to God, not for himself alone, but for *all brethren*, as the Lord has taught us to pray.”

As it was acknowledged and believed that Divine things could only be understood under the light of the Divine Spirit, and that by prayer the heavenly fountain was opened to man, prayer was considered as the necessary means to a knowledge of Divine things, and a right understanding of Scripture. When Origen, that great father of the church, who had called together all those human means for the understanding of Scripture, and the development of its doctrines, which could only be had in his time, as well as directed all his learning and speculative study to the same purpose, was exhorting his disciple, the young Gregory, (afterwards called Thaumaturgus,) to diligent “knocking and seeking” in the study of Scripture, he added, “But let it not be enough for you to knock and to seek;—to a knowledge of Divine things, the most necessary means is prayer. To incite us to this, our Saviour did not say merely, ‘Knock, and it shall be opened to you; seek, and ye shall find;’ but also, ‘Pray, and it shall be given to you.’”

It was usual on those days which were especially dedicated to the memory of the resurrection of Christ, to pray standing upright, in remembrance that Christ had raised up to heaven man who was fallen and sunk in worldly defilements; but on other days they prayed kneeling. But Origen, nevertheless, cautions men against the notions which made them forget inward things in outward forms; he turned them from the latter to the former, and endeavoured to show, that outward things have no importance except in reference to inward, and of themselves and in themselves are matters of indifference. “Before a man,” he says, “stretches out his hands to heaven, he must raise his soul thither; before a man raises up his eyes, he must raise his spirit up to God; for we cannot doubt, that out of a thousand possible attitudes of the body, those with outspreading of the hands and uplifting of the eyes must be preferred to all others, as giving some representation of the dispositions proper to prayer. We think that this must be preferred, where no peculiar circumstances exist; for under certain circumstances, in cases of illness, people may pray sitting or lying. And under certain circumstances, as for instance, when men are on shipboard, or where the present state of the case will not admit of their offering up the proper prayers, they may then pray, without appearing to do so. And because kneeling is required when a man confesses his own sins to God, and prays for forgiveness of them, every one must perceive that this position is a token of a bowed down and humble spirit.” Origen, Tertullian, and Cyprian, accordingly explain Phil. ii. 10, of such a spiritual bowing of the knee and self-humiliation, in the name of Christ, saying that it does not relate to the vain show of outward gestures, but to the disposition of the heart towards God. “God hears not the voice, but the heart,” says Cyprian; “he sees the thoughts of men, and requires not to be reminded by their cry; as Hamah, in the book of Kings, represents to us the form of the church, which prays to God, not with the outcry of prayer, but in the still depths of the heart. She spoke in silent prayer, but her faith was known to God.”

That which we have above extracted from Tertullian’s “Picture of the Blessedness of a Christian Marriage,” shows that spiritual songs in common, and a common reading of the Scriptures, formed part of the daily edification of a Christian family. Thus Clement of Alexandria also recommends united prayers and reading of the Bible together, as proper morning occupations for a Christian couple. The controversial writings of Tertullian on matters of ecclesiastical life and of morality, where he considers himself as opposing laymen, show that these latter were also well acquainted with the Scriptures, and were accustomed to judge things that related to life out of them.

THE ORIGINAL MISSIONARY SOCIETY.

Churches planted everywhere, and furnished with an able and faithful ministry, is the Divine plan for saving mankind. This plan has the following characteristics:—

1. *It is simple.* It includes little machinery, but much labour, prayer, and self-denial. Hence the derangements to which it is liable are few, and easily rectified. Hence, also, it is adapted to all ages and states of society. This Divine simplicity, which makes it less imposing in the eyes of the superficial multitude, constitutes one of its chief excellences.

2. *It is comprehensive.* It includes the entire duty of man, and all the truth on which that duty is based. It is the whole gospel which God commits to his churches, and not some fragments of it—not practice without doctrine, nor doctrine without practice, but both united. He has not made them his witnesses for some part of the truth, to the neglect and undervaluing of the rest, but for “the whole counsel of God.” Consider, for a moment, what a vast range of truth comes within the province of every pastor, and in what endlessly varied applications. His preaching is not all warm exhortation, or all doctrinal discussion, all promises or all threatenings, all instruction of believers, or all admonition of unbelievers, all revival efforts, or all labouring for remote results, all moral reform, all anti-slavery, or all church order and ordinances, but each and all of these in its place. And it is addressed to men in all conceivable circumstances, young and old, in sickness and in health, in prosperity and in adversity, and through every kind of channel—the pulpit, the conference meeting, the tract, the private interview, the family visit. Thus are he and his people kept from the error into which those who devote themselves to the propagation of one specific truth are in perpetual danger of running—that of making a particular province of the gospel larger than all the rest of it.

3. *It is direct.* It is the common sense way of meeting men face to face, the very way which all spontaneously adopt when they wish to persuade their fellow-men. The man of God, thoroughly furnished for his work, is not a *principle* which may be understood, but whose presence cannot be seen or felt; nor is he a *letter* or a *book*, that utters one thing alike to all, without any power

of adaptation to their individual wants; but a *person*, who makes his presence felt, and who gives to each just the instruction which he needs, and in the way in which he needs it. The Divine plan has, therefore, an unlimited flexibility, a power of self-adaptation which makes it everywhere the very thing which is wanted.

4. *It is stable.* It takes the form of an *institution*, with its simple but efficient organization, that stands from age to age, independent of the lives of the individuals embraced in it; exerting its influence without intermission, and moulding the character from the cradle up to manhood. In this one particular it has an infinite advantage over all random modes of doing good, that make powerful impressions for the present moment, without embodying them in any permanent living organization which shall secure their perpetuity.

5. *It is economical.* The most economical way of doing good that is known on earth, hard as it is to make men believe it. Estimating the salary of a pastor wholly devoted to his work at a sum considerably higher than the average of salaries in this land, it will amount in twenty or thirty years to but a small total. Now, if he has been faithful and efficient, consider what an untold amount of good he has accomplished—good that has pre-eminently a self-propagating power, that will endure and multiply itself indefinitely when he is in his grave. Look at his steady, healthful influence, on the education of the young, on the social habits of the community, on the character of the piety of the church; look at the streams of beneficence which his labours have caused to flow out to water and bless others; at the young men who have under his preaching been set in the way to enter the ministry—look at all this, and much more, as well as at the immediate results of his preaching in the conversion of sinners. Ten times the sum could not have been expended so economically in any other way.

“Well,” you will say, “we knew all this before; why tell us of it?” We answer, Because, though you have known it theoretically, you have not *felt* it; you have not acted accordingly; you have not believed, with all your heart, that the simple plan of establishing churches everywhere, and furnishing them with an able and faithful ministry, is the only plan which gives any promise of saving the nation or the world,

Had you done so, with what warm affection, with what rich liberality, would you have cherished those institutions that are acting in direct accordance with this plan—Home Missions—Foreign Missions—we cannot, we dare not put one above the other! Both are important beyond all human computation.

But we are looking now at the Home field. We cannot restrain the expression of our vehement desire that all our good brethren whom God has made his stewards, might see that there can be no other investment of their trust-property so economical and productive as the investment in Home Missions. If this cause is adequately sustained, so that churches shall be planted everywhere, and furnished with a well-trained ministry, the nation will be, under God, safe, and piety will prosper.

A MUCH NEGLECTED DUTY.

A VERY simple and obvious duty it is, but one, we are certain, which many Christians overlook in this bustling age. They read, they pray, they act, they give, but they do not think! They do not take time to sit down quietly in solitude, and *meditate* on heavenly and divine things. Some do, and love the hour of retirement which thus makes them conversant with God and their own souls. But many do not, and to those we are speaking.

No Christian, with a good conscience, suffers a day to pass without prayer. And we do not mean to urge that the duty of *meditation* is as plain and stringent as that of prayer. Rather would we speak of it as a *privilege* so sweet and so fruitful of comfort and profit to him who indulges in its luxury, that argument to enforce it will not be required. It is one of the highest privileges to be enjoyed on earth—that of sitting down alone to think of God, and heaven, and holiness.

Some have found great assistance in giving direction to their thoughts in the use of Jay, Mason, Bogatzky, and others, whose “meditations” are full of profitable and delightful counsel. But this is not the thing. Such helps should not be made a substitute. It will be of comparatively little use to read a chapter in one of these books and then go to sleep, or rush into the world. It is better to take one of the pages of these books, and as from a starting point, after closing the volume, go on and upward in the contemplation of divine truth.

This should be *habitual* with every Christian, a daily duty, performed at such an hour as the world may most readily be excluded; for the moment that we cease from reading, or speaking, or listening to another, the mind turns toward those things that lie nearest the heart. So we often find that thoughts of business intrude upon our most sacred hours. We should therefore select for meditation a season when we may be the least tempted with the cares of the world, and by the word of God and by prayer seek to be led into near and undisturbed communion with Him who knows the softest aspirations of our souls.

Then from the constellation of glories that surround the throne of God choose one attribute, and dwell upon it; contemplate its intrinsic beauty and excellence; or trace its developments in the works of Him whose works are but the revelation of himself.

Think of the justice of God; think of the mercy of God; think of the purity of God; and then think of the angels of God, of the spirits of the just; think of heaven, of the joys set before us, and the way by which they become ours.

Or turn to another theme, and think of sin, its nature and fruits, its agents and sources; look *at the heart*, and contemplate its present and prospective state, and from the view thus obtained derive lessons of instruction, many and strong.

In this hour of retirement survey the world, and think of the condition of those lying in sin around; of the church and her desolations; and the heart may be touched with the view which is thus spread before it.

Then there are other subjects for religious meditation which we need not name; every Christian will find them for himself, and those most suited to his soul's state; congenial themes, which he will dwell upon with ever increasing animation and delight. Our object is now nothing more than to urge the duty and the privilege upon our Christian friends. In this day of “action” it is well to pause and think; and action that is the result of such thinking is the most wise and efficient.

LOWLINESS OF MIND.

IT is not by the opposition the world offers to an innocent and holy life; it is not by the severe self-denial and oppressive services which the gospel exacts from us; it is not even by the strict ob-

servance required of moral purity and social duties alone, that the path of life is rendered so narrow, and that man is so reluctant to enter upon it. The difficulty consists not so much in the evils which lie around him as in those which spring up within him. The control of sinful appetites and desires does, indeed, demand his constant care and vigilance; but it is the pride of his heart which presents the chief obstacle. He cannot bear to be told that his nature is a corrupt, a fallen, a sinful nature; that the carnal, or, in other words, the natural mind, is at enmity with God; that if he seeks to be reconciled with God, he must seek it alone through the merits of a Redeemer. To him, not to his own doings, however diligently he may labour in the regulation of his own mind, or in the service of his fellow-creatures—to his Saviour he must refer the whole merit and the whole efficacy of his salvation. That Saviour hath said that "he came to seek and to save them that were lost." And every man who would be his disciple, let him be the wisest and the most virtuous of men, must believe that he himself was one of those lost creatures whom Christ came to save. He must not only acknowledge with his lips, but in his heart he must feel, that in the sight of God his best deeds are nothing worth; that however they may tend, as they certainly will tend, to make him happier upon earth, they have no power whatever to raise him to heaven.

Nay, more than this; if he trust to himself, if he indulge himself in setting a value before God upon anything he does, these very deeds will be the instrumental cause of his ruin. They will lead him from that gate through which alone he can enter, and will carry him farther and farther in a wrong direction. His good works will never bring him to Christ; but if he lay hold on Christ in sincerity of faith, he will easily and quickly bring him to good works. He is the way, the truth, and the life. He is emphatically called the door of the kingdom of heaven. No man cometh to the Father but by him.

Neither have we yet described the full extent of that humility to which the heart of man must bow before he can be a disciple of Christ. And the part which remains to be told will, perhaps, to many minds, appear much harder than what has been already stated. For in thus turning from the lying vanities of self-righteousness to the true and living God,

he must not flatter himself that the change is his own work. He must not take credit to himself for the victory, but must give God the praise for having called him out of darkness into his marvellous light. "No man cometh to me," saith our Lord, "except my Father draw him." To God, then, be our thanks and praise rendered, as the giver not only of our natural, but of our spiritual life. He is, as the church often confesses, the author of all godliness. "Of his own will he begat us with the word of truth." "It is God that worketh in us, both to will and to do of his own good pleasure." His grace brought us to the knowledge of the truth; and unless we resist or neglect his gracious influence, in spite of all the powers of darkness, his grace will preserve us in it.

WHY ARE NOT OUR EFFORTS MORE SUCCESSFUL?

It will be said, as it has been often said, "that God is a Sovereign; that he will choose his own time and way to execute his purposes; that he will do as it pleaseth him; and that, as all our endeavours avail nothing without his aid, we must wait his time." Let us beware lest, in making these statements, we encourage a line of conduct wholly unwarranted by the sacred volume. It is too evident that such remarks have often been the sure tokens of indifference and inaction, and that their tendency has proved pernicious in the extreme. We are fully prepared to admit the sovereignty of God, according to the Scriptures; but we are equally prepared to contend that in the exercise of that very sovereignty he has established an intimate connection between prayer and diligence on our part, and the bestowment of the blessing on his; that he has expressly promised to give his Holy Spirit to those who ask; and that whenever his people sincerely and earnestly desire any spiritual blessing necessary to their edification and advance, and believingly pray for it, using the instituted means, it will assuredly be granted to them. If, therefore, in any given instances, success has not followed exertion, or but in a very limited degree, instead of taking refuge in the Divine sovereignty, it would be wiser and more scriptural to inquire whether our measures were such as the word of God would approve and sanction; whether in using them we combined the utmost activity with a humbling sense of dependence; whether, not satis-

fied with the bare performance of duty, we set our hearts on the attainment of the great and ultimate objects of true Christian zeal; and whether we sought the needed influence with that lively faith which the Almighty "delighteth to honour." That God is faithful is an unquestionable truth: his people must be faithful too—faithful to conviction, to duty, and to privilege. "The Lord is with you, while ye be with him."

AN AFFECTIONATE SPIRIT.

WE sometimes meet with men who seem to think that any indulgence in affectionate feeling is a weakness. They will return from a journey, and greet their families with distant dignity, and move among their children with the cold and lofty splendour of an iceberg, surrounded with its broken fragments. There is hardly a more unnatural sight on earth than one of these families without hearts.

A father had better put out his boy's

eyes than to take away his heart. Who that has experienced the joys of friendship, and knows the worth of sympathy and affection, would not rather lose all that is beautiful in nature's scenery than be robbed of the hidden treasures of his heart? Who would not rather bury his wife than bury his love for her? Who would not rather follow his child to the grave than entomb his parental affection?

Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, paternal, fraternal love. Think it not a weakness. *God is love!* Love God. Love everybody and everything that is lovely. Teach your children to love; to love the rose, to love the robin, to love their parents, to love their God. Let it be the studied object of your domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love—love to God—love to man.

Lessons by the Way; or, Things to Think On.

LIVE—LET LIVE—HELP LIVE.

THERE are three sorts of people in this world, who may be characterized by the monosyllables above. First, there are those who take for their motto, *Live*—live, regardless of others—live, if others die—live for one's self and to one's self. Such persons care for nobody but themselves; they think of nobody else. They have got on in the world, it may be, without much aid from others, and others must get on as they can, or stick by the way; it is all one to them, it is none of their business; they are not their brother's keeper. These are *supremely* selfish men.

There is another class of men among us, whose motto is, *Live and let live*. They are glad to have their neighbours live and prosper; but it must be without their help. Their first and great inquiry is, Who will show *us* any good? How will this affect *my* interest? Shall *I* gain anything by it? If such men can be quite sure that anything they may do for another will return ultimately to their own benefit, they will cheerfully lend a helping hand. And in some cases they will even help a friend in need, if persuaded that it will in no way operate to their disadvantage or inconvenience. Otherwise they are as deaf as dead men to all who approach them. These are simply selfish men.

There is yet a third class of men—choice spirits—whose motto is, *Live and help others* to live. They are not inattentive to their own affairs or their own interests; but they seek not their own exclusively. They are not merely willing to *let* others live around them, but they are willing to *help* others to live, and even to subject themselves to inconvenience and trouble

in order to do this. And all this they will do without first stopping to ask, Shall I get my reward? If I lend a crown, shall I get two in return? They are men who act either from the impulses of kind and generous dispositions, or men whose principles of action have been derived from the teachings and example of Him who "went about doing good," who sought not his own, but the things which were another's; who was never unmindful to do good and communicate as he had opportunity. These are truly benevolent men.

We now leave it to each reader to say which is the best man, and to which class he himself belongs.

GOING TO PARTIES OR TO CHURCH.

WE are a strange people! An invitation is received for father, mother, daughters, &c., to a snug party. It is accepted. The day comes—the hour approaches—alas! alas! "it rains!" What is to be done? The mother's silk will be spoiled, and the daughters' hair disordered past endurance. A coach is hired, all is well; the expense is a trifle, and the disappointment could not be endured. Sunday morning comes; the bell from the sanctuary summons us to

"Welcome the day that God hath blest,
The type of heaven's eternal rest."

A slight rain is falling, and all around is wet and dreary. Father feels a disinclination to go out; mother has a slight cold; and daughters cannot show off their finery. A coach is so *expensive* too. The party is an attraction too

strong to be resisted; the visit to the house of God is a secondary consideration.

Take again the man alone; no matter how pitiless the storm; the snow may fall, the sleet may drive, the rain may pour down in torrents; he is punctual to the hour at his place of business; distance, combined with other disagreeables, deters him not—he braves them all. How is it on the holy day, that calls us to think of God and his mercies? A slight fall of rain, the mere apprehension of a storm, suffices to keep him from the house of God, and to make him disregard the things of eternity. There is, there can be no excuse for this mode of procedure; it is a disgrace to our reasoning faculties, and places us before God in the attitude of contemners of his holy word.

ONE'S OWN HISTORY.

THE history of a man's own life is to himself the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself. The lives of other men are too dry and vapid when set beside his own. He enters very little into the spirit of the Old Testament who does not see God calling on him to turn over the pages of this history, when he says to the Jew, "Thou shalt remember all the way which the Lord thy God led thee these forty years." He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are such grand events in the life and experience of every Christian, it may be well for him to review them often. I have, in some cases, vowed before God to appropriate yearly remembrances of some of the signal turns of my

life. Having made the vow, I hold it as obligatory; but I would advise others to greater circumspection, as they may bring a galling yoke on themselves, which God designed not to put on them.—*Cecil.*

PUZZLES FOR PRIESTS.

ONE of the colporteurs was distributing Testaments, when a priest, who was very much against them, came and said, "I perceive that in your books there is much mention of conversion, but never of confession; they are evidently Protestant." A person present opened the New Testament, and said, "But do you not see that Jesus Christ forgave the thief on the cross without the help of a priest to confess him, and he went to Paradise? Did Stephen, in dying, think of confession to a priest?" The priest replied, "It is true the rules of the church, in the olden times, were not quite such as they are now." At another time a colporteur went to a school-house, and offered Catholic Testaments to the masters and children. The priest came, and on being consulted, lamented, and said, "That book is known everywhere; you find it in every house; and if that goes on some time longer, our church is lost." This witness is true.

CHRISTIAN! WHICH IS UPPERMOST?

TELL me, thou child of God, hast thou not more singleness of purpose, more definiteness of view in thy worldly undertakings, than in thy religious plans? Is not thy religion subservient to thy business? Art thou as zealous, as single-hearted for the salvation of souls and the interests of the Redeemer's kingdom, as thou art for the success of thy worldly schemes? Settle it with thy conscience this very hour. *Am I doing all in my power to convert the world?*

Essays, Extracts, and Correspondence.

WE have now the pleasure of laying before our readers three more—this and the two following—of the Papers read at the last Autumnal Meeting of the Congregational Union. It will at once appear that they are all on subjects of the very first importance at all times, but especially under the existing circumstances both of our community and of our country; and on these grounds we specially commend them to the careful perusal and serious consideration of our friends.

ON DEFERRED ANNUITIES FOR CONGREGATIONAL MINISTERS.

By John Harris, Westbury, Wilts.

THE importance of the subject to which this paper refers must be my apology for the prominent position I now occupy. The brethren constituting the Wilts and East Somerset Congregational Union have deputed me to attend among you this day, for the specific purpose of

again calling the attention of this meeting, and through it the attention of our denomination generally, to the important subject of "*provision for aged indigent ministers.*" and in doing so it is almost wholly unnecessary for me to attempt to show the *desirableness* and even *necessity* of something being done to wipe off a reproach which has long attached to our denomination. Many of our most laborious and indefatigable ministers devote the whole of their ministerial life and labours to the work of the Lord among *poor rural congregations*, who frequently, not from *unwillingness*, but from positive *poverty*, find it impossible so to remunerate them for their services as to enable them to make even the slightest provision for the season of old age; and, moreover, it frequently happens that, through the extreme pressure of pecuniary embarrassment and its attendant evils, under which many such devoted brethren labour through life, *inefficiency* and comparative old age are induced at a much *earlier period* than where the mind, from more favoured circumstances, has been happily freed from those embarrassments. Hence, when the season of old age and inefficiency arrives, such brethren have no alter-

native but to remain as pastors after their efficiency has ceased, or to throw themselves wholly on precarious charity, by which they are frequently left to experience the most afflicting destitution.

Myself and the brethren who have sent me hither do not lose sight of the pleasing fact that there are already in existence several funds which afford aid in such cases. We know there is (*e. g.*) "The Associate Fund," "The Board Fund," our own "Union Fund," the Fund arising from the CHRISTIAN WITNESS, whose success in the first year of its operations has very far exceeded our most sanguine expectations. In addition to these there are also various *county* societies, more or less efficient in their particular localities. In all these we rejoice; but they are altogether inadequate to the emergency. Besides the aid they afford, nearly all assume the form of *alms*; and there are amongst us numbers of *high-minded*, yet humble-spirited pastors, who would feel the asking of alms almost as humiliating as the destitution to which they are reduced is afflicting. But why should I go on describing the evil, or showing the desirableness of something being done to *mitigate*, or, if possible, *remove it*!

Still it will be asked, Where is the remedy? What can be done *efficiently* to meet this exigency, the existence of which all must admit and deplore?

It will be now my duty, secondly, to lay before this meeting the outline of a plan which, if carried out, will, I trust, go a great way towards supplying this great desideratum.

Permit me, then, dear brethren, with great deference to suggest if it may not be possible, in addition to the sources already referred to, to create a permanent fund by donations, testamentary bequests, and other similar means, "*the interest of which shall be appropriated to the lowering of the annual premium to be paid by ministers on attaining a given age*?" Let there be, in fact, a regular annuitant society, open to all ordained ministers of our denomination, possessing the advantage of having the premium *so reduced* by the means now suggested, as shall be likely to come within the reach of all ministers who may wish to avail themselves of it.

There cannot, I think, be a question but the only reason why a much greater number of our ministers do not subscribe for an annuity in the Dissenters' Assurance Office and others of a similar character is, "*that the annual payment for that purpose is so high as to preclude the possibility of their so doing*." Whereas, could a plan be adopted to reduce the annual premium to something like ONE-HALF of the usual amount now paid, I cannot help thinking it would go a great way towards meeting the difficulty, and induce a large majority of our poorer ministers to avail themselves of the advantages thus presented.

In different parts of the country there are local societies of somewhat similar character, which prove of incalculable benefit to those whose privilege it is to be interested in them. Thus (*e. g.*) there is the "Gloucester Benefit Society, for the relief of ministers, their widows, and their orphans." A standing fund exists of between £5000 and £6000, raised at first in the way I have suggested. An annual subscription from each congregation connected with it, and a subscription of one guinea from the minister, constitute membership, and his widow becomes

entitled to an annuity varying from £30 to £40, according to the number of widows for the time being and other claims upon the funds. This society, however, is of but very limited extent, and intended principally for widows. *Now might not this be taken, to a certain extent, as a model on which to form a society on a large and general scale?* But I really fear nothing *efficiently* can be done until a *considerable fund* be created, so as very much to reduce the usual annual premium.

I venture therefore to suggest that a vigorous effort be made in connection with this Union, through the entire kingdom, to raise a sum of not less than £20,000, to be regularly invested, the interest of which shall be applied to the reducing of premiums to be paid by ministers for securing an annuity on attaining a given age. This, I suggest, should form the nucleus, the starting point of the society.

And now, thirdly, as to the *practicability* of this part of the business. I would venture to ask, notwithstanding all the other claims which are pressing upon us, *cannot* this be done? I would repeat the question, *cannot* this be done? It surely *can* be done, because it *ought* to be done; and only demonstrate that it *ought* to be done, and I am certain in this day of unexampled Christian enterprise it *will* be done. As I have before stated, it will not be questioned that a great number of our excellent and devoted ministers are obliged to continue as pastors of churches for years after age and infirmities have rendered them every way inefficient. They have perhaps spent the greater part of their days, and exhausted the whole of their energies, among small and poor congregations. In many cases they have had large families to support, and found immense difficulty in obtaining for them food and raiment, and consequently have never been able to make the slightest provision for old age. In the great majority of cases it is utterly out of the question to urge on such congregations the desirableness of subscribing for an annuity for their minister, since all they can raise is very inadequate to the supply of his present necessities. Now, however much this is to be deplored, arising, as it inevitably must, out of the circumstances of such churches, the remedy for it clearly is to be found in the *voluntary*, or, what we believe is the same thing, the scriptural *principle fully carried out*, which enjoins "that the strong should bear the infirmities of the weak," that we should "help to bear one another's burdens, and so fulfil the law of Christ." It charges them that are rich in this world's goods that they "be rich in good works, ready to contribute, willing to communicate." And surely when an object like the present, admitted on all hands to be one of pressing necessity, is presented to them, will not the rich and benevolent members of our denomination be ready to contribute, and that too on a scale so liberal for creating such a fund as shall enable every minister of our denomination to subscribe for an annuity on attaining an age to be specified by himself, and varying according to his annual payment? I am fully aware that the first question suggesting itself will be, "*How can such a fund be raised?*" But, brethren, let us look at the magnitude of the object, its pressing exigency, and then say is the difficulty of raising such a sum to present an insurmountable obstacle in the way of our going forward with such a pro-

ject? Can we raise *annually*, and principally among our own denomination, some £70,000 (and would that it were quadrupled!) for our Missionary Society, and shall there be any real difficulty in raising *once*, and then have done with it, £20,000, which would have the effect of saving from humiliating destitution numbers of our most devoted ministers, and enabling them to contemplate a season of old age freed from that deep, yet not unnatural anxiety by which they are now so often depressed? Could our beloved brethren, the Wesleyans, raise some £200,000 as a Centenary Fund? Then look at what our honoured and not less loved brethren of the Free Church of Scotland have done, and are still doing in this very way! Could the children of our sabbath-schools raise above £6000 for a Missionary ship, and shall the raising of such a sum as this throughout the whole of our body be looked upon as difficult? Is it in the *north of England*—is it at *Manchester*, whose merchants are princes, that I am seeking to obviate this difficulty? Sure I am that if it can only be shown that such a sum will really meet the case and supply the *desideratum*, the appeal need but be made and the response will be ready and efficient. Besides, we all admit that charity should not only *begin at home*, but that it should be bestowed on the most *deserving objects*. Now, so far as the *charity* of this scheme is concerned, what objects in the whole range of benevolence can be found more deserving than those *devoted and self-denying brethren* who, amidst *great personal privations*, have been giving themselves to the great work of saving souls among the poor of this world? Brethren, I trust the time has arrived when something can be done, and when something *will* be done. There must be a beginning *somewhere*. A benevolent writer in the *CHRISTIAN WITNESS* for May, and who signs himself "J. H., High Wycombe," makes this truly noble proposal. In referring to the general question, he says, "As one of the difficulties, perhaps the *greatest*, arises from the want of a proper fund, could not this be obviated, at least in some degree, by ministers themselves? It is well known that *some* of them are not *wholly* dependent on their people for support, and if twenty of this number, of which I should be happy to make *one*, would subscribe £200 each, or even half that sum, a beginning might be made. Such a step on the part of my brethren, I should hope, would induce some of the rich *laymen* belonging to our churches and congregations to come to our assistance; and then, so far as the necessary fund is concerned, the object will be accomplished."

Upon this the excellent editor makes the following energetic appeal: "Brethren, ye who possess this world's good, what say you to this proposal? We will answer for you—you deem it *good*; and when the matter is brought before you in a tangible shape, you will not be wanting. Our excellent correspondent speaks of *difficulties*; we see none but those of our own creating. *Abandon it in despair!* We have not in good earnest yet begun! *Despair!* No! the term is not in our vocabulary. With *combination, patience, prudence, perseverance, common sense, and prayerful exertion*, we entertain the fullest confidence that the Independent churches may clothe themselves with a moral strength incalculably superior to that of any other system known among men. Its ministry will then,

when preparing for service, actually in the field, and no longer fit for *labour*, become a special object of its care."

My principal object, dear brethren, in this paper, is to raise a *discussion* on the subject generally, hoping it may lead to something really *practical and beneficial* towards accomplishing a great object, the necessity of which has been long and deeply felt. I shall now sit down, after suggesting

1. That a competent actuary be engaged by this Union to calculate the probabilities and prepare tables of premiums to be paid according to the respective ages and annuities subscribed for, taking into account the advantages arising from the interest of a fund of £20,000.

2. That, in the event of a society being formed, it may be open to all ordained ministers of our denomination, who are not engaged in any secular business, that of schoolmaster excepted.

3. That, after the first two years, no minister who is above forty years of age shall be allowed to subscribe for an annuity.

4. That a committee of not less than seven be appointed to carry into effect the object thus contemplated.

ON THE IMPORTANCE OF ORIGINATING NEW CHURCHES, BOTH IN TOWNS AND COUNTRY DISTRICTS, AS WELL AS OF ASSISTING SUCH AS CANNOT REACH SELF-SUPPORT; AND ON THE BEST PLANS TO SECURE THESE OBJECTS.

By A. Wells, London.

THE first means ordained by the Saviour for spreading and establishing his religion in the world is the preaching of the gospel; the second is the formation of churches. By the first men are to be converted; by the second the converted are to be gathered and organized. The first work is the sowing of the seed; the second is the harvesting of the fruit.

Churches are the ordained depositories of the gospel. In them its truths are to be maintained, its institutions observed, its blessings enjoyed, its results exhibited. Also through churches the gospel is to be perpetuated: it is to obtain the continuance which in human affairs is secured in societies, but is found impossible of attainment through the medium of dispersed individuals, however numerous. Moreover, by churches the gospel is to be propagated: they are to spread, as well as to preserve it. From them it is to sound forth and flow abroad all around. Churches are to supply the zeal, the men, the money, required perpetually for the arduous work of diffusing the gospel far and near.

It is to be observed that for this representation Divine authority and apostolic precept may be pleaded; therefore preaching the gospel and forming churches take precedence of other methods for carrying on this great work. Other plans and movements may supply most valuable, indeed indispensable assistance; but they are still subordinate. These, which Christ ordained, and apostles practised, stand first and pre-eminent.

Further, in a country like ours, in such a period as the present, and for a body of Christians circumstanced as we are, the gathering of

churches is above all others the work to be done. One principal point in our testimony for truth is church purity, liberty, and order. Through an extended multiplication of churches alone can sabbath-breaking be counteracted, family religion be maintained, young persons religiously educated, and freedom of conscience, purity of ordinances, and simplicity of worship maintained. We can accomplish nothing effectual but by improving and multiplying churches.

This great and good work has by no means been neglected. It may not have been prosecuted to the extent and with the vigour required by its urgency and importance; yet much has been done. Still it is humiliating to consider that even now truth requires the expression of doubt whether the increase of our churches has kept pace with the increase of the people at large in England. Of the present population of our country three-fifths at least are increase within the forty-five years of this century already expired; but of our Independent churches now spread over the land it can hardly be thought that three of every five have originated, and are clear gain, within the same period.

Moreover, some mistake seems to have prevailed as to the relative strength of our churches in the larger towns as compared with those in the smaller towns and rural districts. Doubtless their main strength is in the larger towns; but those planted in the larger towns do not seem to stand in so good a proportion to the general community of those towns as do those in the smaller towns and country districts to the population out of which they are gathered. Throughout all England there would seem to be one Congregational church to every nine thousand of the people, reckoned according to the last general census. But in the larger towns they do not reach this proportion; certainly not in London, nor even in this northern metropolis of trade and manufacture,—perhaps in few or any towns containing more than twenty thousand inhabitants. It is true that the proportion of our body to the general population cannot be correctly tested by a reference to the number of churches only in different localities, because the churches in large towns include so many more members than those in other parts that a smaller number of such churches may embrace a more adequate section of the whole people among whom they are placed than might be supposed upon considering only the number of churches in that population. Yet it must be felt that there are great room and call for vigorous efforts to multiply churches of our faith and order in the more densely-peopled towns of the empire, when it is considered that they do not probably exist at the present time in a much larger proportion than that of one church to twenty thousand people.

In this line of effort more than a few instances of enlightened zeal have of late years been manifested. Chapels have been built of spacious dimensions and sufficiently handsome structure, as also in favourable positions both as to prominence and surrounding populations. There has been adopted a scale of contribution for their erection often truly generous, and such as to prevent any long pressure of injurious debt, while Christians respectable in every view, and well calculated to conduct such enterprises, have, on the colonizing principle, drafted to the support and management of these new interests

from churches with which they had stood in long and endeared connection, often in this way making painful sacrifices in what they left, and incurring weighty responsibilities in what they undertook.

All this is so good, so entirely in the right direction, that nothing more would seem to be required than frequent and numerous imitations of examples so excellent. In particular, no general organization for the accomplishment or assistance of such movements appears necessary. Each large town will generally find within itself all the resources of mind, enterprise, and money required for originating as many new churches as the number, circumstances, and character of the population at large may require. It may, however, be worthy of consideration whether in the larger towns, all containing fifty thousand inhabitants and upwards, some united action among the existing churches should not be permanently contemplated and provided for, to establish new congregations whenever practicable. This work should be made an object of forethought and purpose. Favourable openings should be watched, and advantageous sites should be secured early and beforehand. There should be care and effort taken to build on freehold ground whenever possible, and also to secure, if this can be done, some space round the chapel, that it may not be hemmed in, and all future enlargement or addition of schools or lecture-rooms rendered for ever impossible, to great subsequent injury and regret. In a word, this constant increase of our churches in rapidly increasing towns is a work that should forthwith be numbered among the first objects of our enlightened zeal and effort.

One point more must be mentioned. There is a condition necessary to the successful working of projects of this nature not yet alluded to, necessary at least to their full success, and to their entire freedom from the alloy of discord, secret or open, with which they have been sometimes mingled. That condition is, that such movements should originate with the ministers of our more powerful churches in large towns. If they would be the first to point the attention of their friends to these enterprises, and cordially befriend what they first conceived, great would be the pleasantness and power thus infused into undertakings otherwise difficult of smooth accomplishment. And to say no more on this subject, it would be a happy sentiment with which to inspire the pastors of powerful churches planted in the midst of dense populations, that they should hardly consider their life's work well done, unless they might be favoured to witness their immediate charge not only prosperous in itself, but also the parent of one or more churches bearing its resemblance, and rejoicing to call it mother—a consummation this far more productive of lasting good than many town missionary labours—a sentiment expressed with no wish to depreciate these latter plans of usefulness, which would be only the more effectually prosecuted as the result of this still higher achievement, the increased number of strong and prosperous churches.

Then as to the smaller towns, the villages more or less populous, and the country districts of our land, here the work of planting new churches of our faith and order, especially with any view of their becoming self-sustained, appears much more difficult than similar pro-

gress in the thickly-peopled towns; but it cannot be thought at all less important. According to our views of knowledge, liberty, and religion, the people scattered thinly, but in vast aggregate numbers, over the broad surface of our fairland, depend greatly on our exertions for these inestimable blessings. We do venture to think a village or a rural church of our denomination a centre of light, truth, and salvation, wherever planted. The people assembled there have felt and asserted their religious rights; they have received and they love the truth; they have obtained a religious life dear to their hearts, and for which they must, and they do, suffer and sacrifice something. Every such church is a check on domination, a testimony against error, and a meliorating influence on other parties. We must not therefore withdraw from the country, that we may give all our energies to the more inviting scenes of effort presented by the large towns. Our labours in the country should be, if possible, greatly increased. An ample harvest of souls is there to be reaped, a wide field of ignorance, neglect, and vice to be cultivated. Nor must our efforts in this field be exclusively missionary or itinerant. The founding of churches must be kept in view, and attempted whenever practicable. Especially must this be done in every case presenting hope that a church, if formed, will attain self-support. Yet it will not be wise to restrict the formation of churches to localities likely to yield the materials and strength required for this kind of independence; because if we are to be a diffused people, spreading over the land in all its parts, there must always be in our connexion some, perhaps many churches requiring aid from the brotherhood at large, of which they form a part. This is a view in no respect novel. On the contrary, it is in fact a course which the Congregational body, by its County Associations and Home Missions, has been long pursuing. Yet it presents various questions of much interest and difficulty worthy of some consideration at this time.

In the first place there are the serious and probably growing social obstacles to all our labours in country districts, villages, and small towns—obstacles, however, which, in another view of them, assume quite as much the character of necessities and incentives for our work as of impediments to its success; for all the clerical and aristocratic opposition to our efforts for the religious good of our neglected countrymen, now so active and determined, does but prove how indispensable it is that some hands should carry among our rural population the light and the liberty of the gospel, and how deep would be its darkness and bondage were our own efforts, and those of other non-endowed bodies of evangelical Christians withdrawn, or driven away from scenes where even now they are all but too feeble and inadequate. It is needless even to mention these various forms of persecuting opposition to our rural missions, which are so familiarly known by all present; but we shall be indeed blind if we do not perceive the necessity they create for some ample central resources from which these missions may be effectually sustained. Some powerful combinations for mutual support and extended enterprise are the want of our churches, to enable them to hold on their difficult but obvious course in these trying times, and in coming times likely to be still more arduous.

Then there are not to be forgotten the real delicacy and difficulty attendant on the formation of village and rural churches, and even on the erection of chapels in such localities. Our operations may be unduly extended. We may attempt more than we can effectually accomplish. Efforts for extension, carried too far, may be productive of weakness rather than of strength. Missions must be regulated not only by a regard to the work requiring to be done, but also to our resources for carrying it on. Hence the best consideration of neighbouring pastors, and other brethren engaged in the conduct of such affairs, is an indispensable duty before chapels are reared, churches formed, and pastors ordained, in localities where the people are few, poor, and widely scattered. Zeal must be guided by discretion. There is in these times no money to be wasted in chapels, where hired rooms might answer as well or better. Churches unable either to support or to guide their own affairs will not be happy and edifying religious homes for their own members, nor an honour to the body at large; and no minister should be ordained unless he can be placed in a position of usefulness and respectability, as well as found capable of occupying such a post with credit and success. No rules can be laid down for guidance in such cases, nor are any necessary; discretion, acting upon full information of circumstances, can alone determine what is best in every several instance. It has already been conceded that there must be buildings, churches, and pastors of our order in localities where their independent self-support cannot be anticipated; and that we shall work our voluntary operations in a manner essentially defective if we do not employ the spontaneous contributions of the stronger churches, both to carry the gospel where it is needed, and to continue, perhaps permanently, its support, where local resources are insufficient.

But to conduct such affairs among a people entertaining the strong convictions and watchful jealousy that are cherished by us, on the subject of church independence, is no easy affair. Surely our church principles were designed for Christians, and for mature Christians only. They render necessary for their administration continual prudence, conscientiousness, and concern to do the will and maintain the honour of the Saviour. So here: if some churches are permanently to help, and others are constantly to be helped, the Christian temper must be no less exercised than Christian wisdom. On the part of the contributors, liberality will be the virtue least exercised—there must be sympathy in difficulties, respect of rights, fidelity to withhold help when not deserved, consideration not to expect too much, and willingness to feel that where aid is given, obligation is not created, because what is done is done to the Lord, and as between brother and brother in the same service, wherein the heavier burden is borne by him who cannot escape from dependence, and wherein as always—"it is more blessed to give than to receive." On the part of the receivers,—rights must be maintained, yet influence must be admitted. Self-respect and deference must be duly blended; and while it is felt that the eye of assisting fellow-servants cannot but observe and consider the work of those they aid, a supreme regard for the common Master must still be the first spring of all fidelity and zeal. With such graces in exercise, even Independents may conduct this giving and receiving

—may be some dispensers, and others applicants—pleasantly and successfully. Nor have our churches and brethren, both the strong and the weak, been unpractised in this work, and in its needful virtues. Many have thus given and thus received with mutual love, and important benefit to the one great cause, equally dear to all, whether in their joint labours for its advancement the place of contributor or of receiver has been occupied. Now we must look to this state of things as permanent, as therefore to be more reduced to system, and to become a matter avowed and contemplated as necessary to the working of our body in this country. We are in a condition rendering it necessary that all should work, that all should give. To keep our cause strong and healthy, even they who receive in one form must contribute in another. There must be missions to begin and carry our efforts where previously unknown—there must be churches to perpetuate the gathered results of our missions. In some instances these churches will attain to self-support; that will be best of all. In other cases they must have a distinct church state, and their own pastor, though requiring for this help from the general body. In others again, it will be enough that the gathering of the people be secured by the visits of the neighbouring pastor or missionary in some building availing equally for the purposes of chapel and school-room. We are no longer merely a tolerated or a testifying people. The opportunity and dispensation given to us have assumed the missionary character. We have liberty enough and strength enough to propagate our doctrines and to enlarge our fellowship. We are placed amidst multitudes of ignorant and irreligious people. Now therefore we must both unite for strength, and spread abroad for extension. It has become necessary that we should work by system and by union. We must proceed by campaign, not by skirmish. We must be provoked to love and good works by the energy of other bodies of our brethren. Their wisdom should instruct, their zeal should animate us. In particular, the system and energy of action exhibited for our imitation by the Wesleyan church and the Free Church of Scotland deserve our watchful and candid study.

In sketching some system for our efforts, happily the elements are found already existing among us. Nothing is wanted but that we should henceforth do more vigorously and orderly what we have already done. For properly Home missionary work, labours for the religious good of the scattered and neglected portions of the English people, no other plans are needed, and none could be more appropriate, than our County Associations, and the general Home Missionary Society. Nothing more is wanted in this department than greatly, very greatly, increased vigour of effort,—unless it be that the brethren and churches in the large towns, and in the counties where our body is strong, should come more distinctly to perceive how impossible it is that the Home missionary labours of our denomination in counties where our churches are few and feeble, should be efficient, unless they feed the funds of the central society for that object. The sentiment now too prevalent that the home missionary obligations of our churches are limited to their own county or district, seriously cripples the energy of the society which aims to evangelise the most neglected of the English popula-

tion. There seems no reason why Englishmen remote from Essex, or Bristol, or Lancashire, should have no part in the sympathies and contributions of our wealthy churches in those places, on the ground that Home missions are maintained by them in their immediate neighbourhood, which would not be equally applicable to remote colonists, Irish or heathen,—for, indeed, there are counties of England containing, probably, three millions of our countrymen, which Congregational missionaries can no more reach without the aid of the churches in districts where our body is in comparative strength, than they can reach Ireland, the colonies, or pagan lands,—and where, let it be added, as it truly may, their labours are little, if at all, less necessary. For Home missions, then, we have the machinery,—the only want is union and vigour to work it efficiently. And to these organizations, probably, the only work appropriated should be strictly missionary. As soon as churches become settled with pastors, if they need help for a period, or permanently, they should become connected with a separate organization, formed distinctly for that department, of the joint care of all the stronger, for all the weaker churches. This organization we do not possess, and greatly need. Why should we not contemplate something analogous to the equitable and generous plan of the Free Church Sustentation Fund, securing to every recognised pastor of our body a minimum income? At present matters in this respect are in a most unsatisfactory, not to say discreditable, state among us. Many pastors endure hardships and straits to which they ought not to be abandoned. If churches have been formed, and pastors settled, in stations where the judgment of wise and impartial brethren would pronounce the procedure so obviously injudicious, that the general body ought not to contribute to their help, let this be avowed as the reason why they are left to struggle with their difficulties, unaided and alone; but where we recognise, there let us help. And if any part of our public care and duty requires system, order, and concert, it is this. At present, brethren with inadequate incomes are left to make personal applications on their own behalf, to one or other of our various funds provided for their aid,—the Congregational Fund Board, the Associate Fund, or the Regium Donum,—as the case may be. This must inflict severe wounds on their self-respect, and make their position painfully humiliating. It ought not to be. Surely the several funds, now variously dispensed under this head, might be brought under one administration, and greatly augmented, so that an impartial body of distributors, caring for this very thing alone, might perform a worthy work in upholding the respectability and comfort of the pastors generally of our feeble churches. Missions are good, colleges are indispensable, schools must be provided, chapel debts should be paid; but, indeed, wisdom, justice, and love unitedly plead that on system the wants and the claims of our pastors should receive adequate attention, first from their own flocks, and, where these cannot provide what is just and equal, then from the body at large: a duty becoming constantly more urgent as the smaller towns of our country are reduced by the steady drain of their population, resources, and employments into the great central towns and districts, leaving, of course, our churches in these comparatively deserted

places, less able than ever to maintain their pastors.

Organization, then, for originating new churches in large towns needs not to be general with a central committee. Each populous place can do this work within itself, but should do it by system, union, and appointed agency.

Organization for Home missions we possess. District associations, and the central society, acting separately or unitedly as wisdom may dictate, are appropriate and adequate for this work. But far more energy is wanted in every branch; and the districts where our churches are few and feeble, and these are in almost all cases the districts where other evangelical bodies are also in least strength, cry aloud, through the Home Missionary Society, for the help which can only be obtained from the districts where our churches are strong. This sentiment, or rather fact, cannot be too often declared, or too strongly urged; for England is indeed the first field for our missions. Its claims are first, nearest, and strongest. Unless we are missionary at home, we cannot be missionary abroad. English liberty, piety, and knowledge, are the mainsprings of all our benevolent enterprises: and the more the subject is considered the stronger will the conviction become, that without missions in England these blessings cannot be maintained in our beloved land in the full and ever-growing plenitude necessary to make it a fountain of blessings to the world.

Organization for a systematic and effectual provision in aid of churches and pastors really unable to reach self-support, and yet really necessary to be sustained in the localities where they are established, we urgently want. It would be noble to say, "The pastor of no church so conditioned shall be left with an income of less than one hundred pounds per annum."

Finally, churches should be appealed to for these objects. At present in their church capacity our churches know little or nothing of plans and efforts to advance the Saviour's kingdom. These great affairs are transacted in the open, general congregation. They should not be withdrawn in the least from this larger sphere of appeal and co-operation; but they should be carried also into the bosom of the churches. There are sympathies, obligations, and resources peculiar to the gathered folds and sheep of Christ. There appeals of especial solemnity might be made, prayers of especial faith and intercession might be called forth, and the great fact that churches are missionary organizations of Christ's own appointment might be made to be seen and felt. For everything is wanted, urgently wanted, in these times of great work and feeble effort, of high claims and low devotion, that can purify, elevate, and strengthen the sacramental host of Christ for the conquest of the world.

ON THE ECONOMICS OF CONGREGATIONALISM AND CONGREGATIONAL FINANCE.

By John Ely, Leeds.

THE design of the paper now to be presented will be at once explained by a single sentence from the pen of the excellent Secretary of this Union. "Among the subjects," he says, "on which it is desired to obtain some useful discus-

sion, and some practical results, is, more regular and systematic plans of contribution by the churches for public objects, especially those in which they have a more immediate interest." In pursuance of this design, the paper can but comprise a few suggestions, the end of which will be to give occasion to discussion whereby the results of matured judgment and varied experience shall be elicited.

That we may be prepared for such discussion, we must contemplate the demands which call for our contributions. The first claim resting upon our churches and our church members, is, of course, the support of the gospel for their own edification. An adequate support of the ministry, as far as means can be supplied, might be regarded as a point of honour,—it is at once the dictate of uprightness and the ordinance of Christ. To relieve the poor of our several communities in times of exigency is an unquestionable duty, while the administration of relief requires much of wisdom and prudence. To support the various institutions of Congregational zeal is indispensable; the maintenance of the Sunday-school, the supply of tracts, and various other local claims are included under this head; in the rural district, moreover, the village preaching-room, and in more populous places the City Mission, are to be provided,—nor should the daily instruction of the rising race be overlooked. All this is subordinate to the particular congregation. But no congregation must be contented merely to promote its own interests. Our country is to be evangelised. The district or county Home Mission claims the zealous support of each church. And since whole counties are in some instances left all but destitute, it becomes the duty of the strong to help the weak, by sustaining Home Missions for the kingdom at large. Colleges for the training of the rising ministry must not be neglected. Ireland has its urgent claims. Our colonies are to be supplied with evangelical institutions by the churches of the mother country. Continental Europe ought not to be overlooked: Belgium, France, Switzerland invite your aid; Hamburg presents an admirable base of operation for northern Europe; southern Europe is all but closed, though we might ask, perhaps, why, while Popery is seen sending its emissaries to fields where persecution and death await them, Protestants adventure so little among Popish communities? The mariners, who are the carriers of our commerce, and our soldiery,—as long as the art of war is deemed necessary for Britain's defence,—have their claims on us. The poor Jew ought not to be forgotten. Last of all a field opens before us, which demands aid equal to all the rest, so wide is its extent, so absolute is its destitution, yet so free is the access to every part of its vast area; Heathendom and Mahomedanism comprise the myriad islets of the sea, the untold millions of Africa, the teeming nations subject to Britain, or allied with her, in India, and that world of human beings which, in answer to prayer, has been thrown open to us in China. Who would not have something to do with all these fields of zeal? who would not hail the organization which should so collect and distribute the churches' bounty, as to give expansion to every mite contributed, and enable the lowliest contributor to feel that he has a part in all the good that is done under heaven?

Vast and varied as these fields are, something has been attempted for almost all of them. That no adequate effort has yet been made, and that the efforts made should have been somewhat fitful and uncertain, cannot be matter of surprise. It might be a question, how far we have the means of conducting adequate operations. Yet, in this assembly, it will be scarcely disputed, that wherever God opens a door to the zeal of the religious community, he supplies the ability required to enter it. As a question of fact, it is not very easy to determine what is the ability of our churches. We have no statistics. Some approximation to an estimate of our comparative strength may, however, be made. Is the ability of the Independent community more circumscribed than that of the Wesleyan Connexion? Our twelve hundred churches may not comprise three hundred thousand members; our organization is far less perfect than theirs, and in many localities they surpass us in wealth; but taking into account the comparative strength of the two bodies in the southern counties, and the wealth of Congregational Dissenters in this great mart of commerce and in the metropolis, it will not be unreasonable to expect contributions among us equal to theirs. And if the Scotch Establishment yet claims thirty-nine fortieths of Scotland's wealth, the Free Church of that country can scarcely possess resources equal to those of English Congregationalists; and our contributions of zeal should at least equal theirs.

What an example do these two bodies set us! The Wesleyans depend not on chapel rentals for the support of the ministry: the weekly penny and the quarterly shilling of their three hundred thousand members, were each payment restricted to that amount, would produce £125,000 per annum for their preachers. Let but their chapel debts, which they have scarcely felt to be an incumbrance, but which they are now anxious to liquidate, be annihilated, and they will have a surplus for the continual extension of their system. For every department of service, they have their separate funds,—for missions, for colleges, for the education of their ministers' children, for the support of aged and infirm ministers. Not a chapel, and scarcely a preaching-room, but has its annual meeting for some, and its annual collections for all, of these objects. In their larger congregations, they have their twelve or fifteen congregational collections in the course of the year. The effect is, that the several objects of the Wesleyan church are amply supported. To say that all this is to be attributed to organization would be preposterous; there must be vitality, or organization would effect little: but it is organization that furnishes the apparatus which vitality impels.

The Free Church of Scotland presents an example of liberality still more splendid. Other communities have been moulded by time and circumstances: this wonderful community has devised for itself a scheme of organization with admirable skill, and has constructed a system in accordance with it, with equal energy. With a date of existence extending back but a couple of years, they have already erected five hundred and thirty chapels, seventy others are in course of erection, and one hundred and forty more are projected,—at a cost which has already reached the sum of £286,000, and is expected to reach that of £320,000. Their sustentation fund for

the ministry is already £75,000 per annum. Mansees are to be provided at the cost of £150,000. They propose to raise £50,000 for schools. Various schemes of evangelization are concerted, for which, including education, five annual days are appointed for congregational collections throughout all their body; and of six hundred and twenty-seven settled congregations, there were only twenty-five that did not collect last year for at least one of the five schemes, and five hundred collected for them all. Such is the information which the CHRISTIAN WITNESS from his watch-tower reports, and the grand aggregate, he tells us, collected by the Free Church in twenty-four months, has been scarcely less than £800,000. Would that a body exhibiting so splendid an example of the operation of the voluntary system would relinquish their fond attachment to the theory of a national ecclesiastical establishment!

Beside these examples, it is to be apprehended that the Independent community must present but an indifferent figure. The support of the Congregational ministry is, in a vast amount of instances, far more circumscribed than that of our Wesleyan or Free Church brethren. While every preaching-room of the Wesleyans is the scene of an annual missionary meeting, we have many large chapels, with proportionate congregations, in which such meetings are seldom, some in which they have never, been held. *They* have perhaps, on an average, thirteen congregational collections in a year,—some of *our* churches shrink from one in six months. While in Scotland, of the six hundred and twenty-seven Free churches now settled, five hundred collected last year for all their five schemes, and only twenty-five omitted to collect for at least one of them; of our twelve hundred churches, three hundred and eleven only participated in the simultaneous collection of last October for British Missions. A respectable minister, who in seven years has raised a church from all but a defunct condition, in a population of eight hundred people, to forty members, told the writer last week that he must quit his position; for the Home Missionary Society are obliged, in curtailing expense, to strike off his station from their list. Our Foreign Missionary Society is constrained to contemplate curtailment among its fields of promise, for though its friends vapoured about raising the income to £100,000, it did not "stand;" they have suffered it to dwindle to some £65,000. Our colleges are for the most part inadequately supported. It is to be feared that our educational scheme is languishing. In the meanwhile our congregations are crushed with the burden of chapel debts, and usually expend not less perhaps than twenty-five per cent. in mendicant efforts for their liquidation. Interest has, moreover, to be paid on the unliquidated principal. It would be an instructive, and no doubt an appalling, aggregate that would appear, if the amount of interest paid yearly on the debts on our chapels and school-houses could be ascertained.

We rejoice in the liberty that characterizes all our institutions as Independents, but this very liberty throws us for the supply of pecuniary resources more exclusively on the operation of principle. The Free Church exerts continual influence on its several ministers and congregations, not only by means of its Presbyterian constitution, but also by its sustentation fund.

The Wesleyan organization, while it keeps the appointment of its ministers in the hands of Conference, must exert no small control on the dependent communities. An organization may, no doubt, be introduced quite compatible with the liberty of our institutions; and let but such an organization be brought into play, and we need be under no apprehension as to the efficacy of naked principle. We may have full confidence in our people, or rather in the grace of God operating in them.

If we are warranted to have confidence in our people we must give *them* every warrant of confidence in the schemes to which we invite their aid. The societies by which our various schemes are carried into effect must be so constituted and administered as to *command* confidence. They should not be too much multiplied, or rather they should not be distributed into too many separate bodies. With the writer of this paper it was always matter of regret that our one great missionary society had not been made to comprise, under so many different departments, with the heathen, Ireland, the European continent, the colonies, and the Jews. Simplicity and unity would have been secured; distinct sub-committees might have managed the distinct departments; and the diverse claims would no doubt have won proportionate liberality from the churches. It must be lamented by all to see, on behalf of the sister country, two separate organizations employed in the same field, both wielding the same instrumentality, and appealing to the same parties for support; and one is almost tempted to look upon it as a sort of fatality impending over that devoted country, and marring every effort for its good. It might be worthy of consideration how far our general and county home missions might be incorporated, leaving to the local societies the free administration of their own funds, while they might remit to the metropolitan committee from their enlarged resources an annual subsidy, or a per centage, for the help of the more destitute provinces. Concentration gives strength. Nor need we fear that the union of objects would diminish contribution. The day of guinea subscriptions is almost gone; contributors look now at the amount of claim, and give in something like proportion to that amount. Intimately connected with this view of the case stands the matter of specific contribution for separate objects, contemplated by our several societies. By these the direction must be embarrassed; and though larger sums may sometimes be raised, the effort is spasmodic, and the healthy support of our institutions is ultimately diminished. Not even sympathy for Tahiti's persecuted queen, nor the open door of China, should be allowed to constitute an exception. Exhibit the field and all its departments with their specific claims; but let the donation be thrown into the common treasury, to be administered according to the best discretion of the directors of each society. It is of the utmost importance that the directors of voluntary societies should be careful to win the confidence of the community. No sympathy would we cherish for a moment with vexatious complaint; but if complaint be breathed anywhere, let it be openly met, let sifting investigation be invited. Be it an unkind suspicion, a whispered slander—inquiry may be safely courted. The fullest explanation of any apparent anomaly may, moreover, be

fairly demanded. Men of business, whenever our reports are put into their hands, will always turn immediately to the statement of accounts; they will observe how much the working of each society costs; they will calculate, not what is the specific expense of each station, but what the aggregate cost of each is, and will institute comparison with the cost of each station in kindred societies. Audit might perhaps be made, with no small advantage, a more serious thing than it is. Let directors and committees look round the country, and each year summon from its various localities some half-dozen Christian men of known skill in the world's business; let these men enter into a most searching investigation of expenditure, and report in some detail the results of their scrutiny. Pay them, if necessary, and it will be a wise economy. But if new parties be selected from year to year, no doubt our merchants, to whom time is so precious, would willingly give themselves for a single occasion to this useful office. No room would be left for suspicion. Confidence and authority would be added to every appeal.

But however efficient principle may be, and however confidence in our various societies may be deserved and commanded, the difficulty of bringing all our churches into the fellowship of giving, remains to be grappled with.

Preparatory to this, more perfect statistics are required. We have *some* notion of the number of our churches; we have *no* accurate knowledge of the number of members which they comprise. Is one hundred the average? and do we number one hundred and twenty thousand? May we double this amount? or must we take but a moiety as the more accurate calculation? There is a reluctance to furnish the required information. Perhaps in some churches there is no accurate enrolment of names. Such laxity is to be deeply regretted; and may be an argument in favour of a census. And why should there be reluctance? It is true there may be abuse? unholty emulations might be kindled: but is not lethargic self-satisfaction worse? Do any regard a census as uncongenial with the freedom of the Congregational system? Are not our Baptist brethren, with their detailed statistics, as truly Congregational as ourselves? and are they a whit less jealous of their rights and liberties? The statistics required should be comprehensive,—exhibiting not only the numbers in communion and in attendance, but also the sums of money raised for various objects. The statistician himself, supposing he were the secretary of a particular society, or the representative and agent of all our several societies, should acquire as distinct a knowledge as possible of the capabilities and characteristic dispositions of each community—so as, at a glance, to perceive whether the principles professed had been brought into efficient operation. Thus would there be a qualification for acting upon the several churches,—the springs might be found on which to lay the finger,—and the whole apparatus be brought into play.

The next question suggested, then, is, How access might be obtained to our several communities, so as to render the knowledge acquired available? This is, perhaps, the most difficult part of the whole business. Many of our churches, perhaps many individuals in *all* our churches, are altogether ignorant of the claims which our various societies have upon them.

They do not know what we are doing. They have no conception of the fields of operation which we are occupying. To secure more general access, expense must be freely incurred in the use of the press. Circulars must be addressed to all who are likely to exert a salutary influence on their several connections. But even here, difficulty exists. Circulars are often, perhaps, generally unread. The post brings so many printed papers of no real interest to the parties addressed, that printed communications are very commonly thrown by, with scarcely a glance. In all probability, the pastor is the sole individual of a community addressed. He has proposals and applications that might task him with almost weekly appeals to his people; he cannot introduce them all, and very probably he introduces none. Sometimes he shrinks with timidity from the presentation of pecuniary appeals. Sometimes the very fact that so many appeals come through his medium may neutralise the efficacy of them all. Our proposed statistics should include the names of deacons and active individuals; and circulars should be addressed to *them* as well as to the pastor. Two specific plans might aid in securing access to the minds and sympathies of the people. Would our pastors read in their church meetings the statements and appeals made on behalf of our evangelising schemes,—statements and addresses being prepared with this express view by the secretaries of our societies,—very important advantages might be secured. The other plan would be more costly, but its costliness would be more than compensated by its probable efficacy,—viz, the multiplication of copies of such brief abstracts and forcible representations as might be adapted for our people, and the distribution of them by myriads in the pews of all our twelve hundred chapels.

Not any, nor all, of these methods would suffice, especially at first, without personal visitation. A secretary, or some individual who should be most thoroughly informed, and most deeply interested, and most prudent and persuasive, might secure in the several provinces the companionship of one or two local parties, and visit the churches. It would not be for him to inquire whether a visit would be acceptable, nor to wait that he might learn what would be the convenient time; but he must obtain what information he can respecting local convenience, and then announce his intention of paying his proposed visit, and invite the pastor, the deacons, and any other select friends to meet him. It would be very desirable that *all* the schemes of holy zeal should have in him their representative, and that he should seek to interest the assembled representatives of the church in them all, and at all events to secure access for some, or at least for one. A visitation like this might not be completed effectually without occupying a course of years: but the commencement is not to be postponed because the scheme cannot be immediately brought to its completion.

It may be worth while to inquire how the scheme would work supposing the several communities to be all aroused to aid it. Congregational auxiliaries would be formed, public meetings would be appointed, annual collections would be secured. Might not all our congregations add to their own quarterly collections, six others,—one for each of the following objects:—the anniversary of the congregation;

the local Sunday-school; Foreign, British, and County Missions, and Education, including our Colleges? Might not our larger churches add a collection for Town Missions and the Tract Society, and substitute for the one collection of smaller churches on behalf of schools and colleges conjointly, two, one for each? Might not our quarterly collections be, for the most part, dispensed with, by laying a per centage on the pew rents, and then other collections might be added for the schools where our ministers' sons are educated; for pension societies to sustain infirm and aged ministers; for municipal charities; and for the poor of the respective congregations? Confining ourselves to four or five leading societies, and supposing all our churches to collect for each of them,—would it be unreasonable to expect from each of the 900 churches that have not yet collected on behalf of British missions, five annual collections, averaging £5 each for as many specific objects? Would not the average more likely reach £10? This would give an addition to our present funds of nearly £5000 at least, perhaps nearly £10,000, to each of our schemes. Or should the church members' weekly penny be secured, a still larger sum might be added for the conjoint schemes. Secure both the five collections and the members' weekly penny, and £100,000 might perhaps be added, irrespectively of large augmentations which would no doubt spring from the larger contributions of the more wealthy.

Suppose access to have been obtained, and arrangements such as have now been intimated to have been made,—the interest must be kept alive, and an agency must be secured for years to come. Our manufacturers, in estimating the property they hold in buildings and machinery, allow ten per cent. per annum for depreciation in value. Like depreciation is usually found in the apparatus of our religious societies, unless renewed as regularly as the year returns. If subscriptions are pledged, the services must be engaged of some warm friend of the object, the date when they are due must be recorded, and application must be made always at the appointed period for the money pledged. Information must be annually circulated in brief, attractive, persuasive forms. Above all, the lively interest of pastors must be secured, and they must be induced to direct the attention of their people to the several departments of zeal in their pulpit ministrations. Liberal collections and contributions are seldom the effect of present excitement, even under the most fervid eloquence; they are the fruits of intelligent, and earnest, and repeated statements, by which the people's minds have been previously brought into a prepared state.

It is obvious how essential prosperity within our churches is to the support of all the schemes for extension. Even after having effected the most perfect organization, and awakened the liveliest interest in our schemes, if the churches themselves be feeble and burdened, they cannot be expected to contribute largely to any objects beyond themselves. Is there any method of relieving them from their burdens?

Our chapel debts are as so many millstones about the necks of our communities. Our statistician must ascertain their amount. Were these all liquidated, how large an annual sum would be set at liberty for diffusion! In the county where we are met, a noble purpose has been formed,—

to liberate all chapels where aid is received from the county association from their debts, the liberality of the benefactors being held out as a stimulus to the efforts of the beneficiaries. An excellent friend of our denomination in Bradford, a commercial gentleman, has proposed a loan fund for this purpose, having many advantages to recommend it. It is proposed that this fund should be raised by general contribution, to be lent in certain proportions under the direction of a committee, without interest, but on the condition of an annual repayment, if possible, of ten per cent. Two advantages would follow from this scheme. There would be a stimulus to effort, and that effort is ever found to have a healthy reaction on our churches: it is questionable whether, even in their small beginnings, it would be desirable for our communities to enter upon sanctuaries provided by public contribution, free of charge to the worshippers. The second advantage would be, that ten per cent. on the whole sum subscribed would be at the disposal of the committee every year for new enterprises. Other subsidiary benefits would accrue: parties desiring aid would not proceed rashly and unadvisedly to the erection of chapels: the committee would require clear evidence as to site, and dimensions, and outlay; the advantages of a depository for plans and documents comprising the fruits of experience for the direction of inquiring parties, would be no small matter; trust-deeds would be more carefully prepared; and the system of mendicity, so costly, so grievous an interruption to the pastor's usefulness, and so trying, perhaps injurious, to his own mind, would be superseded. Would there be any difficulty in raising in this country a loan fund of £20,000, or, if necessary, of £50,000, for this most desirable purpose? This, it is to be recollected, would not be an annual impost; it would be raised once for all, and yet it would be available in perpetuity; it would continue to circulate, and each hundred pounds subscribed—yes and each guinea—would do its part in building a new chapel every tenth year.

The inadequate support of our pastors is another hindrance in the way of enlarged exertion for wider diffusion. With some of their people, it may possibly be an excuse for their own inaction and contractedness; they cannot help distant agencies when their own ministers are in circumstances so straitened; but they do not subscribe the sums withheld from these agencies to augment their own pastor's comfort. With the pastors, these straitened circumstances operate: how can they be expected to be very zealous in promoting missions, when the contributions of their people will thereby be diverted from their own homes? This is mistaken policy, it must be granted; for whatever enlargement their people might feel would ultimately react to their advantage. But it is no surprising thing that a mistaken policy should be found operating in circumstances so trying.

Could nothing be done to remedy this evil? In Lancashire, our brethren have resolved that they will sustain no home missionary station for the evangelist or pastor of which a stipend is not secured of £100 per annum. The writer stated this fact a fortnight ago to a minister in a considerable county, and received as a rejoinder, that scarcely more than three pastors in all that county are in the receipt of such a stipend. In many districts it is possible that half this amount

is no infrequent measure of ministerial remuneration. Can pastors so depressed be expected to aid your more enlarged schemes? Can churches so straitened, perhaps in their own bowels, be expected to sympathise with your enlargement? Shall it be the reproach any longer, that our Independency has a tendency to isolation and indifference, leaving the poorer churches to pine away in neglect? Shall we allow any longer scope for the miserable pun, that of all ministers the Independent pastor is the most dependent? Since this state of things is incompatible with the general support of our institutions, it will not be foreign to the object of this paper if a suggestion or two be offered by way of remedy.

Much might be done for our ministers by aiding them in the education of their children. Lewisham and Silcoates are too limited for the sons of twelve hundred pastors; and no provision is made for the instruction of their daughters. When separate contributions could not be obtained for these objects, a portion of the annual educational collection might be appropriated to them; and it may be confidently concluded that extra subscriptions would be obtained, from one or two families at least, in the humblest of those congregations in which the pastor's children should be beneficiaries in our schools. Great relief would be obtained by the more general erection of parsonages: much more would be saved in rent to the pastor than would be expended in the outlay on building, and this expense might be in part met by the Chapel Loan Fund proposed. But chiefly are we bound to imitate the Free Church of Scotland in establishing a Sustentation Fund for raising the amount of ministerial stipends. Let it be understood that every Independent minister is expected to be in the receipt of a salary of £100 at least, besides the occupation of a parsonage rent free. The object might, perhaps, be identified with that of our Home Missionary societies. No church would receive aid but on the best evidence of a just regard to its own obligations to the pastorate. Communities would be put upon their honour: and if any of them should continue to underrate the claims of duty and honour, they must be contented to remain unsupplied with a pastorate.

Desirable as some such improvement is in itself, it is more important as it stands intimately connected with the prosperity of our churches and of our denomination; nor will it be difficult to show how intimately it stands connected with the matter of augmented support to our various institutions. The influence adverted to is the elevation of the pastorate in its character and efficiency. Without any invidious bearing, nay, with the utmost tenderness to the brethren, it cannot be concealed that inefficiency is, in too many instances, chargeable. Is it wonderful that men should become paralyzed by straitened circumstances? Does not the miserable pittance of the country pastor almost necessarily lower the character of the country pastorate? Is it not a consequence that those possessing ability and adaptation for usefulness will be slow to settle in such situations? The rural church is thus liable to be left to the uneducated, to those whom none but churches reduced to extremity will accept, and even to needy and unprincipled adventurers. The consequence is, that these churches become permanently depressed. In different circumstances our rural churches are found to

prosper, and when they become vacant they have no difficulty in securing the selectest services and the most hopeful ministers. Raise every pastorate so as to secure at least the very moderate comfort which is now proposed; then our young ministers will not shrink from the more retired posts, and, under enlightened zeal, they will soon become as prosperous in their measure as any community in our towns. What will be the result? The individual churches will revive; the denomination will be invigorated; your Sustentation Fund will be relieved; and the very object contemplated in this paper will be very effectually secured,—regular and large contributions will be poured into the treasury of your various societies.

To complete the scheme, one thing more is required,—and required as much for the preservation of civic as of rural congregations,—a provision for the minister when, through sickness or age, he loses his efficiency. No man ought to remain as the incubus of a church of which once he was the spring; but the martyr's spirit in a period when the natural energy is decayed is not to be expected; and in no case ought it to be demanded by the churches. The Head of the church will not desert his servants in their hoary age, but he commits it to his people to act for him in sustaining and comforting them. The cost of pension would be more than repaid in the augmented return to our various objects from the churches saved from decay.

A rapid review of what, it is to be feared, has been a medley of things will put us into possession of the writer's suggestions. We maintain that there is every ground of confidence in our churches;—for whatever schemes have hitherto been projected they have adequate resources, and the exceeding grace of God in them will secure, under proper training and apparatus, the forthcoming of those resources. Possibly new arrangements of our societies, combining like objects and securing simplicity and unity, would be advantageous: but, at all events, the churches have a right to demand the most candid exhibi-

tion of their affairs, and they are bound to show reasons for fullest confidence. Access for our claims must be secured by the press, by visitation, by conference and correspondence with the people as well as the pastor. Statistics must be improved. Systematic arrangement must be made for congregational contribution. Above all, the improvement of all our churches, especially of those in retired places, and the improvement of the pastorate, must be sought. Debts must be provided for. Stipends must be raised. Aid must be afforded to the minister in educating his children, and to enable him to retire when he suffers decay.

If these suggestions are to answer their end, it may be worth while to consider whether one or more committees might not be appointed to digest schemes—for statistical purposes—for the raising of funds for specific objects,—for classifying and bringing under one system of administration similar objects, and for various other ends. One arrangement, even should none other be made, will, it is hoped, be adopted—in the appointment of a council by our several societies to concert plans of united appeal to our churches,—that they may neither present themselves as rivals for support, nor expend efforts in isolated places, nor fail through the want of combined energy to accomplish the somewhat costly and very onerous task of introducing rousing and effective appeals to every Independent church of the land.

This paper has necessarily had to do with details of administration and questions of finance, but it will be recollected how essential a wise and liberal administration is to the great cause in which we are engaged—how dependent it is on the operation of right and holy principles, and how an apostle traces the liberal disposition to “the exceeding grace of God.” It is the inspiring Spirit that speaks by him and says, “Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

The American Packet.

ANNIVERSARIES.

THE *New York Evangelist*, which did excellent service last year by its masterly reports, gave some valuable strictures on the spirit of the meetings, and the manner in which they were conducted—strictures some of which well deserve the consideration of our readers. The *Evangelist* states some of the impressions which he received in attending both at New York and Boston were the following, which we have reserved till the present period, as the best time to lay them before the British churches:—

1. That there was an unusually serious impression made. The speakers, almost without exception, seemed to rise up with a sense of

responsibility; they seemed to feel that it was no time or place to make pretty or smart speeches, to think of themselves, but to try, each, to give an impulse to the chariot of salvation which is carrying the bread of heaven the earth over. The eye and the presence of the Master were there; and if they could not go to declare his love to the heathen, to the sheep in the wilderness, or to those who have been devoured by wolves in sheep's clothing, they could do no less than to arouse and cheer. We have never heard better speaking, because we have never been sensible of more heart in it. They were seldom startled or electrified, but they were moved, and that deeply. They were co-workers in the harvest-field, and their individual prayers and efforts were to aid or retard this work. Often did we notice a solemnity like that of the grave coming over the assembly.

2. There was much concentration of thought in the speeches. In a space of time amounting to

ten or fifteen minutes, the speaker cannot make an oration. He cannot stay to finish, much less to polish, his sentences. But he can throw out the emanations of mind. He can strike out thoughts which are parent-thoughts—which have in them great principles. The mind can "think it all out" by severe tasking, and give the simple results. It can watch the movements of the times and the signs thereof, and give the philosophy. It can concentrate the past, and give a bird's eye view of what is gone, and from that anticipate the future. We were struck with the weight of argument and the amount of thought condensed in speeches of a few minutes in length. They were beams of light thrown out—clear and warm.

3. *Christians from abroad went home much animated.* The audiences, especially at New York, seemed to be mostly made up of strangers from all parts of the land. We are sorry, and have been pained in past years, to notice the little apparent interest which Christians in this city take in our anniversaries. Some, even, we saw who said they were running out of the city to get away from them! Perhaps they will say that they live in an atmosphere of excitement, and can bear no more. But there was little or no excitement this season. Cities are the hearts of the communities around them. The press, the literature, the ten thousand streams which issue from them, are all affected by the tone of piety in the hearts of Christians in them. If they have great trials and temptations, they must remember that they have great privileges. Nero was a heathen, a tyrant, and a cruel despot. Paul was a prisoner in one of his dungeons. There were Christians in the palace of the persecutor. How affecting is their warm piety! "All the saints salute you, chiefly they of Cæsar's household!"

4. *The world took unusual interest in the anniversaries.* Many were the inquiries which have been made by those who do not profess to be Christians, respecting the doings, the impressions conveyed, and the prospects for the future. The secular press was unusually well represented by its reporters. These were all intelligent and gentlemanly. Within an hour or two after the heart gave utterance to its feelings, they were printed, and on their way over the land. The world have not only come to take notice of these occasions, but they notice them with respect and kindness, and an intelligent interest.

There are some striking differences between the meetings of New York and Boston. Perhaps it may do good to point them out, without any invidious comparisons.

(a.) In Boston, you meet with a great number of ministers; they are the hard-working, single-eyed pastors of the Puritan churches. We are sometimes surprised to see how haggard they look, and how fast they grow old. But there they are; come from the hills and valleys up to the Pilgrim City. They create a delightful atmosphere. You feel among brethren. The Lord spake the word, and great is the number who publish it. You feel that Zion must be advancing, when so many of her watchmen come to the gatherings of Zion's friends, so united, so interested, and we believe so prayerful. *We think there is an increase of ministers who go to Boston at the anniversaries, and we are afraid there is a decrease in New York. We hope the latter supposition will not be true hereafter.*

(b.) The Boston audiences neither expect

nor wish to be amused. The speakers feel that they are in sober earnest. *There is no clapping, no applauding. The highest token of approbation is deep, solemn attention, and the glistening eye.* There is nothing said, or if there is, it is out of place, for the purpose of amusing. Boston has always been too earnest to seek amusement. The trials of settling and subduing old Massachusetts, the struggles of the revolutionary war, and the great contests in which she has been engaged, have made her people sober and earnest. Whether they engage in commerce, in railroads, or in doing good, the same feature is seen. The great subject of foreign missions, which lies so heavy upon her, tends to the same thing. Hence,

(c.) The Boston anniversaries are very solemn. It seemed as if you were in a revival of religion, while attending the meetings. There was the fixed attention, the electricity of sympathy, and the subdued stillness which characterize a revival of religion. This year, we felt that it was the solemnity of Christian responsibility; a feeling that all have committed themselves to the great work of saving a world lost by sin. It was delightful to hear allusions made to the necessity of prayer, and to see how quickly the kindling eye responded to the allusion.

(d.) The morning public prayer-meeting at Boston had a great effect. This was held at eight o'clock. It was more than crowded. The pastors were there. The songs, the prayers, the very atmosphere, were such as to evince the presence of the great Redeemer. Probably no meetings were more useful, more eagerly attended, or more happy than these. It was good to be there. Some of the most soul-stirring thoughts were there thrown out, and fell like good seed on good ground. On the whole, we give unfeigned thanks to God for the influences, present and prospective, of the anniversaries of 1846.

This account speaks well for Boston, with which New York contrasts somewhat unfavourably. The spiritual condition of the latter seems to be very far from satisfactory. Principles appear, by the mass, to be lightly held, and religious feeling seems to have little depth. There is something among them radically, materially wrong. We have seldom read anything more seriously exceptionable than the following article, entitled

A HINT ON LONG REPORTS.

The report of a gun at sea has something in it of sublimity; the report of cannon among the mountains is very grand; but the report of a society at a crowded meeting had better be seen than heard, if you would have it effectual. It is very well to have the gun brought upon the stage, and to show the secretary ready, if need be, to fire it off; but this is generally sufficient. If it be fired at all, the report should be quick, short, and energetic; but it is a piece of ordnance, of which the spectators would much rather read the report than hear it.

Why would it not be sufficient, in every case, for the secretary simply to announce that the report of the society has been prepared, containing a full and interesting account of things done and intended, and will be printed, so that all

men can peruse it at their leisure? We see not why anything more is necessary. The audience are universally wearied, if the reading of the report occupies more than five minutes; and as to the speakers, there is never one of them but has his own thunder already in his head or in his pocket, to reverberate the report; so that they are not dependent for their noise upon the secretary's thunder. If any part of the report is judged of such excellence or importance, as to make it necessary to give it a deliverance, we submit whether it would not be better to have it committed to memory, and fired off extempore, for in that case the audience would listen to it, and it would be vastly more effectual. But the truth is, the best eloquence in the world loses all its power by being read as a report, which is considered, all the world over, as the essence of statistical dullness. However wrong this impression may be, it is vain to attempt to correct it, unless indeed, as we said, the secretary will commit it to memory, and deliver it off-hand.

Reports of the most inordinate length are sometimes inflicted on the audience at the opening of the meeting; a thing which is a great wrong, especially to the speakers, who find the attentiveness and patience of the audience, as well as their good humour, already used up, before they get to them. We submit again, whether it would not be better to have the report read at the close of the meeting, and to say at the opening that those who wish to hear it are requested to wait after the speakers of the evening are through. This course would obviate all difficulties.

Nearly every sentence of this article involves an error, or an absurdity. The writer, moreover, palliates and defends where he ought to have vituperated and condemned. He even concedes the omnipotence of folly he records: "It is vain," says he, "to attempt to correct it." Without more *sense* and more *piety*, perhaps, it is vain; but a very moderate share of these will soon put an end to it. If the above be, in the main, a correct representation of the case, we ask no further, no other data, on which to found a most unfavourable conclusion. If this writer be correct, among the Christians of *New York* facts are nothing, harangues everything! How different the case among the Proprietary Bodies, which carry on the commerce of the world! Among them on anniversary occasions, the report is the alpha and the omega! All inquiry terminates in the question of *DIVIDEND*. The churches in *New York* despise the dividend,—they sigh for rhetoric! Only conceive of the reports of railway companies being set aside that the members might indulge in descants on the comparative claims of the broad and narrow gauge, of high and low pressure, the four and the six-wheeled carriages, the glories of steam power, and the advantages of railway communication,

with an intimation, at the commencement, that, as to the very subordinate matter, the report, it "would be read for those who attached any importance to it, at the close of the meeting,"—of the Secretary being required "to commit it to memory" as a means of procuring a hearing. Ah! it is not thus that the affairs of the world are carried on. If it were, such affairs would come to a speedy end. The order of things set forth in the foregoing extract cannot be sufficiently deprecated and deplored. Judicious and well drawn Reports, such as, almost without exception, are all those of the American anniversaries that have come to our hands, may be viewed as touchstones both to the intellect and the heart of a popular assembly. Were that intellect thoroughly enlightened by the word of life, and that heart largely purified by the Spirit of God, such reports would be deemed the chief subject of consideration, and addresses, by whomsoever delivered, a very minor affair, while such addresses, in order to approval, not to say endurance, would be required to have a uniform and an intimate bearing upon the reports. To random talk and incoherent rhapsody there are no other limits than those set by popular patience, which, we regret to say, are far too ample; but speeches really to the point, that is, to some portion of the report, or the great object, will seldom be lengthy; it is no easy matter to speak long to the point. We refer, of course, to home orators; the speeches of missionaries, who know their business, will, from their very nature, be reports, and reports of the highest order,—the oral testimony of faithful witnesses. Well managed, these will rarely prove tedious to persons of intelligent piety, who are always grieved when the missionaries are shut out, or driven into a corner by the needless dissertations, the vapid rhetoric, or the endless small talk of men who have never "seen service" on the foreign field. May the day soon come when, with our sister churches in America, the Reports, as being first in place, shall be held first in consideration.

But how stands the matter among ourselves? The article before us asserts that a "Report is considered, *all the world over, as the essence of statistical dullness.*" Is it so? Are the "statistics" of population, of conversion, of churches, and of schools, the "essence of dullness?" Is this the case anywhere among any class, except children, fools, and infidels? In

behalf of the churches of Britain, at least, with all their faults, we must enter our emphatic protest against such a statement,—a statement which involves a charge of carnality, folly, and stupidity. We unhesitatingly assert, that, throughout England, among the really devout and truly enlightened persons, of all denominations, who compose religious anniversary meetings, the Report is considered the *principal part of the business*; and its facts, character, and tone, mainly regulate their feelings, prayers, and efforts on the occasion, and for the coming year. But is impatience never manifested during their delivery? Yes, too frequently; but such manifestations proceed not from the sense and the piety of the meeting, from the men of prayers and tears, the men in whom is the mind of Christ; but from those who know very little about the subject, and whose care is less even than their knowledge,—from ignorant and unmannerly lads, who have outgrown modesty without rising to sense, and by uncultured men, who show their breeding by carrying into the things of religion the coarse clamour of parish vestries and the boisterous insolence of city mobs. These are the men who seek inglorious distinction from their heels, which they desecrate by efforts to scrape down secretaries in the discharge of the chief duty of the day. Let us, however, be just; they are in this sometimes only the imitators of those who should exhibit a different pattern. Such manifestations occasionally proceed from parties on the platform, whose addle-brains could no more have executed the Report they seek to depreciate, than their hands could have reared the edifice in which they thus disappoint themselves. There are perhaps no Reports in the world better worth hearing than those of the great London Societies, and certainly there are none to which the mass of people, of piety and judgment, more attentively listen. With respect to the London Missionary Society, it is a remarkable fact, which we can attest from personal knowledge, that “going to attend the Annual Meeting,” and “going to hear the Report,” are synonymous expressions, used interchangeably. This is as it should be; may the spirit that dictates such language spread! Will secretaries take a hint from old observers? Henceforth, then, let no expression escape their lips seeming to betray a consciousness that they are heard of courtesy rather than of *right*. Their right is primary; they are the *chief actors* of the

day. They are the principals, the speakers only the appendages. It behoves them, therefore, to use their right, without abusing it,—to avoid unnecessary prolixity by way either of dissertation or address, but never to yield to the pedal noise of impudent stupidity, or to the clamorous cough of vain impatience that thirsts for mere excitement. Let secretaries take care that Reports shall require no apologies, and beware of the weak mistake of making them. “We shall not be much longer:”—“We shall soon close:”—“I am really sorry to trespass so long:”—“I shall skip some passages, that I may not further weary you:”—This is bad; it is wrong; it confounds right with favour; it sinks prerogative into courtesy; it charters folly; it enfranchises error; it ought to be forthwith and for ever abandoned. No apologies!

A SERMON FOR THE MAY ANNIVERSARIES.

“Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.”—3 John 5.

In considering the text, we may observe

I. The person addressed.

1. His name, Gaius, or rather Caius, as the Romans wrote it. ver. 1.

2. His abode, Corinth. Rom. xvi. 23. 1 Cor. i. 14.

II. The character of Gaius.

1. He was a Christian. Paul baptized him. 1 Cor. i. 14.

2. He was of good repute in the church. ver. 3, 4, 6.

3. He was highly prized by the apostles. ver. 1.

4. He was distinguished for his hospitality. His doors were open to his brethren. His house was Paul's house, when the apostle came to Corinth. “Gaius, mine host.” So was it a home for any of the brethren from abroad, especially for poor preachers. The host “of the whole church” So says the text also. He was wont “to receive such” when “on their journey,” and to entertain them “after a godly sort,” in a manner “worthy of God:” so it is literally; i. e., he received them as Jesus himself, in the name of Him for whose “sake they went forth.” He had learned what Christ said, “He that receiveth you, receiveth me.” Christ's company was good company, and, therefore, he brought home to his house Christ's ministers.

INFERENCES.

1. Christ's ministers are almost always poor, ver. 7. They can scarcely live, in many cases, on the poor pittance that is given them for their toils.

2. Christ's ministers must sometimes go on a journey. It is needful to their health, to their spirits, to their usefulness, to the public interests of the church.

3. It would be well for them to attend, in much greater numbers, the services of the May Meetings in town.

4. Living is expensive in a great city.
5. Ministers cannot afford to be at this expense.
6. The followers of Gaius are few in number. Every year the complaint is made that poor ministers cannot find a Gaius to take them in and lodge them for Christ's sake.
7. It is high time that a new society be formed, to be called—"THE ORDER OF GAIVS." *Terms of membership* :—"Every householder who

entertains a poor preacher during anniversary week, shall be a member, and entitled to all the privileges of the Order." *Pass-word* of the Order :—"I was a stranger, and ye took me in." *Privileges* of the Order :—"A prophet's reward," Matt. x. 41, 42.

N.B. Books of subscription will be opened during the whole of ———. Persons desirous to join the Order are requested to call early and subscribe.

Biography.

REMINISCENCES OF THE REV. W. VINT,

Tutor of Idle Academy.

I HAVE often been surprised that some one of the numerous students educated by my beloved tutor never attempted to give an account of him to the world. The theological and classical tutor of a hundred ministers surely demands some memorial, some permanent record of his virtues, some minute delineation of his life and character. And I repeat, it cannot but be matter of wonder that none of the many who must feel their obligation to his instructions and his example, his fatherly interest, and presidential influence have undertaken to embody their sense of the man and of the minister, of the tutor and of the Christian, of the scholar and the gentleman, in some biographical details. How many of immeasurably inferior worth, and of indefinitely inferior talents, have been held up as patterns of character and models of virtue, by their admirers or their friends, in thick volumes, to mankind. The press teems with lives and memoirs, from the penny pamphlet to the ponderous tome, of individuals who occupied far less distinguished stations and exerted a far less beneficial influence in society than Mr. Vint.

Lét it not be said that this dead silence, unbroken by a single sound, except perchance an ephemeral funeral sermon, is proof enough of the small, almost imperceptible impression, which his character and mind made upon his students, and upon his age. It is not so. No tutor was ever more beloved by his students. None ever regarded their instructor with more veneration and affection, while under his roof. His mind had weight. It was powerful; and no one who listened to his voice, and had discernment enough to understand superior intellect, and to appreciate superior, really Chris-

tian worth, could resist the impulse of unfeigned esteem, or even the expression of profound admiration. It may be affirmed accordingly, that no body of students so numerous was ever more unanimous in their profound regard for their master. For my own part, I never heard a man who had sat at the feet of Mr. Vint, and who entertained right views on any subject, say that he ever felt otherwise than the deepest sense of obligation, and the most sincere affection for him. This I am persuaded is, and always has been the unanimous feeling. They all speak one language, and tell one tale. He diffused himself through the mind of his students. He spake as one having authority. His instructions, advices, and admonitions not only commended themselves to their understandings; they besides came invested with a mild but majestic authority, moral and intellectual authority, which rendered them perfectly irresistible. He was, moreover, the centre of an extensive influence in the West Riding of Yorkshire, which was felt to its extremities. He was the man of his day in all these quarters; his judgment was universally regarded as masterly and correct; his unflinching integrity, ministerial manliness, Christian philanthropy, unaffected humility, genuine simplicity, and single-minded benevolence, won for him unreserved confidence, while his active zeal in the dissemination of the glad tidings of salvation, in conjunction with real Congregational principles, created an interest in his favour which induced all parties, ministers and people, to look to him for counsel and advice in almost every emergency.

Nor can it be affirmed that he turned out of the old college walls no men of talent, usefulness, and popularity. A Parsons and a Kelly, a Taylor and a Sutcliffe, are no mean names in our denomination. He may not have numbered

the greatest scholars amongst his alumni. No profound mathematician, no celebrated classic, no titled divine, may have issued from his class-room. But many useful preachers, some good scholars, and a few deeply versed in divinity, have graced the catalogue of his students.

Why is it then that there is no *Life* of Mr. Vint? What reason can be found for this long silence? There are many, doubtless, well qualified to do justice to his memory, and draw the portrait of his life. It is, perhaps, equally plain that there are still many willing to attempt it. Perhaps the difficulty may be removed by remarking first, that Mr. Vint was a man of remarkably retiring habits. He never thrust himself into notice, never seemed to court human applause. Contented with the consciousness of doing good to the best of his ability, and satisfied with improving his own mind in every possible way, he seemed to care comparatively little for the world's fame. Perhaps he saw and felt the utter worthlessness of mere popularity. At all events, he could not be brought into public prominence, excepting as imperative duty compelled him to come out. And I need not say that the world is a damsel which does not usually bestow her favours without courtship, or shed the radiance of her smiles upon those who treat her with comparative neglect, perhaps contempt.

But in my humble opinion, the reason is much more to be traced to the habitual apathy of our ministers and people to the memory of departed worth. Do not mistake me. I do not mean to affirm that they really cherish no veneration and love for the memory of those who have served them faithfully, or who, by reason of their virtues, deserve their esteem and affection; far from it. On the contrary, it is my settled conviction that they do not willingly or easily forget them. They remember their kindnesses, incorporate into their very constitution their lessons of wisdom, and labour to embody their virtues in their own life. But they are content with this. They

look no further. Adopting the maxim which our Saviour pronounced respecting almsgiving, as equally applicable to their affectionate esteem, they seem to be exceedingly careful not to let their left hand know what their right hand doeth. To be assured that the objects of their regard have gone to their reward in heaven, and to feel their own love glow towards them in their innermost heart, is quite sufficient. They want not, forsooth, the world to resound with their praises, or the church militant to hear much of their good deeds. This, in their apprehension, looks much too like the vanities of which the wise man so emphatically speaks. They are too *religious* to be *vain*. More anxious to secure the favour of God than the good opinion of men, they therefore permit the highest human merit to be shrouded under the veil of oblivion. Does this arise indirectly from our principles? Does it spring from our habitual sensitiveness respecting the nonentity of human merit, and our profound regard for the honour of God? I will not undertake to say how much of it is to be traced to this source. But to me the fact is plain, that merit is not generally encouraged among us, by letting the *living* see what they may expect when, by strenuous and persevering efforts, they have laboured to benefit their generation, and suffused happiness through the whole circle of their influence, they shall have finished their course, and be numbered among the departed. It is to this state of things that I attribute the fact that, to this moment, eleven years after his death, no memorial of Mr. Vint has seen the light.

I do not propose to supply the deficiency. I was one of his last students. But if a few things which I saw, and the remembrance of my own individual impressions, are likely to be acceptable to your readers, I am willing to furnish them, simply with a view to rouse some spirit better qualified than myself to do justice to his memory, to attempt a record of his life and character.

ONE OF MR. VINT'S LAST STUDENTS.

Church and State.

SIR CULLING EARDLEY SMITH AND
THE REV. DR. CAMPBELL.

To the Editor of the Patriot.

SIR,—It has come to my knowledge, on arriving in town for the first time since

the publication of a letter of mine to the Rev. Dr. Campbell, dated December 25, that the letter referred to has been understood in some quarters as being designed to urge him to drop the discussion of the Establishment question altogether.

I have looked at the correspondence again with this view, and I confess I can quite understand how persons may have been led by my language to entertain such a misapprehension.

For instance, a document reprinted in the CHRISTIAN'S PENNY MAGAZINE was designated by me as "aggressive on a sister Protestant community," and I deprecated such "aggressiveness" as not being the way to attain to truth, and as being calculated to produce alienation among brethren. Now I can quite see that there is a distinction which, in justice to my correspondent and to others, I ought to have marked more clearly than I did. It is one which, too frequently, is not adequately adverted to by Churchmen or Dissenters. I refer to the difference between aggression on a community, and discussion of the relations of that community to the State. Is it not the fact that Dissenters, in contending against the establishment of any and every community, are in very great danger of allowing their controversy to degenerate into an attack on the peculiarities of the communities which happen to be established? And is it not a fact that Churchmen do often, with equal impropriety, confound discussions on Church and State with hostility to their own communion? Now, such being the habit of the public mind, I ought to have said more distinctly than I did, that, in urging on my fellow Dissenters abstinence from harsh and injurious expressions towards the tenderest and most justifiable predilections of Churchmen, I never for one moment intended to call upon them to abstain from discussing the great question of the proper scriptural relation of the Church to the State.

Let me then have the pleasure (for a pleasure it ought always to be to a Christian to give explanations) of frankly admitting that there was ground in my letter—not only in the above passage, but in other parts—for supposing that I desired Dissenters to suppress their convictions concerning Establishments. And let me add, that had such been my intention, such a suggestion would have deserved the severest reprehension. The question of the relation of the civil government to religion, handled in a generous and Christian spirit, is one of the grandest topics to which sanctified mind can be applied. It is one on which I am persuaded that we have all much to learn, and on which we all *might* learn, if we would only listen more patiently and

more respectfully to each other's arguments. Dissenters might perhaps find that a religious state does not necessarily imply infringement of liberty; and Churchmen, that a church separated from the government does not necessarily involve national atheism.

But without entering upon that great and holy question, I would only assure your readers and the Congregational body in general that I did not, do not, and will not, ask any man to abstain from discussing the Establishment question, if only such controversy be conducted worthily of that Saviour whose glory in his church is the object of every Christian man, whether Churchman or Dissenter. My object in addressing Dr. Campbell, clear to myself at the time, but which I ought perhaps to have rendered more clear to others, was to deprecate such publications as the unhappy Appledore Tract, as a mode of arguing against Establishments.

I have reason to believe that, with few exceptions, the Committee of the Congregational Union regard the printing of that tract as a circumstance much to be regretted; and I am not without hope that both the publisher and re-publisher of that document will be disposed, on calm consideration, to admit that it was not such a weapon as it became Christian controversialists to wield against their brethren.

Should the result of the recent correspondence be to elicit, on the part of the Dissenters, a disposition to abstain in future from such methods of disputation, and, on the part of Churchmen, an increased readiness to recognise the right and duty of their brethren to discuss the subject, in the spirit of Christ, I shall not regard my letter to Dr. Campbell as altogether unproductive of good. I shall accept such a result as a token of the mercy of our heavenly Father, who will not suffer Satan to triumph by our divisions. I shall rejoice to think that the affectionate unity of the Congregational body will not have been broken by the (perhaps presumptuous) interference of an unauthorized individual; and I shall cherish the expectation that, in other communities as well as in our own, evangelical men will, under the teaching of the Divine Spirit, be enabled to act together at a crisis when the aggressions of superstition and infidelity emphatically demand the utmost efforts of an united church.

I beg you to insert this letter, which is

the last that I shall address to you on the subject, in your next publication, and to send a copy to Dr. Campbell.

I remain, Sir, your faithful servant,
CULLING EARDLEY SMITH.
London, Feb. 13, 1846.

To the Editor of the Patriot.

SIR,—Although late, I embrace the first moment I could command to acknowledge Sir C. E. Smith's letter of February 13, transmitted to me by yourself, at the express request of the estimable baronet. That letter, I think, is such as became his frank, candid, and manly character, and will be duly appreciated by your readers. Viewed as a whole, it does credit to the writer, and will afford not a little satisfaction to multitudes whom his former letters surprised, grieved, and wounded. There are, indeed, in it things which, under other circumstances, and taken in conjunction with his former letters, might still be made the subject of strong adverse comment; but for this, under the circumstances, I see no necessity, and assuredly have no disposition. I think, upon the whole, as I understand it, Sir Culling has met the case worthily, and gone as far, perhaps, as could reasonably be expected; I do therefore cheerfully meet him in the same spirit, by sincerely and cordially accepting his "explanation." I am satisfied. Wrong is forgotten; injustice forgiven; my feelings towards the worthy writer are altogether as aforetime.

The personal question being thus pleasantly settled, it only remains to clear up a few points on which I feel bound to touch, lest silence, when they are brought so fairly before me, or rather so distinctly obtruded upon me, might lead to misapprehension, perhaps, to misrepresentation. These points refer to Sir Culling himself, the controversy, the "tract," the "Committee," and the results.

1. *Sir Culling himself.*—The commentator, it appears to me, explains the author by simply contradicting him, affirming that he did not *mean* what he said. How is this puzzle to be solved? Just by appealing to the grammar and the lexicon, and the established use of words. You yourself, Sir, your brother Editors, even of the Alliance party, of every grade, from the *Record* down to that monthly emanation of imbecility, if still in being, "The Protestant" something—I have it not at hand, and forget its name—edited, I am told, by some Dublin Dissenting min-

ister,—men of every class, sect, and denomination throughout the three kingdoms, put the same construction as myself upon the letter. The gloss, then, must be considered as an outrage upon the text, unless "explanation" is to be understood as meaning *retraction*, and in such a light I have taken it. But even supposing I am right in this, Sir Culling honours his Dissent at the expense of his philosophy. He had the sagacity clearly to perceive, and the honesty frankly to avow, that the public, earnest, constant agitation of the Church and State Question was utterly incompatible with the formation and maintenance of this Alliance, so far as a large number of Churchmen were concerned; and to this conclusion he was led by attention to the unchangeable laws which regulate human nature. Such conclusions are based upon facts; the fundamental rule on this matter, adopted at Liverpool, rested on a theory essential to equality, but wholly incompatible with practical operation. As to alliance with Churchmen, Sir Culling's original view was the right one.

2. *The Controversy.*—Sir Culling's idea of what he designates "a habit of the public mind" is no discovery; it is as old as the controversy itself. But I maintain that it holds good only in respect of Churchmen, not of Dissenters. It was most fully set forth in my reply to Sir Culling, whom I earnestly assured that Church and Churchmen, in the vocabulary of Lambeth and Fulham, always meant the same thing, and that an assault on the Church system would not, could not be distinguished from an assault on the clergy, and hence the futility of all projects of alliance with Churchmen which did not involve *entire cessation* from warfare on the subject of Establishments. To expect it, is to expect them to be less or more than partakers of humanity. By these views I unalterably abide, and appeal to the event. Have not the Alliance periodicals, without exception, taken this view of the question? Has not one of them expressly called upon the Independents to merge their VOLUNTARIISM AMONG NON-ESSENTIALS? "He that hath ears to hear, let him hear!"

3. *The Tract.*—The "publisher" has already spoken for himself; the "republisher" is "disposed, on calm consideration, to admit" no such thing as Sir Culling "hopes" for. He has no apology to offer. He contends that he has done no wrong. He holds Sir Culling, however, to be but an imperfect judge of the

best instruments for such a warfare, and the best methods of using them. For gentlemen of his elevated station, cultivated mind, elegant tastes, and polished manners, I labour not. If I did, I would pursue another plan, and use different means. I address myself to the plain, unsophisticated, honest, manly commonsense of the Millions of England. I stand by the truth, and therefore, and therefore *only*, they stand by me. In grasping that, I grasp them! On truth—omnipotent, immortal truth!—we, they and I, take our stand, and hurl defiance at systems of destructive error, by whomsoever abetted and advocated! Zephyr accents and jewelled hands are but ill adapted to this mighty contest with Antichrist and Apollyon! It is time to have done with spurious charity and simpering sentimentalism, cant and hypocrisy! Let all who have, heretofore, been either their vendors or their victims, hear Luther: "If," said he to Spalatin, "you possess a just view of the gospel, I implore you by no means to believe that the cause of Christ can be defended without noise, resistance, and offence. You will never be able to change a sword into eider-down, nor turn war into peace; the word of God is a sword, war, ruin, offence, poison; and, as Amos says, 'as if a man did flee from a lion, and a bear met him,' so does he advance towards the sons of Ephraim. Your writings are more dangerous than mine, because you so entirely forget the gospel, justice, natural sense, and reason." Again, addressing Link, he says, "It is not my object to seek fame through my books and writings; almost every one condemns me for my bitterness; but I judge that, perhaps, God employs in this manner the capabilities of men, for I see that in our days *what is softly handled is soon forgotten, and no one cares further about it.*" Again, "A thick block requires a heavy axe." Again, "Whoever receives my doctrine in a right spirit will take no offence at the rudeness of my manner; and, in fine, it will appear in God's good time why I am so severe. My gracious prince, and many others, have admonished me on this subject in writing, but my answer has been invariably the same—that I neither could nor would desist from it. My cause is not one of *expediency*, which can give, or take, or lower itself by concessions, as I, like a fool, *have hitherto done.*" To Luther mankind preached moderation; Luther, by what was deemed violence, burst the fetters of mankind! For this

he was vilified while living, but glorified when dead! In the nineteenth century, among us, who are what Homer calls "the dwindled sons of little men," the experience of Luther still holds good. He who speaks so as to make his voice heard, and strikes so as to make his blow tell, must still pay the tribute of unjust reproach to the feeble sceptre of false moderation. No matter; the harsh and ungrateful murmurs of ill-judging men will ever be only music to the ear of spirits commissioned of Heaven to level mountains, dike out oceans, and cut continents asunder for the glory of Christ and the good of mankind! The "violence of Knox" is proverbial. What reproach have not sentimental scribblers heaped on his glorious memory! But Knox, through Scotland wide, burst the chains of his country's bondage! The thunder of Knox made even crowned heads bow, and royal hearts tremble! Knox achieved for Scotchmen a measure of Christian freedom of which Englishmen, up to the present hour, have small experience and but a slight conception. The hurricane raised by the mighty spirit of that heroic man tore up Popery, branch and root, in his native land. Would that we had had a Knox to work out for us a full measure of the same inestimable blessing!

4. *The Committee.*—Sir Culling says, "I have reason to believe that, with few exceptions, the Committee of the Congregational Union regard the printing of that tract as a circumstance *much to be regretted.*" This allegation, as liable to be taken for much more than it is worth, compels me, laying aside all false reserve, to speak out on points of a somewhat private nature, as personal to myself, a privilege not denied even to the first Minister of the Crown, in the Senate of the Empire. One portion of the Committee would much rather it had not been published; another view it altogether an insignificant affair, scarcely worth a moment's notice; a third have no objection whatever either to the thing or its publication; and a fourth have no particular fault to find with the tract, but wish it had not found a place in the Magazine. Such is the simple truth; but were the allegation of Sir Culling to be granted to the fullest extent, what then? The fact would still leave open the great question of "war or peace with the Establishment." Nay more, the Committee of the Union might even thus judge, and yet their judgment lie fairly open to a Writ of Error. That Com-

mittee is composed of the ablest, most enlightened, and most public spirited ministers and laymen of the Nonconformist Body; but their very superiority, combined with their metropolitan position, where little is seen and less felt of the unjust, cruel, and unholly workings of the State Church, might prove the very source of their incompetency to deal with the question as to the Counties and the Masses. I greatly doubt whether there be a man in that Committee that could have written this very Appledore Tract, or a tract so adapted to do execution among the many. Such men wholly miscalculate both the mental stature and the moral tastes of the general population, who care not a straw for the refinements of expression, who dwell not on particular phrases, who sit not down in the marble chair of a malicious criticism, to hunt for faults, and to marshal objections, but honestly and seriously to ponder facts, to search into circumstances and events, to balance arguments, and generously throw themselves into the current of the emotions of a just, a patriotic, and chivalrous writer. For the general purpose, the question is, not how the Committee viewed the Appledore Tract, which was only a special and an unimportant instance; but how they viewed Sir Culling's letter, which involved a *general* and a *great principle*, relative to a solemn controversy. Now truth demands the declaration, that they were not only unanimous, but earnest in disapproving and regretting that letter. They were, they are, on the contrary, unanimous in their approval of the principle and policy of both the Magazines on the subject of Church and State! They are unanimous in the avowal of the propriety, the necessity, the duty, of stating, propagating, advocating, and defending the peculiar principles of Congregationalism throughout the land and to the ends of the earth, with all possible earnestness, energy, and perseverance; but with the dignity of truth, and the charity of the gospel. In this matter it is our felicity to proclaim, as it will be that of your readers to hear, that the Committee of the Union are as one man! Yes; they are worthy the position they occupy, and deserving the wide-spread confidence they enjoy. All of them friends, sincere and ardent, of Christian Union, and a number of them strongly attached to the Evangelical Alliance, but *without the slightest compromise of their own principles*, they are yet, heart and

soul, with the conductor of the magazines in his principles, policy, and efforts relative to the separation of Church and State. Nor is this a new thing; he has the gratification of stating, that from the first hour up to the present, they have never expressed to him one word of dissatisfaction with his official labours either in this point of Church and State, or in any other point whatever. As men of judgment, they have made all proper allowance for difference of opinion, and for the frailties of humanity, and uniformly put a generous construction on what might, perhaps, be deemed the more questionable portions of his procedure, aware that an Editor has often reasons for action which are known only to himself, or to a few, and not forgetting that where so much is to be done, and done frequently, with little time for deliberation, mistakes will occur, and indiscretions will be perpetrated, while under any circumstances perfection is unattainable by man. Never had Editor more reason to be entirely satisfied in all respects with the spirit and the conduct of the Executive of those for whom he acts. He has the most ample assurance that he enjoys their perfect confidence, and never more than at the present hour. He has all the more pleasure in publicly stating this fact, because of recent occurrences, knowing as he does how much it will not only relieve the minds, but gratify the feelings of multitudes throughout the churches, who have not been without anxiety on the subject. The foolish appeals and ludicrous protests of certain organs, passed over the Committee as the idle wind. Few, if any of them, even knew of such things, unless through your own columns, and that only to deride and condemn them.

5. *The results.*—"I shall rejoice," says Sir Culling, "to think that the affectionate unity of the Congregational Body will not have been broken by the interference of an unauthorised individual." This I cite for the purpose of a particular observation. A number of worthy men among us, with more charity than courage, more zeal than discretion, have contracted an unfortunate habit of seeing a crisis in almost every small circumstance that occurs among us. We are as a Union continually either in a crisis, or just *entering* on a crisis! It is crisis after crisis in rapid and endless succession! Now this strikes me as a most objectionable because a most mischievous cast of thought, and style of expression. By generating

a spirit of alarm, and familiarising the mind with the idea of insecurity, its tendency is to produce the very evil which it dreads. The stability and perpetuity of the Union should be viewed as a first principle. It should be held that the Union is to stand, whoever or whatever may fall. It should be considered and dealt with as the constitution of our country. One party in the State may now predominate, and then another; old parties may even perish with the Guelphs and the Guibelines, and new parties take their place; and such events may for the time deeply engage and excite the public attention; but no man in his senses dreams of a particle of peril to the British constitution! No! That remains as unmoved by such events as our seagirt Isle by the occasional storms which sweep over its bosom. Let such phrases then as "Splitting the denomination,"—"Perilling the Union,"—"Breaking up the Union," &c., be heard no more. Surely, it is not too much to expect that brethren who are so honestly and devoutly straining every nerve to promote union abroad, should stand ready to sacrifice everything but conscience, to

preserve and promote it at home! But for this no sacrifice is required; it calls for only a small measure of Christian manhood, and a moderate degree of commonsense. Sir, I have now done, and, with Sir Culling, beg to say, that this letter "is the last I shall address to you on this subject," while I remain your friend and fellow-labourer in the Non-conformist vineyard,

JOHN CAMPBELL.

P.S. Having been frequently questioned concerning my promised views on the subject of the Evangelical Alliance, permit me to say that I have been waiting certain events, and observing certain movements in divers quarters, all tending to illustrate the general subject; and it may be proper still to wait a little longer, as facts, to be used in argument, are daily accumulating. Meantime, I beg to say, that I have yet seen no reason to change one sentiment, or to alter a single sentence of my former letter. On the conditions there specified, I am for union with all that are united to Christ, and alliance with all that can and will ally themselves with me. J. C.

Education.

WE know not how we can better follow up the important document of the Secretary of the Educational Society, which we presented in our last Number, than by laying before our readers the shrewd, observant, and far-sighted views of William Howitt. There is no point on which his "German Experiences" have spoken more explicitly and emphatically, and on which he has a more decided claim to the attention, not to say the gratitude of the British people. The intelligent traveller, Mr. Laing, had previously deserved well by his reports on the subject of German, more particularly of Prussian education. That report contained words of warning to those who have been carried away by the imposing and brilliant disquisitions which had appeared on the subject, in the principal organs of French and English literature. Mr. Laing, from the circumstance of his necessarily brief sojourn, was misled on certain minor points; but it is now clear, that, with respect to great facts, and general views, he was sufficiently accurate. It is a matter of no slight moment, in a case so full of importance, to find Laing so fully corro-

borated by Howitt. That the subject may be brought fully before our readers, we shall transcribe his entire chapter, being the tenth of his "German Experiences," entitled,

NATIONAL EDUCATION IN GERMANY; ITS OBJECT AND EFFECTS; VIEWED WITH REFERENCE TO NATIONAL EDUCATION IN ENGLAND.

Vast standing armies—every man as in Prussia, converted into a soldier; other standing armies of police,—troops of gens-d'armes,—other standing armies of officials,—an active army of censors, or literary policemen,—a stupendous system of government patronage and employment,—a terrible inquisition,—a system of secret courts and trials; all this array of machinery on the part of government, it might have been imagined, would have proved enough to satisfy the jealousy of the German governments of their secure enthrallment of so passive a people. But as the chapter of political poets demonstrates, this is not the case. There is an old proverb to be found in almost every country, "Tread on a worm, and it will turn again." There is no people so utterly drilled and trained to the purposes of a government, which now-a-days, amid the growing intelligence, and the active political spirit of the world, will not still be found to

have a considerable portion of spirits amongst it who kick at their prison bars, and call on their fellow-men, like Satan to his hosts,

"Awake, arise, or be for ever fallen!"

The close neighbourhood of restless France—the growing intercourse with the free spirit and free literature of England—the nearer acquaintance through the vast amount of emigration to that continent, which has established a sort of colony and second Germany in the United States of America—and through growing commercial relations,—all this rendered it impossible to keep out the light and the leaven of freedom altogether. If knowledge then *would* come in, there was but one remedy, and that was to prepare the ground for it in such a manner as to neutralize its arousing effects. The mode of preparation, as I have already observed, was thousands of years ago suggested by king Solomon: "Bring up a child in the way that he should go, and when he is old he will not depart from it." The way that the German governments wanted the public to go, it had pretty well indicated. It was therefore, as I have stated in the chapter on the Political Poets, a master-piece of Metternich's policy to take the bull by the horns, and set about bending the twig of the public mind in infancy to the purposes of despotism; "teaching the young idea to shoot" up in the form that all the previous institutions of the Germanic paternal governments demonstrated to be the desired one. The plan commenced in Austria was speedily adopted in Prussia, and carried out with the regular systematizing spirit of the Prussian government, into the most complete practical scheme imaginable; and thence it not only became imitated and diffused all over the rest of Germany, but, through the medium of Cousin's account of it, excited the most lively attention in England. The feeling which had long been existent in the public mind, and of late years had rapidly developed itself, that a more general extension of education was requisite amongst our working classes, took from this flattering account of what was doing in Prussia a wonderful excitement. It was rung from side to side of the island that Germany was outstepping us in the race of knowledge; that the flame was spreading, and would spread, all over the continent; that we were the last in the race of nations; and that our neglect of the *people* in the matter of information was a national disgrace.

In this there was, as is always the case on such occasions, much that was true, and much that was untrue. Our *people* needed a more general extension of the benefits of education; they had a right to it, when it was considered what the people, the most active, the most industrious, and, spite of the want of education, the most intelligent people in the world, had done, by their incessant labours and ingenuity, for the wealth of the whole community. It was true, too, that Prussia had hit on a most thorough scheme to convey a *certain* education to every individual of its population; that that scheme did all that Prussia wanted: but it was not thought necessary to inquire what this scheme really *did* effect, and whether the scheme itself was consistent with our free constitution, or was practicable with our very different state of opinions and temper in religion, in politics, and the very being of our minds, moulded to a life

activity, and independence, by ages of self-exertion and manly resistance to all despotic attempts of government, to something the very antipodes of German apathy and waxlike phancy.

In our eager enthusiasm, in our national pride and jealousy lest we should be outdone in the glorious cause of national intelligence, we leaped over a mighty gulf, and called at once for an impossibility, most happily an impossibility, and for a horrible nuisance in the disguise of a national blessing. The public enthusiasm kindled of itself, and thus, as is certain to such a state of mind, not pausing to examine with sufficient accuracy that which was recommended to its notice, was also, whenever it was inclined to cool, again excited and hurried on by the florid declamations and eulogiums of certain *Education-mongers*, who were very sensibly looking out for a Board of Education Commissioners, and a snug berth therein, each with their £800 a-year. The indefatigable exertions of this class of agitators, and a very numerous one it is, backed by the just and general feeling that a popular education was a popular and national right, urged on the question till it came to a parliamentary discussion, and till government began the grand attempt of shaping out of the Prussian clay brought over a model for the national instruction of the English people.

Here, thanks to Providence and the true English spirit, every model that the plastic hands of Lord John Russell, or Sir James Graham, or any other political artist could fashion, was knocked all to atoms by public indignation the moment it was seen. It was then found that we were *English*, and not *Prussians*, from whom they had to work and model; that we had our sturdy opinions, political and religious, our jealousies, our antipathies, our pugnacious dislike to everything like being squeezed into one government mould and shape, and still more of putting our children to school under the bigotry and tenacity of the state clergy, who had never taken any pains to conceal their contempt for us, or their notions that every Dissenter was an enemy and a thief to the good motherly Establishment.

This was seen, and a wonderful illumination and revulsion of feeling was the consequence. The "Factory Education Bill" of last year did infinite service to the cause of sound sense and reason on the subject of a GOVERNMENT EDUCATION. The fate of the question is decided for ever. The thing wanted by interested parties—a GOVERNMENT EDUCATION of the people of England—will never be obtained. The great and enlightened body of Dissenters are become convinced of this; nay, the very Church itself is convinced of the vain attempt to drive all the young lambs of England into a state fold, to be by them there clipped and branded as their own flock. *The thing is done, thank God for it!* The people of England are saved from the greatest danger of failing, by their generous and eager zeal for the enlightenment of the people, into the most fatal snare of political craft which ever was invented. They are now put on the right track—that of doing for themselves what no government can do for them. They are now setting to work heartily to educate the working class; each religious body forms its own funds, and according to its own fashion. The Church has raised its £150,000, and talks confidently of

its £400,000; the Methodists have resolved on their £200,000; and other Dissenters are doing the like. It may be taken for granted that *Government* will never again be asked to educate the people. The *people* will educate the people. The spirit of mutual emulation is worth ten government spirits and ten thousand government commissioners living on that wealth which should pay schoolmasters.

But there is yet much which may be done to throw light on this great and most important subject. It is at present seen rather than the question of a government education is impracticable, from the religious or rather dogmatical difficulties on English ground, than that a government education, if it could be carried, would be, instead of the greatest blessing, the greatest curse that could be inflicted on the country. It wants yet to be known fully and fairly what this Prussian system is, that certain persons are so anxious to introduce amongst us; what are its real objects, its real effects; and how totally incapable it is of being transplanted hither; how undesirable that it should be. To arrive at a clear and settled conviction on this subject, we must first have a real knowledge of what is the state of German political institutions, and what the state of the public mind under them; what is really the comparative state of *real* education between the working classes of Germany and our own. I have, therefore, in these pages laid open the real condition of the German people in the hands of their governments, and I have asked, and now ask again, Is this a people for us to imitate? Is it from such a people that we are to copy, without most cautious investigation, social and political institutions? We, a free people, shall we voluntarily suffer ourselves by degrees to be enslaved by police, by boards of commissioners, and, above all, by a government nursery institution for moulding all our working classes into passive obedience?

Before I went to Germany, when I heard of the King of Prussia establishing a system of universal popular education, I thought he must be mad, or dreadfully short-sighted! What, I asked, will this monarch have at once a military despotism and an educated and enlightened people? The things are incompatible! The knowledge will break the arms and overturn the arbitrary power of the monarch. But I had not been long in that country when I perceived that, on the contrary, this was the most subtle measure, founded on the knowledge of those with whom he had to deal, that ever was devised. The more I saw of this system and its effects the more I resolved on my return to make known what these really were. On my return, however, I was agreeably surprised to find I had been in some degree anticipated by Mr. Laing, in his "Notes of a Traveller," and that the light which he had cast on the matter had been made good use of by the press, in the discussion of the "Factory Education Bill" question. Mr. Laing, like other travellers, has fallen into some ludicrous errors, which would have stared him strongly in the face had he remained to become a resident.

He astonishes us with a relation of *German students* begging on the highways, particularly one at Bonn; and adds that at Bonn, Heidelberg, &c., nothing is more common than to see *students* begging!

Now these are mistakes of a *traveller*. Had Mr. Laing become a resident he would have been the first to correct these mistakes himself. I have lived three years in Heidelberg, and have spent some time in most of the university towns of Germany; but so far from ever seeing a student begging, I know that the thing is impossible, and such an assertion immediately excites the laughter of every one really acquainted with German society. There was a time in this country when *Oxford* students might be plentifully found begging all over the country; but you would now just as soon find an Oxford student as a German student begging on the highway. The young men whom Mr. Laing mistook for students were the *Handwerks-Burschen*. It is a mistake which English often make when they are new to the country.

I notice these errors here because, though not belonging strictly to this chapter, they are too striking to be entirely passed over in a volume of German experiences; and, moreover, to show that, though far from taking Mr. Laing's evidence on German affairs generally, I must testify for him that he has perceived the real nature of the Prussian educational system.

He gives us a very just view of the passive spirit of the German people, and yet gravely tells us "that the great proof of the deteriorating working of the Prussian educational system upon the public mind is, that the public mind lay torpid and unmoved when the religious establishments of the Protestant churches were abolished by royal edict, and a third thing—a new Prussian Church, neither Lutheran nor Calvinistic—was set up and imposed," &c. Page 176.

This is, in fact, putting the cart very curiously before the horse; taking an effect for a cause. So far, indeed, from the apathy of the Prussian public in regard to the amalgamation of the Lutheran Church with what is called the Reformed Evangelical Church being a proof of the deteriorating influence of the Prussian educational system, the system itself, its adoption and working, is a most striking proof of the pliancy and passive obedience to which the steady exercise of despotic government for ages has brought the public mind in Germany. Let any one who has perused these pages recall in his mind the singular mechanism of despotic institutions by which the whole political and social movement of the German public is held fast and guided by the government, and he will need no reminding that the government system of national education, which is comparatively a new thing, could not be guilty of establishing the passive state of feeling which allowed the crushing together of the churches, but that it is another and cunning instrument added to the multitude before at work, for confirming and perpetuating beyond all hope of remedy this deplorable state of national spirit.

As to the true character, object, value, and practical results of the government system of education, however, Mr. Laing has a true conception of them, and deserves well of his country for his able and candid exposition of them.

"Truly," says he, "much humbug has been played off by literary men—unwittingly, no doubt, for they themselves were sincere dupes—upon the pious and benevolent feelings of the European public, with regard to the excellence of the Prussian educational system. They have

only looked at the obvious, almost mechanical means of diffusing instruction, viz., schools for teaching the people to read and write, and have, in their estimates and recommendation of the means, altogether overlooked the all-important circumstance that, if these means are not in free action, they will not produce the end—the moral and religious improvement of the people; and that the almost mechanical arts of reading and writing may be acquired with as little moral, religious, and intellectual improvement as the manual and platoon exercise. In their admiration of the wheels and machinery, these literary men have forgotten to look under the table, and see what kind of web all this was producing. Who could suppose, while reading pamphlets, reviews, and literary articles out of number on national education, and on the beautiful system, means, and arrangements adopted by Prussia for educating the people, and while lost in admiration in the educational labyrinth of country schools and town schools, common schools and high schools, real schools and classical schools, gymnasia, progymnasia, normal schools, seminaries, universities—who could suppose that with all this education no use of education is allowed? that while reading and writing are enforced upon all, thinking, and the communication of thoughts, are prevented by an arbitrary censorship of the press?" &c.

It is quite true that much humbug, and perhaps unconscious humbug, has been practised on the English public on this subject; yet these remarks do not go quite to the root of the matter. It requires to be pointed out and made plain to the public mind, that clever as is the arrangement and classification of schools for the different classes of society in Germany, this has no practical merit whatever, so far as concerns us. We want merely schools for the working classes, and therefore all the long array and gradation of schools existing in Germany, and detailed here, is for us of no value whatever. The free spirit of England and private interests will never permit government here, as in Germany, to take charge of, regulate, and enforce the education of every class of the community. All that the most sanguine advocates of the German system have ever contended for is the introduction of the lowest class of schools, those for the working classes. And, in the next place, to tell us that this system in Prussia is an absurdity, because while this education is given, the practical application of it is forbidden, is to tell us little, because the application of it in England would not, and could not, be forbidden or restricted. The whole system would be placed on a different ground, under different circumstances, and must and would produce different fruits. That is not the real danger. It is rather, as regards ourselves, as I have myself already stated on different occasions, and as is well stated here, that

this system "is the government of functionalism and despotism united, endeavouring to perpetuate itself by turning the education of the people, and the means of living of a great body of civil functionaries placed over them, into a machinery for its own support," page 233.

Here, indeed, lies one of the grand truths that require our serious attention in discussing the question of a national education, and to which I will speedily advert. But first to clear our ground, let us take another passage from Mr. Laing.

"The social value or importance of the Prussian arrangements for diffusing national scholastic education has been evidently overrated; for now that the whole system has been in the fullest operation in society upon a whole generation, we see morals and religion in a more unsatisfactory state in this very country than in almost any other in the north of Europe. We see nowhere a people in a more abject political and civil condition, or with less free agency in their social economy," page 230.

This is also perfectly true; but it may justly be said that it is true only of national education under these particular circumstances. It is proper to look the thing fully in the face, and state from what causes this peculiar working of the system arises, and how the same system would work under quite other circumstances;—that is, so far as we are concerned, how it would work on British ground, under British institutions, amid the influences of British spirit on the mind of that large class of the British public for which it is intended, with the present state of preparation, intellectual habits, and character of that class. To ascertain this, let us draw the necessary comparisons and conclusions on the clear ground of a fresh chapter.

Are these things so? Then it follows, that it were the height of infatuation for the people of England to *compel* the Government to educate the masses. But, unless the Voluntary principle either among the various religious bodies acting apart, or otherwise, provide for the pressing and gigantic necessities of the case, it requires no prophetic vision to discover, that the Government will step forward. Could they be blamed for so doing in such an event? Under such circumstances, will not direct interference on their part become a paramount duty? It may, we think, we trust, be laid down among the solemn certainties of the future, that the people of these realms **WILL BE EDUCATED**, whether on the Voluntary, or on the Compulsory principle; and we have no hesitation in confessing, that, if it shall prove impossible to effect it by the former, we think the next best thing is to effect it by the latter, meeting as we may the adverse probabilities of the case. We must have *light*—**LIGHT**—**LIGHT**!

The state of education among us is inexpressibly appalling. The condition of the commitments under summary convictions at Michaelmas, 1843, and Michaelmas, 1844, was as follows:—

	1843.	1844.
Neither read nor write	4967	3150
Read only	942	971
Read and write imperfectly	2245	3618
Read and write well	—	—
Total	8154	7739

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LONDON, APRIL 1, 1846.

FRIENDLY CAUTION.

THERE is an evil which obtains in all sections of the church of Christ, and which, we think, is on the increase,—the *printing of letters in connection with cases of discipline*. This is a matter which calls for the serious attention of all wise men. Before us at this moment are several of these, which we have read with extreme regret, first on account of the parties issuing them, and secondly on account of the cause of Christ. On laying them down we are tempted to congratulate the excluded man who has neither the ability to write, nor the means of paying the printer to publish his own infirmity, faults, and follies, under the garb of ecclesiastical wrong. A church has no more motive for cutting off a guiltless member than a man has for drawing a sound tooth; both are painful processes, and had recourse to as a last resource. Before proceeding to the extremity of exclusion, there must be, to say the least, in the immense majority of instances, substantial ground for the proceeding; and where a church has done wrong, when the strife is over, a short time will suffice to render it apparent even to itself, and it will be forward in the spirit of devout regret and brotherly kindness to repair such wrong. But assuredly "Appeals," and "Statements," and "Cases," and "Histories," will not conduce to this, but to the contrary. If a man has been unfairly dealt by, such "Appeals," &c., will not be necessary; where he is in the wrong, they will be unavailing; in either case they are inexpedient; in all cases they are mischievous. We well remember a case in which a deacon, a right-hand of the pastor, a man of highly respectable station, and great influence among the flock, fell under suspicion. The case came before the church, by whom it was managed with tenderness, delicacy, and prudence. It

was shrouded in mystery, fortified by which, he assumed an attitude of defence and defiance. "Prove me guilty, if you can," said he. Their object was, above all things, if possible, to *prove him innocent*. Here they stuck, and on this ground alone they expelled him. Some fifty or sixty generous but ill-judging friends espoused his cause, and left with him, and a "History of the tyrannical Proceedings" was immediately issued. From that day an unseen hand smote him in his circumstances; he at last came to nothing. The same hand soon revealed the mystery, and "proved him guilty." Thus he was plunged into poverty, and covered with infamy; while his mis-judging friends were overwhelmed with shame and confusion! Our counsel is, right or wrong, justice or injustice, NO PUBLICATION! But if folly be proof against counsel, we have only to say that no notice can be taken of such productions in the columns of the CHRISTIAN WITNESS.

LONDON BAPTIST ASSOCIATION.

THE Committee of this Body has just issued a valuable letter to the churches on "Heavenly-mindedness." From this document we learn that "eight of the churches have decreased during the year, to the extent of seventy-four members; and one church remains stationary, while the increase of several of the others is very small." Fifty-two have been excluded, and only four restored. The matter stands thus.

INCREASE.

By profession	411
By letter	231
By restoration	4

DECREASE.

By death	107
By removal	243
By exclusion	52
Clear increase in one portion of the churches	316
Clear decrease in another portion	75
Clear increase upon the whole	241
Total number of members	6712
Total of Sunday scholars	6189
Total of contributions for the Association, £84 5s. 8d.	

This most unsatisfactory state of things is duly adverted to and followed up in this admirable letter. The document is altogether one of great importance, and the more so because of the melancholy character of the subject which it illumines. Amid prosperity and security we can afford to be ignorant of our exact condition; but darkness fearfully aggravates the horrors of a shipwreck! With these statistics before them, our brethren have materials for reflection and for conference, for regulating their efforts, and moulding their prayers. How different the condition of the Independents! Who can tell the injury which may result to the cause of Christ from the dense mists that rest upon the Congregational portion of his vineyard? When shall *we* have our London churches associated? When shall *we* have full and accurate statistics of the whole Metropolitan sisterhood? When will they be formed into a real and substantial Union for practical purposes—for assisting the weak, relieving the oppressed, animating all, and planting *new interests*? How long shall mere Utopian schemes of general union, to the utter and fatal neglect of that which is particular, occupy the minds of Christian men? These are questions for the consideration of all and sundry of the ministers and churches of the Independent Body in the Metropolis. Happy, thrice happy, will be the day which shall behold them all formed into one Association, consisting of four branches, but composing one complete unity!

THE JAMAICA WESTERN BAPTIST UNION.

OUR Baptist brethren apply the principle of statistics with the same boldness and fidelity to their missionary operations. We have had transmitted to us from the West Indies, a tabular view of the churches and statistics in connection with the Jamaica Baptist Western Union, for the year 1845, which presents an account of thirty-six churches. From this document we learn the following interesting facts.

Number baptized during the year	947
Received by letter	592
Restored	385
Died	355
Dismissed to other churches	427
Excluded	580
Withdrawn	54
Clear increase on the whole churches	986
Decrease on fifteen churches	540
Total number of members	21,161
Total number of inquirers	3502

What a picture of missionary labour! How instructive such tabular exhibitions of the state of the churches! The number of members, in that Union, is far more than *three times* that of the London churches, amid *two millions of men*! The mere inquirers amount to half as many! The London Baptists require to begin afresh, stripping themselves to the work as men in earnest! The Metropolis demands greatly more of their attention. Their position there is wholly unworthy of their Body. Their condition, even in respect of chapels, is by no means creditable to a denomination of such respectability. They have not even *one* edifice such as becomes them, excepting that of Park-street. Why not forthwith erect one first class chapel, and then another, and another? They have reared a beautiful and commodious Mission House; now for a model Metropolitan chapel!

THE GREAT CONVENTION OF 1846.

FROM the Chronicle of the Union in our present Number, it will be seen that subjects of unparalleled importance are to be discussed at the Annual Meeting—the spiritual condition of the community, our economics and finances, and the education of the country. Seeing that such are the themes to be considered, we are conscious that we understate the matter when we say that the utmost practicable effort ought to be made by every Independent church in the realm to secure representation of itself on that great occasion. In making this statement of course we speak of all, both ministers and people, whether connected with the Union or not; even those who are not so connected will be cordially welcomed as visitors, and enjoy the privilege of sharing with the united body in counsel and in prayer. Language fails adequately to express our anxiety on this point. If rightly gone about, the coming Assembly will be an era in our history. We require union. We *must* have union—union real, practical, and permanent—UNION AMONGST OURSELVES. With union and system, full of the Spirit of God, and fired with zeal for his glory, we are equal to anything and

everything; there is nothing, how arduous or difficult soever, that we may not accomplish. How to effect this glorious unanimity of heart and systematic co-operation, is, the great problem for solution; and the solution of that problem will form a principal part of the business of the coming Session. Great will be the responsibility of those who shall form the component parts of the Assembly; but greater far the responsibility of that church which, in this serious and alarming day, shall, from apathy or any other cause, hold back from this great gathering of earnest men. The last Autumnal Meeting at Manchester was one of unprecedented magnitude, moral power, and denominational importance; such indeed as has never been equalled by any Annual Meeting since its formation, in the Metropolis—a circumstance which calls for special consideration in connection with the approaching convention. It will be a "lame and impotent conclusion" if the Metropolis shall pale before the light of the provinces.

But how is this universality of attendance best to be secured? Sure it is that no small number of our pastors, wise and excellent men, whose presence can ill be spared, cannot afford the expenses of the journey, how economically soever it be gone about. This observation equally applies to not a few of those valuable men who sustain the office of the diaconship. But it is exceedingly desirable that there should be the fullest attendance not only of the deacons, but also of the intelligence and influence of the laity at large, inasmuch as on their wisdom, counsel, prayer, and effort, the practical working of the conclusions to be arrived at, must mainly depend. How then is the case of those pastors, deacons, and other laymen of worth and wisdom, but of straitened means, to be met? Only in one way, and that, for the most part, not only practicable, but easy—a way which, on this great occasion, as it may not soon again require to be repeated, it may reasonably be hoped no church whatever will hesitate to walk in. It is,

to raise a subscription, or to make a special collection, or both, for this important object. In the churches our confidence is absolute and unbounded. In every good work they are always ahead of their leaders; and if in this case a single church fail of its duty, that failure will arise from the indifference of the deacons, or the delicacy of the pastor—causes which, we do trust for once, will universally cease to operate. Let us have, for once in our history, an assembly worthy of the sons of the Puritans, the principles we represent, the Master we serve, the age and country we live in!

Again, it is above all things to be desired that on the sabbath preceding the week of the Assembly, pastors should universally call attention to its approach and its objects, and that provision should be made for special prayer-meetings every evening during the whole week.

Finally, let arrangements be made in London for bed and board during the sittings, for at least 1200, or 1500 men. Does the number seem great? For the churches in the metropolis it is but a handful. If those churches will do their part as did the brethren in Manchester—and why should it be doubted?—at least treble that number might be accommodated. Let not Metropolitan families be alarmed at the suggestion. The supply of such accommodation would be a very inexpensive and untroublesome affair. Nothing is wanted in such cases but bed, breakfast, and supper. Their guests are out early and all day long. On two of the days, indeed, they are required to attend the public dinner provided by the Union. On this point we have no fear: as in the churches at large, so in the Metropolitan families, we have perfect confidence. Why, let the Manchester plan be adopted, and beds will be forthcoming by the thousand. Families will deem it a privilege. They will feel it a delight, and look back to it with satisfaction. NOW, THEN, NOW FOR AN ASSEMBLY OF MEMBERS AND VISITORS IN MAY OF TWO THOUSAND MEN!

Temperance.

PERIODICALS.

Journal of the American Temperance Union.—This noble advocate is, as usual, full of excellent matter. We think it most desirable that two or three thousand copies of it should circulate monthly in England. Our previous notice excited attention, and prompted inquiries as to the channel of procuring it, to which we

reply that the *Agent in London* is Mr. G. W. Attwood, 14, America-square. Our friends have only to remit to him one dollar, with their address, and the Journal will be regularly sent them through the mail.

The *National Temperance Magazine* opens with the second part of Mr. Dyer's able lecture on the "Physiology of

Digestion," which is followed by an ill-written and ill-judged article on the "Motives which influence Individuals to become Teetotalers," by "*Scotus*," which is one of the most foolish things of the sort we have ever met with. A few more such articles, and Mr. Cook's Magazine will be ready for its epitaph, which all good men will have pleasure in writing. Had the author not been a professed abstainer, it might have been supposed that the piece was penned under the influence of strong drink. Reason has plainly ruled, however, for a moment, when he says, "Probably many of my readers may regard my sentiments as illiberal, nay, unchristian." For the honour of the Teetotal body, we hope it will be so.

The Scottish Temperance Review.—This masculine sovereign of the Temperance periodicals holds on its way admirably, improving at every stage. The essays, "Why, should the Work cease?" "Other Movements and our Movement," "The Law of Self-preservation, as applied to the Abstinence Principle," "Temperance Talk," and the "Spirit of the Press," are highly excellent, and the filling up is every way worthy of it.

The Teetotal Times, a new monthly, full of promise. The opening address is discreet and suitable. The articles of Messrs. Smeeton, Mudge, and Buckle are highly to the point, and well done. Mr. Baker's article on "Expediency" is written in a spirit which cannot justly offend those who, like ourselves, differ from him. His likening the expediency advocates, however, to "well-intentioned, patriotic militia," while he compares the thorough going men to a veteran soldiery, is not quite correct, perhaps not very judicious. The *Times* is well edited and well got up, and, in point of cheapness, surpasses all its compeers. From the excellent projector we learn that it was suggested by the appearance of our PENNY MAGAZINE—a fact which, of course, gratifies us, and induces an increased desire for its complete success. We very cordially commend it.

The London Teetotaler, with the usual number of valuable original articles, abounds in ample reports of interesting meetings, with a large amount of miscellaneous Temperance matter. No. 10 opens with a paper of the very first importance to the general cause, but especially as that cause stands connected with London. Had we ourselves sat down—and for some time we have actually been

meditating the step—to embody our notions, we should certainly have produced something almost identical with the admirable paper of Mr. Green. The subject which he has expounded with so much light and power deserves the earnest attention of the friends of the cause in all the great towns and cities throughout Great Britain. We hardly know, therefore, how we can render a more substantial service to this all-important enterprise than by giving extensive currency to this well-digested document, which, omitting the opening paragraph, runs as follows:—

METROPOLITAN TEMPERANCE ASSOCIATION.

It can scarcely be expected that even the principle of total abstinence from intoxicating drinks can prove effectual materially to reduce, much less to remove, the evils of intemperance from the Metropolis, unless Societies be formed for its propagation, and unless the operations of those Societies be conducted on a large scale, and in a determined and persevering spirit. And not only must each separate society be well organized, and the various Societies cultivate a friendly feeling towards each other, but there must be a union, a confederacy of the various Societies, a powerful combination of all the teetotalers of the Metropolis—before any visible, any sensible impression can be made upon the great mass of intemperance.

There have been many attempts to form such a combination. It was seen, by those who watched the progress of events, that if all the teetotalers of the Metropolis and suburbs could but be brought to unite in vigorous and determined efforts, even the intemperance of London might soon be made to quail before them. It was with this view that, about three years ago, the Metropolitan Total Abstinence Association was formed. But though that association was successful to unite the greater portion of the Societies of the Metropolis, and though its operations have been crowned with considerable success, it has never been able to assume that commanding position which the friends of teetotalism see to be essential to its perfect triumph. Why it has not been able to assume that position, it is difficult, perhaps, to say. But, so rife are the temptations to the use of strong drink; so numerous are the victims of intemperance; and so highly important is it that a vigorous course of action should be immediately entered upon, that the projectors and promoters of that Association have expressed their willingness, either to retire from the field altogether, or to unite with others in renewed exertions, provided a better plan of union and co-operation could be devised. It is due to the officers and members of the late Association to state, that if they did not succeed to accomplish all the objects at which they aimed, it was not for want of honesty of purpose, or of love to the cause in which they had embarked.

Several friendly conferences have recently been held, some of which were attended by from forty to fifty delegates or representatives of various Societies; and the unanimity which dis-

tinguished these preliminary meetings warrants the hope that the Association now formed may prove sufficiently vigorous, active, and persevering, for the accomplishment of the great object for which it is instituted. The provisional committee desire to acknowledge that they have profited greatly by the suggestions and advices of Mr. Thomas Beggs, late of Nottingham, whose long acquaintance with teetotal societies, and general knowledge of the most popular movements in connexion with moral reform, well qualified him to become a friend and adviser.

The following resolutions, carried unanimously at the meetings referred to, will explain the objects contemplated by this Association, and the instrumentality devised for the accomplishment of those objects.

"That an Association of individuals and societies be formed, to be called the Metropolitan Temperance Association.

"That the object of this Association shall be the promotion of the principle of total abstinence from intoxicating liquors, and the discountenancing all the causes of intemperance.

"That the means by which this object shall be promoted shall be, the holding of public meetings as frequently as possible, for the delivery of lectures and addresses explanatory of the total abstinence principle—the circulation of tracts—the visitation of drunkards and others, as well as members of the Association—and such other means as may from time to time be judged most suitable.

"That the funds necessary for the carrying out these objects shall be raised by subscriptions and donations, from individuals, and branch societies, and from occasional collections at public meetings.

"That the members of this Association shall be persons of both sexes who have signed the pledge of total abstinence from intoxicating liquors, and who subscribe not less than five shillings per annum to the funds of the Association.

"That a board of directors shall be appointed, to consist of twenty persons chosen from among members who subscribe not less than ten shillings per annum to the funds of the Association, and of representatives from the branches. Each branch having not more than one hundred members, and subscribing not less than twenty shillings per annum to the funds of the Association, to send one representative; and branches having more than one hundred members, and subscribing twenty shillings per annum for every hundred members, to send one representative for every hundred members. And that this board of directors shall exercise a general control over the affairs of the Association, and shall meet to receive communications from the branches, to examine the accounts of the treasurer, and for other purposes, at least once in every three calendar months. Subscriptions to be paid one quarter in advance.

"That, for expediting the business of the Association—making arrangements for public meetings, &c., a managing committee shall be appointed by the directors, to consist of nine persons chosen from their body; who shall meet at least once a fortnight, and with whom the secretaries of branches shall be in regular correspondence as to all matters which may require attention from week to week.

"That it shall be the business, both of the board of directors, and of the committee of management, to avail themselves of every opportunity of holding special meetings, for the purpose of bringing the principles of the Association before the public—for improving as far as possible every public event connected with the practices of intemperance—for calling the attention of the Legislature to some of the more prominent evils connected with intemperance, arising out of the licensing system, the Sunday traffic in strong drinks, the destruction of wholesome food by the practices of brewing, distillation, &c.—and for impressing upon all classes of the community the importance and efficiency of the operations of the Association.

"That this Association recognise '*The London Teetotaler, and General Temperance Intelligencer*,' as their organ of communication with the branches and with the public; and that every branch subscribing to the funds of the Association shall have all its meetings duly announced in that periodical, and reports of its meetings when held, as far as space will allow, or as the secretaries or others furnish them.

"That one or more regular agents shall be engaged, as soon as the funds of the Association will allow; each of whom shall attend at least four public meetings in each week, for the delivery of lectures or addresses, at such places and under such circumstances as the committee of management may determine, or as the circumstances of the case may require.

"That every branch of this Association shall be supplied with a regular agent as frequently as possible, and that the intermediate nights shall be supplied as far as possible with efficient lecturers and advocates, from amongst those who have kindly offered gratuitous services.

"That every branch shall be required to send a brief report of its operations and progress to the committee, once in every three calendar months, which shall be presented at a general quarterly meeting, and, if judged advisable, published in *The London Teetotaler*."

Some minor resolutions respecting the appointment of treasurer, secretary, collector, &c., the routine business of the committees, and other matters, not deemed of public interest, were omitted at the suggestion of the provisional committee.

Such is, briefly, the plan and constitution of the Metropolitan Temperance Association. It is now left for the teetotalers of the Metropolis and suburbs to determine to what extent they will unite to carry out these plans. Several gentlemen have already signified their determination to render all possible assistance, and the subject will be brought before every committee at the earliest opportunity. The object is great and important; and will not be accomplished without industrious and persevering effort. London, the stronghold of intemperance—with its extensive breweries and distilleries—its magnificent gin-palaces and tempting saloons, and comfortable parlours, and attractive tap-rooms—with its five thousand drunkeries, its drinking clubs—its "select concerts"—its dances, and its "free and easies;"—London, with all its facilities for intemperance—and with all the complicated pollutions and miseries connected with the use of strong drink;—London and its suburbs, having a population of nearly two millions of immortal beings;—this is the

great theatre in which the Metropolitan Temperance Association will have to perform its difficult and important part. Nothing short of the most vigorous, and united, and determined, and persevering effort, can warrant any rational hope of success. But if the contest be difficult, the prize is most glorious. Gain London, and you have access to the provinces; gain London and the provinces, and you gain the British empire; gain the British empire, and you may reckon on the conquest of the world. Every successful effort made in the metropolis will tell upon the country at large; every local society will participate in the common joy; each will hail and encourage the other. And teetotalism will not stand alone: as it proceeds it will be sure to connect itself with other great and popular movements; and cleanliness of person, and habits, and streets,—and health, and industry, and frugality, and forethought; and plenty and comfort; and true freedom, and pure morality, and genuine and undefiled religion, will all be promoted and established in our land. Drunken revels—and the “drunk and disorderly conduct” of males and of females, will no longer disgrace our streets, either by day or by night, either on the week-day or on the sabbath. Becoming a sober population, we shall also become an intelligent, wealthy, and prosperous people; and the capital of England will be distinguished, not only as the chief mart of merchandise—the emporium of art—the repository of science—the seat of legislature—and the abode of royalty—but the place where, above all others, true sobriety sways her peaceful sceptre, diffusing health, and peace, and comfort, over thousands of loyal and devoted subjects.

With such a glorious object before them, surely the teetotalers of London will immediately rally round the standard of this Association. You have everything to encourage you. The instrumentality you are able to employ is the very instrumentality most suited to the accomplishment of your object. It is the instrumentality which the Almighty has graciously owned and blessed, in all parts of the world, and which he has so owned and blessed, that even sceptics have been compelled to exclaim, “This is the finger of God!” while the happy recipients of the good have responded, in a joyful chorus, “This is the Lord’s doing; it is marvellous in our eyes!”

You will meet with difficulties; but your path will be far less rugged than was that of your predecessors. The advanced guard of your army has encountered the first and fiercest brunt of opposition. Your hardy pioneers have cleared away much of the jungle, and scared away many a wild beast; have levelled many a height, and filled up many a valley. And your resources are ample. A vast accumulation of moral ammunition is placed at your disposal. You have already numerous places of meeting, and you may have many more. Upwards of an hundred experienced, practised, industrious advocates offer you their gratuitous services, almost every night in the week. Many intelligent advocates, who devote their whole time and study to the important work, are ready to assist you with their rich and increasing stores of intelligence and experience, at a trifling remuneration;—men whose lectures and addresses would at once attract, instruct, convince, and convert. And, which is most encouraging, the public

mind is fully prepared to receive your statements. Prejudice is greatly weakened, and there is a general impression that you are right—right in your principles and right in your practice. Intemperance is now seen and felt to be a grievous calamity—bringing sickness, and pauperism, and crime, in its train. The faith of thousands in the utility and necessity of strong drinks as beverages is seen to waver; and partial, and even total abstinents, are now to be found in every direction.

Then, you have all the benefit derivable from experience and observation. Whether you look at the failures or at the successes of your predecessors, you may alike learn wisdom. You will see what it is best to omit, and what it is desirable to furnish. The public taste has been consulted: you now know what is the general demand, and you are fully able to meet that demand. The public desire information,—and you are prepared to furnish the most ample details: they require positive proof of your assertions as to the evils of intemperance and as to the advantages of teetotalism,—and your proofs and demonstrations are always at hand: they demand evidences, they clamour for examples, of the efficacy of your boasted principles—and you have your witnesses ready, “living epistles,” which may be “known and read of all men.” Your special meetings are all well attended. Let every meeting be special. Present some new attraction—bring forward some fresh subject—some talented speaker—some important and impressive event of public moment,—at every one of your meetings. Send forth your messengers in every direction with invitations to your neighbours and acquaintances, and be at your post to welcome them on their arrival. Penetrate the lanes, and courts, and alleys with your tracts. Be prompt and spirited in all your movements. Be united,—you are united in your objects and your aims; be so in your affections, in your counsels, and in your operations. Let there be no jealousy or rivalry,—except jealousy of the introduction of evil feelings or practices, and the generous rivalry in acts of zeal and love. Maintain the strictest consistency of principle and conduct. Countenance no one custom, no single habit, in connexion with the use of strong drink. Let every beholder ascertain the nature and the excellency of your principles from the whole of your deportment.—And be liberal. Assist this Association by your pecuniary contributions. Let it not languish, as its predecessors have done, through the neglect of its avowed friends. Though there is no institution in which so much good may be accomplished by small means; still, funds are necessary, and the more ample the funds, the more speedily will the object be accomplished. As your practice of teetotalism is the means of replenishing your pecuniary resources—of improving your health—of establishing your reputation—of augmenting your means, and increasing your opportunities of usefulness—and of adding very materially to your personal and domestic comforts, let the system which has thus benefited you have your liberal support.

And “look not every man on his own things, but every man also on the things of others.” Think on the claims of London. Remember the thousands that are perishing through their use of strong drinks,—and come unitedly—come generously—come immediately—and you shall come successfully—to their rescue.

The Bristol Temperance Herald contains, in addition to a copious outline of Dr. Grindrod's lectures, which have been the means of so much good throughout the land, some very valuable correspondence from missionaries in the West Indies, Africa, and Australia. The following fact is fraught with special interest:—

In Mr. Rush, the American ambassador's account of his residence at the court of London, he mentions that the steward of the late Mr. Coke, of Norfolk, told him that "the annual cost of malt liquors used for the entire Holkham establishment, including the working people out of doors, as well as servants of the household, was £3000." This included the taxes upon it. And all this was expended by Mr. Coke in the face of the following fact, which he communicated to Mr. Rush, in proof of the benefits of the water system:—"Mr. Coke told me that although banking along the sea-side was considered the hardest work done in Norfolk by labouring men, those who followed it drank nothing but water; they had plenty of animal food, but found their strength fail them if they drank either beer or spirits."

The Scottish Temperance Journal begins with an elaborate article, entitled, "Government and the Temperance Movement," which deserves separate publication; it also contains a fine tale, and an interesting report of the Temperance League tea-meeting.

The National Temperance Chronicle presents the best Number of the month. It has fairly excelled all its contemporaries. This Number approximates very near to our idea of a complete Temperance Magazine. Among the minor pieces we present the following extraordinary example of the folly of mankind:—

WHAT DOES LEEDS SPEND IN STRONG DRINK?

Important Calculation, by Mr. Thomas Bulwer.

On looking over *Williams's Directory* for 1845 I find that Leeds contains 273 public houses,

180 beer shops, and 54 wine and spirit, and ale and porter merchants, all of which have a direct influence on the population of our town. Now, suppose they each take the following very low sums, viz.:—

	£	s.	d.
273 public houses, £7 per week,			
their aggregate receipts will be	1911	0	0
180 beer shops, at £3 10s.	630	0	0
54 liquor merchants, £10	540	0	0

We find . £3081 0 0

spent by those who are ready to complain of hard times and heavy taxation. To this must be added the time of 1014 men, reckoning two for each establishment, ten hours a-day, who, if properly employed, might earn 12s. per week, producing £608 8s.; which, added to the above, would produce £3689 8s. weekly. This sum, if multiplied by 52, the number of weeks in a year, will give the amazing sum of £191,842 16s., and would purchase

Men's apparel	£35,000
Women's ditto	37,700
Provisions	16,320
Furniture	31,500

£120,520

leaving £71,328 16s., which sum would give to the eleven churches, £100 each; twenty-five chapels, £100 each; infirmary and other local charities, £5000; for temperance purposes, £6000; four public libraries, £1200; librarians' salaries, £200; a museum, £4000; keeper's salary, £80; cheap periodicals, £500; to pensioning 300 aged teetotalers at 9s. per week each, £7020; after which we find a final balance, £41,828 16s., for the purchase of knives, forks, and other necessaries; unless it should be thought expedient to pension off the drunkard makers. In that case we might divide the licensed victuallers into three classes. 1st, Those who saw their deeds were evil, and consequently merited no reward for services rendered. 2nd, Those who might wish to have the pension, but whose pride forbade them to own it. And, 3rd, Those who had nothing else to depend on for a livelihood. In this class we would include thirty-three widows who keep public houses, and twenty-one widows who keep jerry shops. The jerry lords might return to their original employment; and as for the merchants, it would be an insult to offer them a pension.

Review and Criticism.

Select Works of David Clarkson, B.D.
Edited, for the Wycliffe Society, by
the Rev. BASIL COOPER, B.A., with
Historical Notices of the Life and
Writings of the Author, by Rev.
JOHN BLACKBURN. 8vo, pp. 500.

DAVID CLARKSON was a great name in other days, for religion, learning, and en-

lightened Nonconformity. He was not only an eminent preacher, but a voluminous writer. The man who was deemed worthy to be co-pastor with Dr. Owen, who commanded the admiration of Bates, and became the subject of John Howe's splendid eulogy, could be no ordinary man. He lived in troublous times, for which his quiet spirit, notwithstanding

his great powers, but indifferently fitted him. He was, nevertheless, not a mere spectator of the conflicts of his age and country. Some of the ablest works on the great questions of that day are from his pen. Theological students are conversant with his huge folio volume of sermons, but very few know anything of his polemic works, and still fewer possess them, a circumstance which has induced the Committee of the Wycliffe Society to collect and republish them, in this beautifully printed, well got up, and ably edited volume. This work will prove the instrument of reviving the fame of this once justly celebrated man, to whom posterity owe not a little, while to the multitude he is not known even by name. This volume contains, first, his "No Evidence for Diocesan Churches." Secondly, "Diocesan Churches not yet discovered." Thirdly, "Primitive Episcopacy stated and cleared from the Holy Scriptures and ancient Records," and Fourthly, "A Discourse concerning Liturgies." It is scarcely necessary to say, that these several works are marked by great power, and extensive learning: if indeed they have a fault it is in the excess of their learning and elaboration. The author has drawn very largely on the literature of the earlier ages, which at first sight gives the work a repulsive appearance to the less learned reader, but as everything is elegantly and correctly translated, this learning is no drawback on the popularity of the work, but in some respects may actually tend to promote it. To these discourses are added four voluminous miscellaneous sermons of great value. The one on free grace forms a considerable treatise; the second, on the death of Dr. Owen, is such as became the preacher and the occasion; those on gospel ordinances in the "Morning Exercises" are worthy of their company, and we cannot award them higher praise. The historical notices by Mr. Blackburn, who, we have reason to believe, has done all that can be done upon the subject, with great labour and difficulty has collected facts to fill some thirty pages, which form a very appropriate introduction to the volume. Such then is the publication before us, the second volume of the Wycliffe Society, and it were superfluous for us to say that by issuing such a work they have deserved well of the entire Nonconformist body. The work, all things considered, is very *cheap*. We could scarcely endure such works in a style of less respectability,

and in this we count with confidence on the sympathy of the more educated classes of the community, by whom we doubt not the pious and patriotic undertaking will be promptly and adequately sustained.

Notices of Windsor in the Olden Time.

By JOHN STOUGHTON. London: David Bogue. Post 8vo, pp. 236.

EVERYTHING appertaining to this volume bespeaks its relation to royalty. The style of typography is inferior to nothing that has appeared for years. It is, we observe, inscribed, by permission, to His Royal Highness Prince Albert, and certainly the volume is not unworthy of his exalted patronage. After a well-written poetic fragment, we have Windsor in its earliest days, and then in the fourteenth, fifteenth, sixteenth, and seventeenth centuries. This fact is quickly and easily affirmed, but it is not so easy to give with brevity a full and fair idea of the volume. From the known ability and tact of the writer, we expected that the work would be incomparably one of the best of what we deem a very poor class of publications, for we have met with very few local histories worth the reading. But after going deliberately, pen in hand, through every page of the volume, truth requires the explicit declaration, that it must not be classed with that order of publications at all. Its character is both wholly different from, and incalculably superior to everything of the sort we have met with. It is in fact a great and splendid chapter of a peculiar section of English history. It abounds in fact and anecdote, now amusing or ludicrous, pathetic or sublime; the narrative is throughout instructive and full of fascination. The author having placed himself in the chair of history occupies it from age to age, calmly receiving his illustrious visitors in regular succession, the chief of whom he weighs in the balances of truth, and then delivers them over to his readers and posterity. As a fearless distributor of justice he appears to great advantage in dealing with Henry VIII., Elizabeth, Charles I. and II., and Cromwell. He clearly felt that in some of these matters the ground was tender, and he has trod it warily, but uprightly. Both in matters of a political and of a religious nature, he everywhere breathes a high, free, and generous spirit. Mr. Stoughton possesses, in a high degree, the qualities which are essential to the historian,—

comprehensiveness of view, solidity of judgment, correctness of taste, a style clear, flowing, and forcible, and when needful, a mastery of the descriptive, the glowing, and the picturesque. English history presents few examples of a more merited and graceful compliment than that which is implied by the elegant comparison instituted between the Queens Elizabeth and Victoria. Here is a book of reality, worth a ton of the rotten rubbish which forms the corrupt and corrupting library of romance. This book remarkably exemplifies the advantage which, other things being equal, a Christian historian possesses over mere men of letters.

Recollections of a Tour. A Summer Ramble in Belgium, Germany, and Switzerland. By J. W. MASSIE, D.D. 8vo, pp. 548. London: Snow.

THE title of this volume forms but a very imperfect index to its contents; perhaps, we should rather say it tends somewhat to mislead. The "recollections" of most tourists are but little worth; their "rambles" are rubbish, and their philosophy nonsense. It is much otherwise with the work before us. Here assuredly there is no trifling; and the putting together such a work was a task of no ordinary labour. It is the result of no common measure of literary research, and of a vast expenditure of intellectual power. Dr. Massie, in his own elegant preface, very correctly sets forth the general character of the enterprise in the following words: "I was solicitous to accumulate local and historical information, rather than poetical descants, or theological disquisitions. I have therefore corrected, as well as recollected; investigated, as well as surveyed; and collected, as well as recited the traditions and legends of those famed regions. Yet, had I contemplated inquiries so elaborate and diversified as have followed, I should have shrunk from the task, and doubted the wisdom of such an undertaking." It is a book of masterly digest and vigorous narrative, sound in its principles, and comprehensive in its views. Every chapter throughout the volume bespeaks the keen observer, the shrewd man of business, the man of letters, and the Christian philosopher. The various knowledge, the extraordinary capacity, and the irresistible energy of Dr. Massie are matters of fact well-known to the English public; from this volume they will

receive a very impressive illustration. It is a work which all may read, all may understand, and from which most may learn. It will henceforth be a choice companion to those who shall travel the same regions, and form a most interesting and valuable substitute for such travel to those who can spare neither the time nor the money. We must not omit to state that a rich vein of religious sentiment pervades the volume, which, to Christian men, gives it a decided and incalculable superiority over the more celebrated of his predecessors, with whose works and names the public are well acquainted. The volume is ample, but we think the bulk of readers will wish it had been extended rather than curtailed. We dismiss it, with satisfaction, as a book for all classes and all seasons, and as such cordially commend it to our readers.

History of the Reformation in the Sixteenth Century. By DR. D'AUBIGNE. Vols. I. II. and III. Collins's Edition.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNE. Assisted in the English by H. WHITE. 8vo, pp. 621. Edinburgh: Oliver and Boyd.

THIS great work is now so far completed. Of its transcendent merits it were superfluous, if not impertinent, to utter another word to a large class of the British people. But to the immense majority it is still unknown, unless to a number of that majority by name. But, thanks to Mr. Collins, vols. I. II. and III. are now within the reach of the millions. For the trifle of *four shillings and sixpence*, less than *a sixth* of the original price, this, the chief portion of the immortal work, may now be procured. Then, while the paper is good, the type is sufficient for people of every age. By this undertaking Mr. Collins has rendered prodigious service to the cause of true religion and pure Protestantism. But only an immense sale can save him from a heavy loss. On such a sale he has doubtless counted. Readers of the WITNESS! such let him have. Now for 100,000, within the year, for England! D'Aubigne for EIGHTEENPENCE a VOLUME! Long life to William Collins! We claim him as one of the best "friends of the people," and therefore a brother beloved.

But what of vol. IV.? Ay, that's

the point! *Question*:—Dare it be printed, or not, by other booksellers? *Answer*:—Read D'Aubigne's Preface, with the "Notice by the Publishers." We shall state our views in our next Number; meantime all possessors of the larger edition may now *complete their sets*, a pleasure they will, doubtless, hasten to enjoy. The volume is a glorious one, fully equal to its golden predecessors.

The Scriptural Argument against Apostolical Succession, in its fabulous Genealogy, its Claim of Supremacy for Peter, its graduated Scale of Ministerial Orders, and its Perversion of the Rite of "Laying on of Hands." By T. STRATTEN. London: Snow. Royal 18mo, pp. 244.

THIS volume comprehends a great argument, which is here conducted by a superior hand. It may be said to be the great question of our age and country. If the principles here set forth are not those of the word of God, there is not only an end to our Nonconformity, but to our Protestantism; all is over with us; one only of two paths remains, a return to Rome, or an advance towards perdition! The title of the book is an analysis of its contents, so that little remains for us but the expression of a special opinion as to the manner of its execution, a point on which it is but justice to say, that little has been left to be either desired or attempted. The argument on the several subjects is worked out with consummate ability, and in the best possible spirit. "He thinks," he says, "there is a region, in which one may get so closely into communion with the truth as to be filled with its light, and be absorbed with the beauty of its features, the harmony of its proportions, the *kindnesses* of all its relations—that in that region the feelings called into exercise are unmingled in their purity and sweetness, and every utterance becomes emphatically a 'speaking of the truth in love.'" The volume is, unquestionably, a fine exemplification of this beautiful sentence; yet we will undertake, in a short space, to find a thousand men who will pronounce it an out-burst of malice and uncharitableness, a root of bitterness, a vial of wrath. Where the author fails to convince, he will be sure to offend. Anger, unlike truth, is a commodity which can always be commanded, and resentment

is the never-failing refuge of discomfiture. The work, should it fail of converting men, already in error, will succeed in leading all who examine it with candour, into the truth, and of confirming the souls of such as have found it. The special controversy apart, it is a most valuable manual of great Scripture principles. We commend attention to the last lecture, to those who set light by the imposition of hands, as well as the whole work, which deserves, and we doubt not will enjoy, a very extensive circulation. Its appearance is highly opportune, for it is one of the ablest antidotes to Puseyism that has yet appeared, and it is withal so cheap as to be accessible to all.

CHARACTERISTIC NOTICES.

The Spirit of the Vatican, illustrated by Historical and Dramatic Sketches, during the Reign of Henry the Second. With an Appendix of Papal Bulls, Doctrines, Episcopal Letters, &c. By JOSEPH TURNLEY. 8vo, pp. 247. London: Hugh Cunningham.

THE product of genius and true Protestantism.

The Female's Friend. Nos. I., II., and III. London: Houlston and Stoneman.

A HIGHLY meritorious publication, which has special claims on every Christian female. We particularly recommend it.

Perilous Times; or, The Aggressions of Anti-Christian Error. By GEORGE SMITH, F.A.S. Post 8vo, pp. 413. London: Longmans.

A WORK of great ability, to which we shall return.

The Incarnate One. A Poem in Three Books. Part I. 8vo, pp. 127. London: Ward.

PART the first, and, we suspect, the last, not that there is any want of talent, for an ordinary work; but no talent whatever could sustain several parts, that is, volumes of poetry on one subject.

Windsor: A Poem, Historical and Imaginative. By T. CHAMBERLAIN. 12mo, pp. 107. London: Aylott and Jones.

SOUND in principle, vigorous in fancy, and superior in versification. As a specimen verse we may take the following.

"O! martial glory! how thou hast allured
To sudden death the youthful and the brave!
What griefs, what pains, what perils are endured,
What mighty efforts made, to grasp—the grave!
A spectre thou, a skeleton, array'd
In garments woven from the breath of fame,
A moral vampire, with thy wings outspread
O'er multitudes, who end their feverish dream,
Their brief and lost existence, in—perchance a
name."

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

SIXTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

NEVER since the formation of the Union was it more important than it will be on the approaching occasion, that all the members should bring with them their best contribution of prayerful love and zealous wisdom. The Congregational churches greatly need, in these times of equal interest and difficulty, the vigour which can be secured only by that unity of counsel, purpose, and effort, which is the result of a common and absolute dependence upon Christ. May this sixteenth Assembly of the Union prove a season of invigorating, uniting prayer, counsel, and love!

It is proposed to hold three Sessions of the Assembly, on the mornings of Tuesday, the 12th; Friday, the 15th; and Saturday, the 16th of May. The Rev. Dr. Vaughan, Professor of Theology in the Lancashire College, is expected to preside.

It is proposed to devote the Tuesday morning's session to the usual business of the Union. 1. Its report. 2. That of the distribution of the CHRISTIAN WITNESS Fund in aid of aged ministers, with which will be connected a statement of the views of the Committee of distributors on the important subject of deferred annuities, as a provision for the declining years of our pastors, this matter having been referred to the Committee for distributing the WITNESS Fund, by the Autumnal Meeting, held at Manchester. 3. The brief statements of the Committees severally conducting the three Societies for British Missions. 4. A report of the "Wycliffe Society," for which very interesting and important movement it is hoped that the best attention and support of the Assembly will be secured; and, 5. The annual letter to the churches.

The session of the Friday morning it is intended to devote, 1st, to a renewal of the important discussion entered on at the Manchester Autumnal Meeting relative to the spiritual state and prospects of the Independent denomination in England and Wales. The Rev. J. A. James has yielded to the request of the Committee that he would revise, and read a second time the valuable and impressive paper with which the former discussion at Manchester was opened. The discussions and statements which arose upon the many important views developed in his memorial will enable Mr. James either to modify, or with advantage to confirm them. Very many brethren will hear the paper in London who were not present at Manchester. 2. The second matter for the consideration of the Assembly, at this Friday morning's session will be the report of the Committee appointed to consider the proposals set out in the able paper on "Congregational Economics," read at Manchester, by the Rev. J. Ely, of Leeds.

Saturday, May 16th.—The session of this

morning it is proposed to devote entirely to a full consideration of the history, position, and prospects of the educational movement entered upon by the Union more than two years ago, and subsequently transferred to the management of a distinct executive of its own. The instructive light of additional experience has, since the origin of this movement, been thrown on the state of the nation in respect of education—on all the principles by which it has been proposed to conduct the education of the people—and on the amount of ability, or willingness, or interest which each and every denomination of Christians can contribute to this great and urgently necessary work. Now is the time to review, to correct, and to advance with both increased wisdom and increased vigour. The proposed proceedings of this supplemental session on the morning of Saturday, May 16, will be amongst the most important of all the proceedings of the assembly.

HOME MISSIONARY SOCIETY.

Extracts relating to the lamented decease of the late Corresponding Secretary, Dr. Matheson.

WHILST it affords the Directors much pleasure to discover, by correspondence with the missionaries, the great esteem in which their lamented friend was held, it renders their sense of the loss the Society has sustained the deeper, and calls for the exercise of that faith in the Divine promises which events like this so impressively demand. The following extracts from the journals recently received will be read, the Directors believe, with a melancholy satisfaction by the friends of the Society, and will excite, they trust, the earnest prayers of many that the great Head of the church, who so eminently qualified their late friend for the office he filled, will speedily raise up a successor, who will enter into his labours and carry on a work which he so efficiently conducted.

"Little did I suppose," writes one, "that when I wrote my last journal our beloved Corresponding Secretary had just taken his flight to a better world. I cannot express the grief I felt on receiving the intelligence of his death, which came so suddenly and unexpectedly upon me. I feel that I have lost a valued friend; one whose kindness has been truly paternal in every season of difficulty and distress. Nor is it a private loss merely; it will be felt throughout the country, especially on all our missionary stations. My prayer is that the great Head of the church may raise up a man of the same ability, the same kindness, and the same devotion to his work. I did myself the mournful pleasure of seeing his remains conveyed to the silent tomb. 'I went to the grave to weep there.' On the sabbath evening following I preached a funeral sermon to a crowded audience, many of whom listened to his voice on the day the chapel was opened. May the solemn service not prove in vain!"

Another writes as follows:—"Little did I imagine that my last journal would be the last I should ever send to our esteemed friend, Dr. Matheson. How mysterious are God's ways!

I think no event ever surprised me so much. What a warning to us all! 'Let me die the death of the righteous, and let my latter end be like his!' May the bereaved widow and family be Divinely supported!"

"I cannot close my report," says a third, "without expressing the deep affliction myself and friends have experienced by the loss of our beloved friend to whom these papers have been heretofore transmitted—the courteous, kind, devoted, and useful Dr. Matheson. It was but a few weeks back we had him amongst us, counselling, encouraging, and stimulating us in our work. Every heart was touched by the kindness that breathed in all his behaviour during that visit, and we felt encouraged by his wise and animating words. Truly the Lord's ways are not as our ways, or long had the life of such an one been continued. May God, in his mercy, supply to his family, to the Society, and to the churches the lack all must for a season so deeply feel!"

These extracts, which could have been increased did our limits permit, must prove gratifying to the friends of the Society, as they show the extent to which their deceased friend was enabled so to conduct himself as to secure the confidence and affection of the missionaries throughout the country.

Gratitude of the Poor for Relief Afforded.

The distress occasioned by the low wages received by the poor in many of the agricultural districts, and by the failure of the potato crop, has occasioned a double welcome to the gratuities which the Directors have remitted to the missionaries for their relief. The expressions of their gratitude have been very pleasing. The following extracts, the Directors believe, will be read with much satisfaction.

"I have been much engaged," says one, "in visiting the sick and poor of my church and congregation. The gratitude with which they receive the smallest gift I have to bestow is very great. I am cautiously making use of the donation sent me for distribution. I have selected a few cases, which will prove interesting to your readers. The first I shall mention is that of a widow, a member of the church. She is greatly afflicted, and has been bedridden for some years. Her family consists of six children, and they have nothing on which to subsist but parish relief. Another case is that of a poor man nearly eighty years of age, and his wife as old. Their income is about 4s. per week. A third instance is that of a poor man, his wife, and six children, who subsist on 7s. a-week. He planted an acre of potatoes, and lost nearly the whole of them. A similar case in the same vicinity occurred; a poor hard-working man, with a wife and six children, who expected to take up about eighty bags of potatoes, but had scarcely twenty. Other cases could be mentioned, but these will be sufficient to show the religious public how great is the suffering endured and how substantial is the relief afforded by the Christian liberality of the London churches."

Another writes as follows:—"The £5 you were so kind as to forward me for distribution amongst the poor I duly received, and feel grateful to our generous friends who provided it. But to tell the truth, I had anticipated nearly the whole sum, and heard from the recipients many remarks which greatly interested me, such as the following: 'Didn't I say the

Lord would provide?' 'Tis a mercy our Father's ears are never deaf.' 'The Lord not only hears, but answers prayer.' 'Well, bless God for this! Ay, bread and water, with God's grace, is blessed fare.' It was but a trifle I was enabled to dispense to each, but it was a seasonable help in their time of need. Perhaps you will be able to help them again this winter."

Many communications of a similar description are received, all showing that "the gratitude of the poor surpasses description." It is an occasion of high gratification to the Directors to be, by the distribution of this bounty of the churches, the medium of awakening and maintaining this sympathy between Christians dwelling in different and distant localities, and surrounded by circumstances of so diverse and opposite a character.

The Benefit of Protracted Religious Services.

"The results of our protracted services, held in the month of November, referred to in my last communication, are not so satisfactory as the attendance had led us to hope for. All classes of our townspeople were represented in those meetings, the utmost interest was manifested, and I am persuaded considerable impression made upon many minds. These impressions, however, have been, I fear, in many cases temporary and evanescent. The people in general are strangely and sadly indifferent to matters of a religious nature. Efforts of every kind to bring them under the influence of the gospel seem equally vain; the grand error being the absurd idea of their relationship as members to the Established Church, which they deem quite sufficient, even though in most cases where it is made a ground of hope it is scarcely sufficient to bring them even within its walls. Hardly, I think, in any place beside, can the prejudice be so wide-spread, so strong, and so blind. How blind! when, for example, the rector of the parish church manifestly sustains that office for the emolument it brings, devolving nearly all the duties upon a curate, and that curate being one whom intemperance has again and again, during the last twelve months, made the object of universal ridicule, and all but incapacitated him for even stumbling through his duties. One or two cases of much interest are, however, a sufficient reward for all the anxieties and labours attendant on the protracted meetings. They are not, indeed, cases of first awakening, but of increased light and decision,—blessings for which we have great reason to be thankful. One of these cases is that of a servant, frequently the subject of deep convictions under my preaching, but who never until these services could be induced to seek a personal interview, and consequently remained in much darkness, perplexity, and distress. Now, visiting me weekly, the darkness is fled, and she rejoices greatly in the Lord. A second is that of one who, with many friends already on the Lord's side, was herself undecided. She now exhibits the crowning excellence of true, spiritual, resolved piety, and stands proposed for fellowship with the church."

Interesting Account of a Dying Youth.

"I have never seen our congregations so good or our schools so well attended. If the people are poor as to this world, they hear the word of Christ gladly, and not a few, through the efforts of the Home Missionary Society, have been

made partakers of the riches of Christ and heirs of a heavenly inheritance. This week we have lost an interesting boy in his tenth year. He had repeated in twelve months upwards of 600 verses of the Bible for sabbath lessons. His illness was short, but his mind was evidently fixed upon that Saviour of whom he had often heard and read. A short time before his death he sung that sweet verse,

“Oh! what has Jesus done for me?
He left the land of Canaan;
He bled and died upon the tree,
That I might go to Canaan.

“A glorious crown appears in view
In that bright land of Canaan;
A palm of royal victory, too;—

When the dear boy came to the following line, he sang with much energy,

I'm bound for the land of Canaan.

“Canaan, bright Canaan!
Will you go to the land of Canaan?
Canaan is a happy place;
I'm bound for the land of Canaan.”

“The souls thus redeemed are the reward and the encouragement to the friends of Home Missions, in the absence of sending pecuniary aid. The poverty of the people prevent them doing much. But the Lord smiles upon the efforts made and gives souls for our hire.”

Happy Death of a Young Person.

“One of the cards I am about to return to the Society filled up has the name of Miss H— upon it. That young friend has fallen asleep in Jesus, and the prayer contained in the closing lines of a beautiful hymn by Dr. Reed, in which she took great delight, has been graciously answered in her dying experience.

“And let me terminate my race,
Exulting in redeeming grace,
Devoted to thy cause.”

“On the Thursday before her death, when a dear female friend, a member of the church, entered the room, she said, ‘You have been long in coming.’ It appears that she had been almost impatient to see her, that she might tell her all her heart. She immediately asked to be raised up, and to have a little water given to her, evidently wishing to master all her strength for the occasion, and a memorable occasion it was, as all who were present testify. Having received the water, she said, ‘What a blessing that I can have water! They gave my Saviour vinegar mingled with gall, and he drank it all for me;’ and then she called upon her friend to praise the Lord for her. On its being remarked that it is a mercy we are invited to drink living water, and that not sparingly, but plenteously, she added, ‘Yes, we may drink plenteously, *without money and without price.*’ She repeated with much feeling the hymn commencing

‘Jesus, my all, to heaven is gone.’

In allusion to the last line of the first verse the hope was expressed that she viewed him clearer and clearer as she advanced further and further on her path. She said, ‘Yes, I see him standing with open arms to receive me.’ Jesus was *all her confidence*. Before she was brought to the knowledge of the truth about two years since, she thought she was good enough. She was not in the least distressed about her soul, because she

did not see that she needed anything; but when her eyes were opened by the Spirit of God, she saw that she stood in need of everything; that she had nothing in her hand to bring, and that Christ must be her all and in all. When her brother, after a short absence, inquired if she was worse, she answered, ‘Oh! no; I am better; I am going where I shall be far better off than any of you. Mind that you live near to God, and you will find it a happiness when you come to die.’ She frequently requested her eldest sister’s little daughter to read hymns to her. That hymn was a great favourite which commences

‘Jerusalem, my happy home,
Name ever dear to me,
When shall my labours have an end
In joy, and peace, and thee?’

On its being read through she would ask the child to read it again; and when the little girl wept she would tell her not to weep for her, as she was going to such a happy place.

“Her time to die, after a somewhat lingering illness, at length arrived, and dying grace was richly furnished for dying circumstances. She rejoiced all that day, her last day on earth, that her end was near. She had neither any wish to live nor fear to die. She said that the fear of death was all taken away, and that death had lost its sting. She referred to a former affliction, about twelve months before, which she considered had not been entirely sanctified to her, and said, ‘Then I was *willing* to depart, but now I *desire* to depart.’ About an hour before her death she twice exclaimed, ‘Bless the Lord, O my soul, and forget not all his benefits.’ And just as her ransomed spirit was on the point of winging its flight to the bosom of the Saviour, her beloved father observing her lips gently move, and putting his ear close to them, heard her faintly but distinctly whisper, ‘*Jesus! Jesus!*’ Our dear young sister died reminding us of the language of the devout Doddridge:

‘I’ll speak the honours of thy name
With my last lab’ring breath;
And, speechless, clasp thee in my arms,
The antidote of death.”

IRISH EVANGELICAL SOCIETY.

EXTRACTS FROM THE JOURNAL OF AN AGENT LABOURING IN THE WEST.

A FORMER journal contained an account of the state of this part of the country, including some of the causes which have led to the diminution of the Protestant portion of the population; I shall now only add, on that subject, that the bigotry and intolerance of the Maynooth-educated priests, and the conduct of interested agitators, have incited feelings and raised expectations highly injurious to the well-being of the people, and adverse to the cause of truth. Considering their ignorance, the nature of the instruction they receive, and the inflammatory addresses which they hear, both from the platform and the altar, it is to me a matter of surprise that they are kept in their present state of restraint. It is surely attributable to an unseen hand, even to His power, who can shut the mouths of lions. On the other hand, it is lamentable that too many of the professors of a purer creed evince a spirit equally opposed to Christian feeling and

the principles of the gospel of truth. Within the last few days I have heard language used which I forbear to mention. It will be evident, then, that the missionary who endeavours to mix among such a people, and to whom they unbosom their feelings, has a delicate and difficult task to perform. But he must proceed in humble dependence on Divine aid, and in confident assurance that the message of mercy which brings glory to God in the highest shall also produce peace and good-will amongst men.

The denunciations of the priests of this neighbourhood have prevented *anything like regular access to their people*. However, I endeavour to seize every opportunity, in the cabin and by the wayside, to set before them the gospel of the grace of God. I am confident, that unless the gospel is brought to the peasantry in this way, no other means which we can command can succeed; and that the best method is, *not* to attack their peculiar errors, but rather to dwell on the great truths of the gospel.

The rector of this parish, the Rev. —, has given no opposition. He is himself a faithful preacher of the gospel, but is greatly *detested* by the Roman Catholics, on account of his (perhaps too acrimonious) exposure of some of the principal doctrines of Romanism, in a discussion with a priest. Unfortunately, those discussions have produced much bad feeling, but no converts. A few days ago, Mr. —'s curate, Mr. —, called upon me to solicit a subscription in aid of a lending library of religious books, for the use of the poor. This I gave, on the perfect understanding that the books to be purchased should be strictly orthodox. He expressed himself very thankful for the manner in which I responded to his call, and made kind inquiries respecting the measure of our success. He is spoken of as a good young man, of evangelical sentiments. During the past quarter, my visits from house to house, and to the villages, have been unremittingly attended to. Whether in this neighbourhood or on my missionary tour, my custom is, to converse with the people on religious subjects, read from the Scriptures, expound them, exhort and pray; either *or all*, as circumstances or the convenience of the family admit. Those visits have been fewer in number during this than the previous quarter, owing to the shortness of the days and the severity of the weather; but I trust they have not been unfruitful.

After concluding a meeting at F—, an aged woman, a Protestant, begged of us that we would visit her family and neighbourhood. We went accordingly, had reading, exhortation, and prayer, her object, as she expressed it, being, that her husband and son-in-law might have the advantage of our instruction. She kindly asked us to refresh ourselves with the best repast her cabin afforded—*potatoes and milk*. We did so; the goodwill with which it was given made it doubly delicious. We felt thankful and happy. This poor old woman, though at the advanced age of seventy, escorted us to a distant part of the townland, over fences and fields, when we held another family meeting, nor would she be persuaded to return, although the day was exceedingly severe. On another of our joint excursions, we met a poor blind man, sitting by the way-side begging; he asked alms; I replied in Irish, and being much fatigued, sat down by his side, whilst my companion reclined himself against the adjoining

fence. At the same time a man carrying a large pack on his back came up and joined us, attracted probably by my conversation and the peculiarity of my position. I related the narrative recorded in the 3rd of Acts, of the lame man who sat and begged at the temple, his request, and the reply of Peter. I spoke of the gift of miracles, the life led by the apostles, the atonement, the origin, prevalence, and nature of sin,—the only way of escape from its consequences, and the certainty of salvation through faith in the atonement. While thus engaged, the poor beggar evinced the interest which he felt in my conversation by frequent ejaculations, raising his head towards heaven as though his sightless eyes could see, and extending his arms as if to grasp some object; he reiterated praises and thanksgivings to God for the gift of his Son, in that comprehensive language in which he could fluently express the emotions of his heart. Meanwhile, the poor man who carried the pack, as if fearful that my friend and fellow-labourer should lose the benefit of the conversation, was busily employed in interpreting it for him, sentence by sentence. With a fervour which defies description, the poor blind beggar prayed to God “to shower blessings upon me for the good news I brought to his ears, *for the first time in his life*.” May the Holy Spirit impress it on his heart.

The house in which I lodge (from necessity) is a place of entertainment. Here I met two men, Roman Catholics, from Clare island, in Clew bay, a place distant twenty miles (by water) from Westport, and with whom I entered into conversation. They spoke English *fairly*; however, I introduced Irish; this took their attention, the result was, that they invited me to go “to their island,” in June next, which they said would be the safest time. On asking if I could find accommodation there, one of them replied, “Go to this man's house; he lives at the landing place, I live farther in, he will entertain you.” Suspecting them to be actuated by self-interest, I said, “Sir, do you keep an inn?” “No,” said he, “to charge for entertainment, or to keep the door shut during meal-time, would be a disgrace, and a reflection to our families. For three generations to come, they would be called, ‘the descendants of those who charged strangers, or whose doors should be knocked at at meal times.’ There is an inn got up lately, and by a stranger, (at the Harbour.) The owner of it has a sweet tongue, that would flatter the birds off the bushes, but on going away will charge high; come to us, where you can remain without any charge.” This reminded me of the Irish story of Grace O'Malley, (or Grainia Wall,) who made peace with the Earl of Howth on the stipulation that his lordship's gates and doors should remain open at meal time,—a tradition most firmly believed by the Irish. She was the owner of the Clew bay islands. Centuries have made very little change, it would appear, in the habits of these islanders; not more kind people are in existence, if they were delivered from the thralldom of popery. Let the priests but remain passive, and the heralds of the gospel will receive as cordial a reception in Ireland as in any part of the world.

Another very important part of my labours is visiting the sick. Such visits often prove highly beneficial also to the other members of the family; the following is an instance. On the 15th of October I went to the townland of

B—, a remote place. After visiting some families, I was directed to one where the mistress of the house was dangerously ill. I endeavoured to ascertain the state of her mind and to instruct her accordingly, expounded a portion of the word of God, and prayed. When at some distance from the house, I was overtaken by the woman's sister, who begged me to call again as often as possible. The woman has since recovered. We had a comfortable and joyful meeting the other day at her house, when returning thanks to the Giver of all good for her recovery. Since the first visit, some members of the family have attended our meeting at —, who had not been in the habit of attending previously. I hope all have been benefited.

On my missionary tour, I was gratified in meeting with a remarkable instance of the power of Divine truth. A young man in the neighbourhood, who led a very irreligious life, a dreadful swearer, fell sick. The truth has, I trust, reached his heart. He was visited frequently by myself and others. We have only one opinion on the subject. I constantly attended him; and, as I hope, the Lord has ere this raised him up to health, I trust to be able, at another time, to say that he is living a life of obedience. His delight in speaking on truth is truly surprising, and his gratitude to God for directing Christian friends to him almost exceeds anything of the kind I ever witnessed. From the neighbourhood of C— I went to B—, a distance of sixteen miles, travelled on foot, in dreadful weather, seizing every opportunity by the way. While there, I preached in the town, and had a nice congregation. Mr. J—, the Baptist minister, attended, and closed the meeting with prayer. I held another meeting about three miles from that place. We had a good congregation, who seemed much interested.

I am greatly indebted to Mr. J— and his deacon, Mr. B—, a converted Roman Catholic. Both received me hospitably and affectionately. They also gave me a kind invitation to return. In the course of my tour I met with a converted Roman Catholic named —. The poor man has fallen into the hands of the Establishment. He is, however, a sincere Christian. Dissent has been pictured to him as a monstrous evil. After some explanation, reference to Scripture, and appeals to his own experience, he became much softened down; in fact, acceded to all my reasoning. I never yet met a Bible-made convert from popery, a *high* churchman. They are only such from necessity or ignorance, growing out of, perhaps, the *ex-parte* statements of churchmen. At E— met a Roman Catholic, who was, some twenty years ago, in the service of the London Hibernian Society. Had interesting conversation with him. Was kind enough to say that I might make use of him to give notice of my coming, and otherwise assist in getting up congregations in that neighbourhood.

At A—, met with Mr. M—, a convert from Romanism, whom I assisted in his search after truth many years ago. He is a respectable man, and promised to give his influence in forming a belt of stations for missionary efforts.

Roman Catholics feel deeply that the conduct of many of their priests is opposed to Christian practice, especially in reference to their *tyranny* and *exactions*. As a sample of the covetousness of a priest in this neighbourhood, one of them told me that he requires those who take children

to him to be baptized, to bring a *mould* candle and a little *salt*. Salt is used in making what is termed holy water; also a little of it is put into the infant's mouth. As there is *invariably* a fee of 2s. 6d. paid for "*christening*," one would expect that the priest should provide his own candle and salt, the ceremony only occupying a few minutes. However, my informant stated that the candle must not be taken away. In justice I am bound to say, that this is the first instance of such a practice which I have heard; and that I hope few priests are so debased. When in the county of Sligo I got into conversation with an old acquaintance just returning from confession. He interrupted me, remarking that he was after losing his *shilling* and *day* by "a beast of a priest," that he was "confident they have not the power attributed to them by the people," that he "knew this from the Scriptures." I asked why then do you go to confession? he said, "to keep off their tongue." I have had frequent conversations with him. He was educated at the schools of the London Hibernian Society, from which source he was supplied with the word of God. It was a dark day for poor Ireland when that institution was thrown into the hands of the Establishment. Would that something of the kind were got up in connexion with *our* mission. Wherever the schools exist there is a degree of light amongst the Roman Catholics and Protestants not to be found elsewhere. In many places the name of the institution is dear to the people. This all the agents of the mission can now testify. The schools in the hands of the Church are a complete failure; Churchmen themselves being witnesses.

I cannot forbear mentioning another circumstance, with which I shall conclude. M— J—, master of the London Hibernian Society at W— C—, county Roscommon, for years professed *privately* dissatisfaction with Romish principles, and belief in the doctrines of grace. His sincerity was evinced by the knowledge of the Holy Scriptures attained by his *own* children and his pupils. Not having made public profession, or rather not having *recanted* according to the usual forms, he was considered a hypocrite by the church clergyman. In vain I strove to remove this impression. His valuable labours, and his superiority as a master, were acknowledged by all, yet he was treated with coldness and suspicion. He fell sick, sent for a Christian acquaintance named R—, also a converted Romanist, (and a Scripture Reader,) directed that as many Roman Catholics of the neighbourhood as possible should be assembled, and in their presence declared his renunciation of Popery, his belief in the doctrines of salvation by grace, and his regret that he had not the courage before publicly to avow his views; that he thought it his duty to do so before his death. I had this information from the Rev. J. S— when last in Roscommon, the very gentleman whom I could not persuade to look upon this poor man as a converted character. I believe that there are many *nominal* in the ranks of Popery, as in the days of Luther, and at other periods, who are in *heart* and *principle* opposed to the dogmas of that church; and that, however appearances may be against the truth, there is an under current which will at some future period burst forth into a flood, which will, by Divine grace, sweep from the face of poor Ireland *all* the refugees of lies. O Lord, hasten the time!

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Theology and Biblical Illustration.

THE GOSPEL SALVATION.

SALVATION is a word with which the ears of most people are familiar, but the ideas of many respecting the thing, if not false and erroneous, are at the best dark and undefined. I believe the idea which most people form of the salvation of the gospel, is, that it consists merely in deliverance from the condemnation of sin and the woes of hell in a future world; and that therefore it is a matter of which they can have no experience here, nor know whether it be really theirs, until the decisions of the judgment day. This, however, though a prevalent, is a most unscriptural and delusive view of the matter. The salvation of the gospel is far more comprehensive in its nature, as we shall now endeavour to show; and so far from being a matter of which men can know nothing here, it is a matter which unless attained and enjoyed in the present world, can never be realized and enjoyed in that which is to come.

In considering the nature of the gospel salvation, I would observe—

I. That it includes *deliverance from the guilt of sin*. All have sinned; and all are guilty. Yes, whether men will admit it or not, it is the verdict of the God with whom we have to do, that all have gone astray, and that “every mouth may be stopped, and all the world become guilty before God.” “There is none righteous; no, not one.” But must such remain oppressed and burdened with the load of their guilt for ever? For the guilty is there no hope, and for the condemned no pardon? For all such there is pardon full and free. “To the Lord our God belong mercies and forgivenesses, though we have rebelled against him,” Dan. ix. 9. When the guilty repent and believe in Jesus, their iniquities are then all forgiven them, and their sins blotted from the book of God’s remembrance. A full and free remission of all their

transgressions is then imparted to them; for of all such God says: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," Heb. viii. 12. The moment the sinner believes the gospel he is free from the condemnation of the law; God pardons him,—

"Blots out all past offences quite,
Nor bears one fault in mind."

And not only so; for the penitent is not only pardoned, but restored to the Divine favour, adopted into the family of God, and at once numbered among his chosen, and made a partaker of the privileges and blessedness of his people. "There is therefore," says the apostle, "now no condemnation to them who are in Christ Jesus," Rom. viii. 1. Hence, David, describing the blessedness of the man unto whom God imputeth righteousness without works, says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Ps. xxxii. 1, 2.

II. The salvation of the gospel not only includes the pardon of sin, but also *deliverance from its love and power*. And no man can enjoy the former blessing without the latter. All who are truly saved from the guilt of sin are also at the same time saved from its power. There is no pardon where there is no purity. The faith that justifies also sanctifies; it is faith that works by love, purifies the heart, and overcomes the world. The salvation of the gospel implies not only a change of state in the sinner, but also a change of character. "If any man be in Christ, he is a new creature; all old things have passed away, and all things have become new," 2 Cor. v. 17. The saved man is therefore a new man. He has new affections, new hopes, new desires, new aims, and new delights. He is "renewed in the spirit of his mind," Eph. iv. 23. "Created anew in Christ Jesus unto good works," Eph. ii. 10. Has his "fruit unto holiness, and the end everlasting life," Rom. vi. 22. "Calvary," says Dr. Wardlaw, "is the hill of holiness as well as of peace. All around the cross is holy ground. They who take up their dwelling there must be 'washed and sanctified' as well as 'justified.' He is not pardoned, who has not been purified. And as Jehovah said of old concerning the murderer, 'Thou shalt take him from mine altar that he may die,' so may we say of the man who professes to have betaken himself to Calvary for safety, while his heart is still in love with the world, and who clings to the sacred tree with unholy hands, he shall be taken from the cross that he may die!"*

We can suppose a man changed in state, but not in character forgiven; but not regenerated; but no such thing ever has place in the economy of the gospel. Justification and regeneration are in their nature inseparable. The one blessing can no man enjoy without the other. The man therefore who imagines that he is interested in the salvation of the gospel, but on whose heart and life the faith of the gospel has wrought no change, miserably and guiltily deceives himself. He is yet in his sins. The gospel is the power of God unto salvation to every one that believeth. Let a man therefore profess what he may, if he be not in heart and life a holy man, he has neither part nor lot in the salvation of God; but like Simon Magus is yet in the gall of bitterness and in the bond of iniquity. "They that are Christ's have crucified the flesh with its affections and lusts," Gal. v. 24. The very design of our Lord's humiliation and suffering unto death was to save his people from their sins,—not in them; to redeem them from the love, and power, and practice of "all iniquity." "Thou shalt call his name Jesus," said the angel who announced his birth, "because he shall save his people from their sins." "He gave

* Discourses on the Nature and Extent of the Atonement, page 288.

himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii. 14.

III. The salvation of the gospel includes *deliverance from the curse of sin*. Unrenewed and unconverted men are not only guilty and impure, but they are under the curse of that God whose name they have dishonoured, and whose law they have broken. "Cursed is every one that continueth not in all things written in the book of the law to do them," Gal. iii. 10. Of every unbeliever it is said, "the wrath of God abideth on him," John iii. 36. He is under condemnation, and so long as he continues unconverted, like the manslayer of old, he is every moment exposed to the hand of avenging justice; and for him there is no safety till he betakes himself to the refuge set before him in the gospel. Christ is our city of refuge. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isa. xxxii. 2. It is when he turns to the hope thus set before him—to the stronghold of the gospel, that the sinner obtains deliverance from the condemnation of a violated law, and from the wrath of a dishonoured God. When he repents and turns to Jesus, the curse is at once removed, the displeasure of God is turned away, and he is purified toward him; he shall not come into condemnation, but has passed from death unto life, and from being a child of the devil and an heir of wrath, has become a child of God and an heir of glory. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13.

IV. The salvation of the gospel includes *deliverance from the remorse and misery of sin in the present life*. That the condition of the impenitent and unbelieving in a future world will be one of awful and unmitigated misery, no one who respects the authority of the Bible can doubt. The very character of man's unrenewed nature implies it. The miseries of the wicked, however, are not all future. Many at a future day will confess they never were otherwise. Sin and misery are even here inseparable. "There is no peace, saith God, to the wicked." We do not assert of such that they are always miserable; for to a depraved mind even sin hath sometimes its pleasures; but, nevertheless, of all such we do maintain that they are never truly happy. The dove which was sent forth from the ark found no rest for the sole of its foot until its return: so for the sinner there is no peace but in his return to the ark of the gospel. From the accusations of conscience and the pangs of remorse, which all the unregenerate experience when at any time awakened to a sense of guilt, there is no relief but in application to the blood of sprinkling,—that blood which speaketh better things than the blood of Abel. Here, however, there is relief for the most wretched,—relief that is full, free, and immediate. He who of old could by a word turn the storm into a calm, and command the raging billows to rest, can with like ease and equal authority say to the troubled spirit of the returning penitent, "Peace, be still." "Being justified by faith we have peace with God through our Lord Jesus Christ," Rom. v. 1.

V. The salvation of the gospel includes *deliverance from the fear of death*. The careless and the unbelieving seldom think of death, often as in the ways of providence, as well as in the pages of the Divine word, in some of its most impressive aspects, it is set before them. But when they do think of it, when it is brought home to them with a power and reality they can no longer resist; when the messenger stands at the door, and in accents that cannot be mistaken and which they can no longer resist, says to them as to the rich man in the parable, "This night thy soul shall be required of thee;" the summons is often quite overwhelming; and when the cold hand of the enemy is laid upon them, with an aspect that too clearly reveals the anguish within, in the accents of despair they exclaim, "Oh! can this be death!"—

“Death! ’t is a name with terror fraught,
It rends the guilty heart,
When conscience wakes remorseful thought
With agonizing smart.”

The sting of death is sin,—unpardonèd sin. But whilst in death terror takes hold of the hypocrites, and the wicked is driven away in his wickedness, the righteous hath hope in his death. The gospel, which cheers and comforts the believer amidst the changes and vicissitudes of life, does not fail him in that trying hour when he enters into conflict with the last enemy. The valley of the shadow of death is for him turned into a door of hope. It is his nearest pathway to the land of uprightness, and through its thickest gloom and darkness betimes he sees the King in his glory, and the land that is yet afar off. Hence with the psalmist he can lift up his voice and sing: “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” The unbeliever, when he has no apprehensions that death is near, sometimes boasts of how he would brave its terrors; but with him it is very different when the enemy is at the door. Not so with the believer; for never does he so truly triumph over death and rise above its fears as in the hour of dying. As the solemn hour approaches, the dawn of immortality breaks in upon his soul, and his hopes brighten and become still more bright, until the silver cord is loosed, and the golden bowl is broken, and the ransomed spirit, free from the load of mortality, and all that now binds it to earth, wings its way to the mansions of light and the realms of love.

VI. The gospel salvation includes *deliverance from the condemnation and punishment of sin in a future world, and a full release from all its bitter effects for ever*. In a future world, fearful will be the condemnation of the ungodly and the punishment of the impenitent. For all such nothing remains “but a certain fearful looking for of judgment,” “the blackness of darkness,” and that for ever. “The wicked shall be turned into hell, and all the nations that forget God,” Ps. ix. 17. In Scripture the doom of the wicked is generally spoken of in the most impressive and awful terms. And no description is so awful and overwhelming as that given by the Son of God himself,—he into whose lips grace was poured. It is he who speaks of the lake that burneth with fire and brimstone, of the worm that dieth not, and of the fire that never shall be quenched, Mark ix. 44—48. It is he who speaks of the eternal misery of the lost. At the close of that solemn account, which in the twenty-fifth chapter of Matthew he hath given of the proceedings of the judgment day, he says: “The wicked shall go away into everlasting punishment; but the righteous into life eternal.”

But in that day, termed in Scripture, “the great day of God Almighty,” when meet condemnation shall overtake the enemies of God, and the despisers of his Son, his own believing people shall all be safe: “he that believeth shall not come into condemnation.” At his glory and his appearing, the Lord Jesus will raise their bodies,—fashion them like to his own glorious body; and when in the judgment the wicked are banished from his presence, before an assembled world, and in the presence of holy angels, he will receive and own them, and say unto them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” Matt. xxv. 34. O what ecstasy and joy will the redeemed of God then experience, when by the Saviour himself they are thus honoured and exalted; especially when conducted to the city and palace of the great King, he presents them without spot before the throne, puts into their hands the palm of victory, and places on their brow the wreath of glory! Then—then, filled with all the fulness of God, will they realize in their experience what the salvation of the gospel includes; and joining in one anthem of praise to Him who sits upon the

throne and unto the Lamb, expressive at once of the ecstasy of delight, and the overflowings of grateful emotion, the crowns of all are raised in joy or cast in rapture before the eternal throne.

In closing these observations on the nature of the gospel salvation, various are the reflections of a practical kind that present themselves to our notice ; but we only remind the reader, that this salvation deeply concerns him, and is a matter of such infinite moment that in comparison with it everything else sinks into insignificance. In every view we can take of it, it is indeed a great salvation, and awful is the guilt incurred by the man who either neglects or rejects it. It is called by Paul, "the salvation that is in Christ Jesus with eternal glory," 2 Tim. ii. 10. Reader, in all its infinitude of blessing and eternity of duration this salvation is now offered you ; and that you may have no excuse for its rejection it is freely offered you,—freely offered you in all its fulness. It is a complete salvation. And it can be yours in no sense unless in all the length and breadth of its completeness. You must be wholly saved, or you cannot be saved. We mean not that in turning to God the convert is at once filled with all the Divine fulness ; that would be too much for him. Hence, in all, the work of grace is progressive. But it must be begun now. No grace here, no glory hereafter. This world is the place which God hath appointed for the dispensation of his mercy,—and so long as men are here, it matters not how guilty, they are still in the place where the Son of man hath power to forgive sin ; but the moment they depart this life they are for ever beyond the mercy of the gospel ; and no plea which at a future day they may use with the Judge will be of any avail for their neglect of the Saviour. Reader, "seek the Lord while he is to be found, call ye upon him while he is near." He waits to receive, and pardon, and bless, and save you. Long though you may have despised his mercy and neglected his grace, he will not refuse you. "To you is the word of this salvation sent." "Hear," says he, "and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Falkirk, February, 1846.

W. M.

WORSHIP THE LORD.

You may take this as an invitation. "Oh, come and let us worship ;" and will you not, when so kindly and cheerfully invited to an exercise so reasonable and happy ? Or you may take it as an *entreaty*. "Oh come !" stay not afar from your peace, from your duty, your privilege and glory ; lose not so great a blessing—abate not your precious gift and treasure—forget not through neglect or abandonment man's best and highest hope. Stay not—forsake not. Oh, worship the Lord ! Will you not come, when implored so lovingly by the word of truth, by the church of God, by God himself ? Or, take it but as a *direction*. It is the counsel of a Divine Friend, who knows the secrets of a spiritual world, and understands all your need. Never will you repent taking him at his word. In following his advice implicitly, your advantage, your very safety lies. Or, if you so will, receive it as a command,

the order of your sovereign Lord, whose word is law, unto whom obedience is absolutely due, and by whom it will be exacted. And oh, if it be his command, listen in reverence, and tremble to disobey ; for such as do wilfully "transgress without a cause," he will not hold guiltless.

Thus called, O worship the Lord ! "Thou shalt worship the Lord thy God, and him only shalt thou serve." Adore not the glorified spirits, nor her, the mother of thy Lord, whom millions put in the place of her Son, nor angel, nor highest archangel. Offer not your misplaced devotion unto these. They are but creatures, fellow-servants like yourselves of our omnipotent Lord. However great or glorious, worship is too high a tribute for their worth, and their pure and lowly spirits would loathe it. Worship belongeth unto God. Worship not the world. Though man means it

not, yet what else can we name that supreme devotion to the world, which alas so characterizes mankind; that absorbing love of its perishing gifts, that deep regard for its voice, which makes men so careless of the pleadings of conscience and of the voice of God? Worship not thyself. Be not thine own idol, ever asking, "How can I please myself, and gratify my own wish, appetite, or humour?" Think not highly of thine own self, nor exalt thyself above thy disdained brother. Learn to treat thyself as one needing restraint, discipline, and mortification. Deny thyself; be humble in thine own personal thoughts, and modest before men; be low and prostrate in heart before thy Maker. Thyself thine idol! Oh, rise above it, It is the meanest of idolatries—this worship of thyself. "Worship God." He is the "King eternal, immortal, invisible," unto whom all glory does of right belong—Creator, Redeemer, and Sanctifier. He has said: "My glory will I not give to another." "Give the Lord the honour due unto his name, worship the Lord with holy worship."

Worship Him. That deep homage of the heart, which bows it in reverence, in submission, in acknowledged obedience before God, is worship, even when not expressed by external acts. To own him as Sovereign, as the Lord of lords, whose will is obligatory, who is to be regarded as absolute above all opposing elements—this is worship; and this pervading sentiment may be, and also must be united to the exterior act, and become embodied and visible. Let both be yours, the inward reverence, the devout expression and manifestation. Be the Lord Jehovah your Lord. Own no Lord but Him. Determine with the people of Israel, "The Lord our God will we serve, and his voice will we obey." Look up to him with reverence, as with folded hands and listening ear, and watchful eye, your whole heart breathing in unuttered language, "Speak, Lord; for thy servant heareth." Bow low before him, existing and revealed as Father, Son, and Holy Ghost, who made thee, who redeemed thee, who sanctified all the people of God. Worship him with the offering of praise:—"Glory be to God on high." Worship him with notes of thanksgiving. "Oh, give thanks unto the Lord, for he is gracious." Draw nigh with prayer unto his footstool; remembering the while that through Jesus Christ alone "we have an access by one

Spirit unto the Father," that his name must be our plea, and his righteousness our trust.

Worship him in *private devotion*.—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Let your hidden thought discourse unto him, and when you walk or lie down, or rise up, amidst all your ordinary business, let your spirit seek his presence with devout ejaculations. When you need to be directed, ask his counsel; when you would seek success, seek it at his hands, for he only can bless; beseech of him pardon, grace, comfort, and salvation; nay, "in all things let your requests be made known unto God." Worship the Lord in your *family*. Christian, thou hast taken the Lord to be thy God; take him also, so far as thou canst, as the God of thy family, the Guardian of thy home. Oh worship the Lord with thy nearest and dearest around thee; and gather them around thy household altar for the family offering. Worship the Lord in the *congregation*: praise him in the assembly of the faithful. Attend to the words of an apostle: "Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is." God ordained solemn public worship of old, and enforced it anew. His people gathered together for solemn worship and sacrifice under the patriarchal dispensation; with still greater form and regularity in the times of the tabernacle and the temple; and each sacred Lord's day and other occasions witness the gathering of the disciples of the Crucified. We are invited and exhorted to the duty, and blessings are promised to those who properly fulfil it. "Blessed are they that dwell in thy house." "A day in thy courts is better than a thousand." Attend then, brethren, the courts of the Lord; attend them regularly and devoutly. Be found in your place on the Lord's day especially, and at the appointed time. Let not the house of the Lord ever become a strange place unto you, if you can help it; and if against your will it be so ordered by Divine Providence, look on it as a severe loss and as a spiritual trial. And whenever you have this privilege, of which many are destitute, be careful not to neglect it; for it is a gift and talent your Lord expects you profitably to use, and largely to apply. Then worship the Lord in his sanctuary, and that with reverence

and devoutness, and you will not fail of a blessing.
S. R. J.

FOLLY OF FRETTING AND SCOLDING.

"Fret not thyself in any wise to do evil,"
Ps. xxxvii. 8.

1. *It is a sin against God.*—It is evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting and scolding, keep silence.

2. *It destroys affection.*—No one ever did, ever can, ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, and domestics, have no affection for your peevish, fretful fault-finder. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them—but they cannot love them any more than they can love the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the bane of domestic happiness.*—A fretful, peevish, complaining, fault-finding in a family is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. A large portion of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is no more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good will of her young people. The truth is, she is peevish and fretful. Children fear her, but do not love her. She never yet gained the affections of a young person, nor ever will till she leaves off fretting.

4. *It defeats the end of family government.*—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, this is the grand secret of managing young persons. Now your fetters may inspire fear, but they always make two faults where they correct one. Scolding a child, fretting at a child, sneering at a child, taunting a child, treating a

child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the worst faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them, taunts them, treats them as though they had no feelings. She seldom gives a command without a threat, and a long-running, fault-finding commentary. When she corrects her children, it is not done calmly, and in a serious, dignified manner. She raises her voice, puts on a cross look, threats, strikes them, pinches their ears, snaps their heads. The children cry, pout, sulk; and poor Mrs. F. has to do her work over pretty often. Then she will fret at her husband because he does not fall in with her ways, or chime in with her as a chorus.

5. *Fretting and scolding makes hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. How children always conceal as much as they can from such persons! They cannot make up their minds to be frank and open hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion; but who likes to come in contact with nettles and mosquitoes?

6. *It destroys one's peace of mind.*—The more one frets, the more one may. A fretter always has enough to fret at; especially if he or she has the bump of order largely developed. Something will always be out of place. There will always be some dirt, somewhere. Others will not eat right, look right, sit right, talk right, act right, that is, will not do things so as to please them. All fretters are generally so selfish as to have no regard to any one's comfort but their own.

7. *It is a mark of vulgar, selfish disposition.*—Some persons have so much gall in their dispositions, are so selfish, that they seem to have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up, they pursue the same course with their own children, or

those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting, sneering, or taunting their husbands, wives, children, or domestics, shows either a bad disposition, or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.

DOOM OF GOSPEL SINNERS.

"We did not search out the ruins of the city, but there were pointed out to us heaps among the luxuriant bushes of the plain, which some have thought to be the remains of Capernaum. . . . The remains of Capernaum, which is called the Saviour's own city, are scarcely to be found; and the traces of Chorazin and Bethsaida are still more doubtful."—*Narrative of a Mission of Inquiry to the Jews in 1839.*

As cities, Sodom and Capernaum have had their reward; but severe as has been the reckoning with them, there is yet to be a day when the individuals who composed the cities are to stand together before the judgment-seat, and each one receive his sentence according to the deeds done in the body. In that day it will be more tolerable for the man of Sodom than for him of Capernaum. The people of Sodom had no visits from the Saviour; they saw no miracles: but Capernaum was blest with the Saviour's presence, saw his miracles, heard his instructions, and yet repented not. And if Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire, who can tell the weight of woe which will fall upon the miserable inhabitants of Capernaum? They fall to a lower deep in the pit than they who were swept into hell from Sodom's plains. "It shall be more tolerable for the land of Sodom in the day of judgment than for thee!"

1. *There is to be a day of judgment.*—God has appointed a day in which he will judge the world. Nations and cities are punished as such in this world; but as individuals we must stand before the Judge in our personal capacity. Our conduct shall then be reviewed, and an account must then be given of our privileges. That will be a solemn day; for,

2. *God will then reckon with us according to our light.*—Thus did he with Sodom, and consumed it with fire and brimstone. But Capernaum is doomed to a heavier woe, because she had greater light and more exalted privileges. In the day of judgment she shall sink lower in eternal

fire than even Sodom, with all her guilt. Much is required where much is given; and when little is given, little is required. The improvement of two talents is rewarded as well as the improvement of five; he who had but one was condemned, not because he had but one, but because he did not improve that one. Every one shall be reckoned with in that day according to the light and privilege he enjoyed. Then,

3. *How fearful the doom of those who perished in gospel lands!* Christ crucified is preached; the Holy Ghost is given; and for these eighteen hundred years the rays of the gospel sun, though occasionally obscured, have been increasing in lightness, and we are living under their meridian splendour. And if God reckons with men according to their light, how dreadful the reckoning with those who go from gospel lands to the judgment-seat in all their sins! Then,

4. *How awful our doom if we perish!* And the bare thought that we may perish should fill us with alarm. It is no idle theme which is here brought before us; and however we may treat it as an idle tale, we may one day find that to perish is a sad reality. And may we perish? Is there a possibility of it? Are we exposed? Are we in danger? And how may we escape? Who will point us to the way of safety? Who will direct us how we may be safe? One would suppose that these questions would thrill through every heart at the bare suggestion that we may perish. But, alas! how often have we been admonished of our danger, and heard it all unmoved! This very indifference is one of the most alarming features of our case. It renders our danger appalling, and of itself gives fearfulness to the possibility that, notwithstanding all our privileges, and warnings, and invitations, and entreaties, we shall yet die in our sins, and go down to darkness and eternal night from the midst of the light of gospel day, and have addressed to us the awful language of the Saviour, "It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee!"

"God from on high invites us home,
But we march heedless on,
And, ever hastening to the tomb,
Sloop downwards as we run.

"How we deserve the deepest hell,
That slight the joys above!
What chains of vengeance should we feel,
That break such cords of love!"

NOTES OF A SERMON: TO WHOM IS IT SUITABLE?

"I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—3 John, 9, 10.

WE are to consider the character of the person here brought to view, and the method in which the apostle dealt with him.

I. The character of Diotrephes.

1. He was a *self-important* man: "loved to have the pre-eminence." Pride and arrogance are combined. Those who have such characteristics do thus and so.

2. He was a *slanderous* creature: "prated against" the apostles and others. What it is to do so.

3. He was *malicious*. The maliciousness of his nature infested his very "words." How this taints, and poisons, and kills.

4. He was *discontented*: an uneasy wretch, ever restless, "not content with" all his management and devices. How this agitating spirit agitates, and is yet insatiable.

5. He was *uncharitable*: a bigot, claiming the real orthodoxy as all his own, would "not receive the brethren." This trait is now, &c., &c.

6. He was *despotic*: a tyrant, usurping and abusing "the power of the keys," "forbid them who would" receive the brethren. "Lording it over God's heritage" consists in, and is manifested by, &c.

7. He was a *persecuting* spirit: "cast them out of the church" who had a right there, and were its vigour and life. He in effect excommunicated the apostles themselves: "receiveth us not."

8. In every way a *remarkably wonderful* man. His name imports "foster-son of Jupiter." And well he answered to it! When he spoke it was terrible, terrible. As it was not piety that gave him power, he probably had some office or position more than a common man; was perhaps a —, &c., &c.

II. His treatment by the apostles.

1. He *called him by name*, that it might be known whom he meant.

2. He *set his character in its true light*. This often fails to be done in similar cases. Enumerating its several particular traits,

3. He *publisheth it to the world*.

4. He *appropriately remembered his deeds*.

REMARKS.

1. *Trials in churches and abuse of its ministers are not new things under the sun.*

2. *Any church which has a Diotrephes in it is in a pitiable condition.* It is to be hoped the number is but few.

3. *Are there in this church any such brethren?* Not to be expected that there should be any admitting themselves to have such a character. But "ye shall know them by their fruits."

4. *Those who have such a character must be dealt with faithfully.* John was mild, dwelt much on brotherly love, would do nothing unchristian or unkind; but he dealt earnestly, faithfully, openly with *that* Diotrephes, leaving to us for example this mode of dealing.

Lessons by the Way; or, Things to Think On.

THE END OF "GREAT MEN."

HAPPENING to cast my eye upon some miniature portraits, I perceived that the four personages who occupied the most conspicuous places were Alexander, Hannibal, Cæsar, and Bonaparte. I had seen the same unnumbered times before, but never did the same sensation arise in my bosom, as my mind hastily glanced over their several histories.

Alexander, after having climbed the dizzy heights of ambition, and with his temple bound with chaplets dipped in the blood of countless nations, looked down upon a conquered world and wept that there was not another world to conquer—set a city on fire, and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps—after having put to flight the armies of this mistress of the world, and stripped three bushels of gold rings from the fingers of the slaughtered knights, and made her very foundations quake—was hated by those who once exultingly cried his name to that of their god, and called him "Hanni Beal," and died at last by poison administered by his own hand, unlamented and unwept in a foreign land.

Cæsar, after having conquered eight hundred cities, and dyed his garments in the blood of one million of his foes—after having pursued to death the only rival he had on earth—was miserably assassinated by those he considered his nearest friends, and at the very place the

attainment of which had been the greatest aim of this ambition.

Bonaparte, whose mandate kings and princes obeyed, after having filled the earth with terror of his name—after having deluged Europe with tears and blood, and clothed the world in sack-cloth—closed his eyes in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving over the deep, but which would not or could not bring him aid.

Thus those four men who, from the peculiar situation of their portraits, seemed to stand as representatives of all those whom the world called "great"—those four who severally made the earth tremble to its centre, severally died, one by intoxication, the second by suicide, the third by assassination, and the last in lonely exile! "How are the mighty fallen!"

DEEDS OF OLD MEN.

THERE are some old men who are not to be despised. Some are apt to think that none but young men can do much. I noticed some years since an account of the settlement of a minister, where it was observed that the settlement was interesting for this among other reasons, that the preacher was young, and therefore likely to occupy his post for a long time. I thought that this calculation was quite groundless, as it proved to be in a few years. Had it been said that the preacher was between forty and fifty, and was likely therefore to last well, it would have been more just. Some indeed shoot up like a rocket, and go out like a rocket. Others rise slowly, like fixed stars, and, as they are slow to rise, they are slow to set. But whether men get to their zenith slowly or rapidly, they may be very useful, even to old age. Wickliffe, the morning star of the Reformation, was most active and useful from forty-eight to sixty years of age. The martyr Latimer was, in King Edward's days, a diligent preacher and a hard student. He was at his studies about two o'clock in the morning, summer and winter, though his body had been bruised by the fall of a tree, and he was about sixty-seven years of age. Cromwell was only a captain when he was forty-one, and his greatest deeds were performed between forty-eight and fifty-nine, when he died. Young was an old man when he wrote some of his best poetry, and he was sixty when he began his "Night Thoughts." Thomas Scott wrote as much at seventy as at any period of his life. What a wonderful man Talleyrand was! To eighty years of age he stood at the head of affairs in France under Napoleon, and then under the Bourbons. When the Russians were determined to make a stand, and fight the French before the walls of Moscow, they put old Kutusof at the head of the army in the place of Barclay de Tolly. Old Blucher was seventy when he was defeated at Ligny, and fell under his horse, and the French cavalry rode over him; and yet, a day or two after, he led on his Prussians against Napoleon at Waterloo. After many years of warfare, those old men, Wellington and Soult, stood at the head of the cabinet, one in England, the other in France, preserving, by their talent, the peace of Europe and the world.

Now go back to ancient times, and see the Apostle John writing his Book of Revelation

when he was ninety years old. Isaiah, resembling John in his inspired thoughts, prophesied for sixty years. How astonishing was the energy of old Jehoiada in accomplishing a revolution in Judah when he was about one hundred years of age! And then there is old Moses; he accomplished his amazing labours between eighty and one hundred and twenty. Surely God has honoured old men. Many may become superannuated at fifty, but they may, by the grace of God, do their greatest works between fifty and seventy. I may then be humbled for my infirmities of body, mind, and spirit, but not that I am

AN OLD MAN.

A GREAT MIND.

IN each of the leading denominations of Christians there are truly great minds, capable of overlooking the narrow limits of party or sect, and embracing all who hold the essentials of Christianity. Of this sentiment the following paragraph from the pen of Dr. D'Aubigné, affords striking illustration:—

"Nationality found but a secondary place in the great mind of Calvin; Christ and the church were everything to him. He was neither French, nor Swiss, nor Genevese; he was of the city of God. On leaving France he sacrificed all that was most precious to him; he did not build up new idols to replace his old ones. Doubtless he loved Geneva—it was his adopted country; but the remembrance of his great nationality was above that of all lesser ones. Nothing was so insupportable to him as national egotism. Turning away from these narrow places in which others chose to remain, his eagle eye was continually fixed on the church as a whole. His colleagues in the cantons endeavoured to form a Swiss national church; but this scheme seemed too paltry for his lofty genius, and, passing over rivers and mountains, he constantly aspired to the universal church. He knew none other than the holy nation, none other than the ransomed people."

Let the noble spirit of this great man, and that of his eloquent eulogist, and especially the spirit of their Divine Master, reign habitually in all their admirers; and surely they will find enough in the world of human beings yet to be enlightened and purified fully to occupy all their energies and all their zeal.

But the greatness of Calvin's mind appears still more sublime in the patience and Christ-like meekness with which he could endure the reproaches of enemies; and most sublime in the forbearance and quenchless love and esteem he could maintain towards an offending Christian brother.

"I hear," says he, in a letter to Bullinger, of November 24, 1544, "I hear that Luther is lavishing the most cruel invectives upon you and all of us. I scarcely dare ask of you to be silent, but I earnestly entreat of you at least to remember how great a man Luther is; what admirable qualities distinguish him; what courage, what faithfulness, what skill, what power of doctrine he possesses to bring down the reign of Antichrist, and to propagate the knowledge of salvation. I say, and have frequently repeated, that even should he call me *Satan*, I would not cease to honour him and acknowledge him to be an illustrious servant of God."

"These," says D'Aubigné, most justly, "are sublime words; let the *Reform* never forfeit them." Let all such as would be truly great and useful devoutly study this great example; and especially, we may again say, let them learn of that perfect pattern who, though he could have summoned legions of angels to overwhelm his opposers, was yet ready to forgive, and to secure for them reconciliation even at the greatest sacrifice.

NEGLECT OF THE DUTIES OF HOME.

To bring up their children in the "nurture and admonition of the Lord;" to watch over the spiritual welfare of their servants, with Christian fidelity and love; and to regulate the conversation, reading, pursuits, and recreations of the domestic circle, strictly by the principles of the gospel, and singly with a view to the glory of God; these duties of paramount importance are, we fear, too often sacrificed to the gratification of a feverish thirst for wild novel speculations of a rambling, restless search after religious instruction, which is never digested by meditation, or reduced to practice.

This is to run counter at once to the constitution of nature and the commands of God. By both home is declared to be the proper sphere of the Christian's first and tenderest solitudes, most watchful care, and most zealous and unwearyed labours of love. To the discharge of its duties all others must be made subordinate, if God's blessing be desired to rest on them; and whatever religious excitement may be enjoyed, or instruction be obtained *abroad*, the neglect of

the duties of home will be unattended with profit to the soul, because unaccompanied with the blessing of God.

A REMARKABLE MAN.

At a temperance meeting held not long ago in Alabama, Colonel Lehmanousky, who had been twenty-three years a soldier in the armies of Napoleon Bonaparte, addressed the meeting. He arose before the audience, tall, erect, and vigorous, with the glow of health upon his cheek, and said, "You see before you a man seventy years old. I have fought two hundred battles, have fourteen wounds on my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, without stockings or shoes on my feet, and with only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, nostrils, and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood! Do you ask how I could have survived all these horrors? I answer, that next to the kind providence of God, I owe my preservation, my health and vigour, to this fact—that I never drank a drop of spirituous liquor in my life; and," continued he, "Baron Larry, chief of the medical staff of the French army, has stated it as a fact, that the 6000 survivors who safely returned from Egypt were all of them men who abstained from the use of ardent spirits."

Essays, Extracts, and Correspondence.

POSITION OF THE CONGREGATIONAL UNION.

WHILE from time to time calling attention to the claims of divers institutions of a more general character, we must not overlook those which are denominational. We have, therefore, now—which we deem the proper time—to call attention to the Minutes for the bygone year of the Congregational Union, recently published, and which form one of those documents that will not only bear, but which demand re-perusal. It is greatly to be regretted that the reading of reports is a task for which most people have little taste, but a circumstance which shows the lamentable extent to which feeling still predominates over judgment. Statistics are the only safe basis of action; they are the very soul of true and sound legislation. Wise men ask for facts; silly sentimentalists cry out for excitement. Taken as a whole, the annual reports read in the Metropolis, considered merely as compositions, deserve to rank

with the ablest and most elaborate writings of the day; and on being read they never fail to obtain from men of judgment the attention they merit. They are not merely endured; they are enjoyed. In all sorts of corporate commercial enterprise the periodical reports are everything, and to hear them is the principal object for which the shareholders assemble. The oratory is a very secondary concern; and unless its avowed design and obvious tendency be to tell how to make more money, the web is soon cut off. Now, among the best reports of the season, and those which are always heard with deep attention, are those of the Congregational Union; but as it is possible only for a small portion of our ministers and principal laymen to hear them, it is deemed indispensably necessary to print, that all such may read them. But will they be read? If not, why are they printed? In neglecting them we can assure our readers that they neglect their own interests, the interests of Christ's

kingdom. Next to the highly valuable Report itself, which, like all its predecessors, is profound, comprehensive, philosophical, and yet most practical, attention is due to the very important paper read by Mr. Hill, of Clapham, entitled, "Hints, with a view to promote a more devout and edifying conduct of Public Worship," which we have already laid before our readers, and which deserves to be more than once recited in every congregation in Great Britain. The Collections for British Missions are given at length in the Report, in four columns, stating first the whole amount, and then the proportions for Home, Ireland, and the Colonies, and presenting a very interesting document. The following is the total of collections and proportions:—

	£	s.	d.
Total amount contributed by 311 churches	4345	18	8½
Amount assigned to Home Missionary Society	1640	13	11
" Irish Evangelical Society	1076	15	0
" Colonial Missionary Society	1605	15	0
" Congregational Union	22	14	9½
	£4345	18	8½

It will be seen that the Union itself, which has been the happy instrument of all this good, receives for its share the generous sum of £22 14s. 9½d. ! When the history of the Union comes to be written, it is to be hoped that, in justice to its Executive, the scribe may find a niche for the words of Solomon:—

"This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found

in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

The only unsatisfactory portion of this interesting and valuable document is the following:—

"Your financial affairs must not be passed over without notice. The brethren present will not have forgotten how earnestly successive committees of the Union have, on former occasions, pleaded for a contributed income adequate to its annual expenditure—about four hundred pounds—in order that all profits whatever derived from its publications might go in aid of the fund for aged ministers. The committees have assigned two grounds for this appeal: first, they have alleged that it is objectionable in principle that the management of a public society should be sustained by trade profits in any form. This judgment your Committee, now reporting its stewardship, distinctly repeats and confirms. The second ground of appeal for voluntary contributions, sufficient to leave the profits of all your publications free to augment the fund for aged ministers, has been that they are all needed for that work of Christian justice. As yet these appeals have been ineffectual. The contributed income for the past year, presently to be reported, has not supplied one hundred pounds of the four hundred expended in your service. An opportune legacy supplied a second hundred. But more than two hundred pounds have therefore been unavoidably abstracted from the profits of your publications, to provide for your expenditure. Though somewhat discouraged that the brethren and churches have not yet made the exertions necessary to provide for the Union a safe and honourable support on the voluntary principle, still your Committee is so persuaded that it must be their judgment that your finances should be placed on this only true basis, that it would not feel justified in discontinuing representations on the subject."

Is this among the things that are of "good report?" Let us, in the first place, look at the expenditure, which is as follows:—

	£	s.	d.
1844 and 1845.			
By Cash paid for use of Crosby Hall at Annual Meeting	8	8	0
Insurance of Stock, &c.	2	9	6
Deputations	30	18	6
Short-hand Writer, for Reporting from 1842 to 1844,			
Five Meetings, and extras	50	17	0
Expenses to Norwich at Autumnal Meeting	29	19	9
Salaries	200	0	0
Clerk's Salary, Proportion of	18	4	0
Insertions in "Congregational Magazine"	10	0	0
Advertising	5	5	0
Postages	21	4	6½
Stationery	4	13	4
Incidentals	7	6	8½
Rent, Attendance of Office, &c.	26	4	0
Printing, portion of Blackburn and Pardon's Account	6	11	0
	£421	19	4

We appeal to every man of sense whether the utmost economy is not manifest in this account of outlay. Well, let

us next look at the amount and sources of income, which are as follows:—

1844 and 1845.	£	s.	d.	£	s.	d.
1844, May 9th. To Balance from last year				15	18	9
Stamper, Rev. T. G., Uxbridge	1	1	0			
Harrison, Rev. J. C., Tottenham	0	10	0			
Whitehouse, Rev. John, for Worcester Association	5	0	0			
James, James, Esq., for Carr's-lane	5	0	0			
Collins, Mr. A. C., St. Heliers, Jersey, (2 years)	2	0	0			
Warden, Rev. W., Ventnor	1	0	0			
Ward, Mr., Grendon	5	0	0			
Lefever, Mr., by Rev. Robert Ashton	1	1	0			
Lefever, Mrs., ditto	1	1	0			
Jay, Rev. William, for Argyle Chapel, Bath	2	0	0			
Piper, Thomas E., for Weigh House	10	0	0			
Ely, Rev. John, for East Parade, Leeds	5	0	0			
Alliott, Rev. Dr., for York-road, Lambeth	2	0	0			
Hill, Rev. J., Gornal	1	1	0			
Laidler, Rev. Stephen, Harleston	0	8	0			
Cooper, Rev. B. H., Mayer's Green, West Bromwich	1	0	0			
Dyer, Rev. W. H., Ebenezer Chapel, ditto	1	0	0			
Corbin, Rev. J., Derby	2	2	0			
Fernie, Rev. W., Zion Chapel, Frome	1	0	0			
Barnes, Thomas, Esq., Farnworth, near Bolton	5	6	10			
Aston, Rev. Thomas, Wingrave	0	10	0			
Wells, Rev. A., Clapton	5	0	0			
Lyon, Rev. James, Union-street, Borough	2	0	0			
Burder, Rev. John, A.M., Bristol	0	10	0			
Kelly, Rev. John, for Crescent Chapel, Liverpool	8	4	11			
East, Joseph, Esq., Abchurch-lane	5	0	0			
Wild, Rev. W., Guernsey	2	0	0			
Tindale, Mr. E., Ratcliffe	1	1	0			
Mather, Mr. Joseph, Newcastle-on-Tyne	1	0	0			
Palmer, Rev. W. S., for Hare Court	2	0	0			
H. T., by Editor of "Christian Witness"	0	10	0			
Campbell, Rev. Dr., Tabernacle	1	1	0			
				81	7	9
Legacy of the late Mrs. Waller, St. Thomas's-square, by Rev. Dr. Burder				100	0	0
				197	6	6
Cash from Publication Account				224	12	10
				£421	19	4

Such are the facts. What is the argument? Were we the adversaries, and not the advocates, of the Voluntary principle, we should eagerly state it, and close our demonstrations by asking whether it were possible that such a body could be composed of Independents, the oldest, greatest, richest, most enlightened, and public-spirited Nonconformist community in Britain—the people whose orators are ever and anon declaiming, with all but Demosthenic vehemence, against *Regium Donum*, the Government Grant to the Borough-road School, the receipt of Government aid in the work of Education, the endowment of Colonial sects and churches, and all State support, in any form, in matters of religion? Yes, and having done this, we would call upon them, in the name of dignity, not to say decency, to withdraw from the stage of public conflict with the adherents of the

Establishment principle, till they had reviewed their position, revised their proceedings, and harmonized their conduct with their principles. Who can deny that such counsels, even although tendered in accents of scorn, would, in the lips of an adversary, be somewhat appropriate? Here is a great combination for objects the most important to the several churches who compose it, to the common Christianity of England, and to the world's evangelization—a combination resulting in boundless good, and unattended by a single evil—a combination involving the insignificant expense of only some £421 19s. 4d. *per annum*! This is all that is required to carry on its great and widespread operations; and, after an experiment of fifteen years, during which it has been tried, and found equal to the great things proposed by its founders and friends, what is the sum total of the

voluntary support accorded to it? Just £81 7s. 9d.; leaving the Committee to find as they best may the remaining sum of £340! Happily, so far for those gentlemen, the bounty of the pious dead came to remedy the neglects of the living! Through Dr. Burder they receive £100; and the remainder is taken from the profits of publication, every farthing of which ought to go to promote the comfort of venerable and holy men who have spent their days in the service of the churches. We are confident that, in laying the facts before our churches, we have done enough to induce them generally to take the matter into consideration; and to consider will be to cure it. But, to speak the truth, there is a defect in the otherwise admirable constitution of the Union—an error which arose from an excess of delicacy on the part of the founders, and, under the circumstances, an excusable dread of exciting alarm. But this foolish fear, amongst all men of sense, has passed away, and the original defect may now, with ease and safety, be supplied. With fellowship in the Union there ought to be connected a small pecuniary qualification. It might not, perhaps, be necessary to fix the sum; this might be left to the churches and pastors; but let it be distinctly understood that all and every of them, without exception, are required to make an annual contribution. It were far better to have a very small sum annually than a much larger one occasionally and seldom. Nothing can be more natural or proper than that those churches who fall in with the excellent and valuable scheme of the October Collections should appropriate a trifle of the same for the support of the Union, and for this purpose a fifth column might be set forth in the schedule of the report; but until they fall in with that most important arrangement, let *every church contribute its mite on or before a given day prior to the Annual Assembly.*

We would not say, So graduate the contribution that it may not exceed the sum of £400. No; if it treble that, so much the better. It will still remain under the entire control of the contributors, who will always find proper outlets for it. The Union, by this time, might have achieved many great works for the cause of the community and the gospel, which it did not dare even to propose, simply because of its empty treasury. But this is not all: this circumstance also cripples existing movements. For example: a large committee of gentlemen resident in

Norwich, Leeds, Manchester, Liverpool, Bristol, and elsewhere, the Rev. J. Ely, convener, was appointed to meet in Birmingham, to discuss the momentous subjects comprised in Mr. Ely's paper read at Manchester last October, *each member, whatever his distance, being left to pay his own travelling expenses!* Now we submit that such contributions ought not to be exacted of committees for the public good, and that the Executive should have been in circumstances to meet the exigency. The said committee, which met about the middle of March, was attended, we understand, by only four or five of its members not actually resident in Birmingham. Some of these, we *know*, were kept back, not by pecuniary considerations, but by the pressure and unmitigable urgency of other engagements; but it is probable that such were the exception.

We have thus, without the privacy or knowledge of the Executive Committee of the Union, or of any individual whatever, from a strong sense of public duty, laid the matter before our churches, in the confidence that, by so doing, the question will soon be settled, and that the evil—the serious, the discreditable, the paralyzing mischief—will be forthwith and for ever obviated. In the churches our confidence is boundless: to their sense of justice and of sound policy, therefore, we commit the matter, and shall calmly wait for their response to our appeal till the auspicious month of October, while we have, nevertheless, selected the present period for its appearance, that, should circumstances permit, and it be judged expedient, the subject may be taken up at the forthcoming Annual Assembly.

ON THE DUTY OF THE CHURCHES IN REFERENCE TO MINISTERIAL EDUCATION.

By Richard Fletcher, Manchester.

READ AT THE AUTUMNAL MEETING OF THE UNION.

THE welfare of the church is admitted by all Christians to be intimately connected with a holy and able ministry. The church was in the first instance founded and gathered by such a ministry; it was reformed from the papal corruption in like manner; and each revival and extension it has enjoyed has been effected by a similar instrumentality. Hence it is a point of paramount importance to the interests of religion to secure a suc-

cession of such ministers as may, by the blessing of God, be the means of purifying and enlarging the church.

A right-minded, effective ministry is one of those special gifts which the Saviour, as Head of the church, has received for men. In primitive times *his* agency was distinctly recognized in giving apostles, prophets, evangelists, pastors, and teachers; and in all ages the Lord of the harvest raises up, and sends forth labourers into his harvest. Hence the provision of a supply of devoted ministers is an object of faith and a subject of prayer: the church must, in confident expectation, look to its Divine Head for this blessing, and ask for it with earnest supplication.

But as we all admit that faith and prayer do not supersede human instrumentality—that the Saviour does not otherwise justify our confidence or answer our prayers, than by blessing the diligent use of means adapted to bring about the end in view, so something *must be done* by the church to secure the raising up of a holy ministry. Now, my object in this paper is to point out some of those things which the churches have to do in this important matter, and to urge them to a faithful discharge of their duty.

I. I shall first direct attention to some *special* and *direct* efforts which Christians may employ in order to train up a useful ministry.

Perhaps some may be disposed to dispute the position that *any* special efforts of this kind should be used, and may maintain that the raising up of ministers may be safely left to the operation of natural causes, as in the case of the other professions. People do not trouble themselves about a supply of physicians and lawyers; a sufficient number are sure to desire these professions, and will provide themselves with the requisite education. And so, it may be said, it will be with ministers of religion; there will never be wanting young men who will aspire to the station, and if not interfered with, they will find means to qualify themselves: the whole matter of supply and demand may be safely left to those self-adjusting principles which are found to regulate so admirably the affairs of society.

While we admit that there is something in this, and that not a few are actually provided for our vacant pastorates in this very manner, yet we contend that the *work of the ministry is peculiar*, widely different from other professions, and con-

sequently the mode of securing suitable ministers is, to a great extent, *sui generis*.

The peculiarity consists in this, that a *certain character and way of thinking* are necessary to a faithful ministry. It is not every one who may happen to choose it as a profession who should be allowed to engage in it, but such only as possess certain moral qualifications. True piety, a regenerated state of heart, is admitted by us to be absolutely indispensable; and in addition to this, the motive which is allowed in all other professions ought to have no place here, viz., a desire for self-advancement. It is not fitting that any should enter on this office for a piece of bread, for filthy lucre's sake, or the love of public notice. The churches cannot expect to prosper unless they have pastors who are eminently pious, wholly disinterested, and sound in the faith. Hence the churches have a deep interest in the class of men who may rise up to fill the ministerial office; and as the providing of an adequate supply of such cannot be expected in the natural course of things, it becomes the duty of the church to give earnest attention to this very thing.

The first and most important means, of a direct kind, which claims the attention of the churches, is the *provision of suitable theological seminaries*, to which only pious and approved men shall have access, and where a thorough and efficient training for the ministry shall be carried on. Our denomination has not been remarkably deficient in respect to this duty; on the contrary, it has shown a commendable zeal in fulfilling it: and the recent erection of a large theological college in this neighbourhood is a sufficient proof that the churches here are not insensible to this obligation. But much remains to be done in regard to these institutions: they have not yet that place in the affections and care of Christians at large which they justly claim; we want them more liberally and freely supported, disencumbered of their debts, and relieved from the pecuniary straits and embarrassments by which so many of them are impeded in their usefulness. Above all, we want the church to *think* more of them; to give them their sympathies and their prayers, and to identify themselves with them, as an essential and most important portion of our ecclesiastical apparatus for promoting the perpetuity and extension of evangelical religion.

It is further obligatory upon the churches and pastors to *search out, and*

encourage to come forward, suitable candidates for the sacred office. This should not be left wholly to the predilections of parents and partial friends, or to the unguided desires of young men themselves, but should be taken up as a branch of duty devolving upon the church; for the church having, as we have already stated, a deep interest in securing the right kind of men, should encourage such, when they find them, to devote themselves to the work, since some who are most highly qualified in a moral point of view are the last who would think themselves fit for such an undertaking. Many most able men would turn their attention to the ministry if it were suggested to them from a competent quarter, and others only want the countenance of their elders in the Christian life to disclose those ardent desires for the work which they have long cherished within the secrecy of their own hearts. We do not, however, advocate an indiscriminate encouragement of all who may offer themselves; quality is of more consequence than quantity, and as many, perhaps, will require the curb as the spur. What we would especially and urgently impress upon churches and pastors is, to regard this as an important duty devolving upon them, to make it a matter of thought, of solicitude, and of prayer; and they will soon find themselves amply rewarded for their trouble, by discovering and developing talents which would otherwise have been lost to the church.

Nor should the young men be forgotten after they have entered a theological seminary. They should be followed by the anxieties and prayers of the churches; an interest should be shown in them; countenance given to them; aid afforded to them in meeting their needful expenses where their means are limited, and a kindly spirit evinced of co-operation with committees and tutors in preparing them for the arduous post to which they are looking forward.

We are not over anxious, however, about particular suggestions; what we want to impress upon the meeting, as most important for the interests of religion, and the healthy condition of our denomination, is this, that the great work of providing a succession of ministers of the truly apostolic order and spirit should not be left so entirely as it is at present to a few individuals, but should become much more generally the care of the pastors and churches themselves.

II. There are, in the next place, some

GENERAL CAUSES which materially affect this question, and which demand serious attention; for whatever zeal may be displayed by pastors and Christians in providing suitable candidates for the ministry, their efforts will be greatly impeded, and made with many disadvantages, if there be some general influences at work whose operation is injurious and hostile. It will be of little avail, in order to rear a choice kind of plant, to select the best specimens, and bestow much pains upon their culture, if the soil, the atmosphere, and the climate be uncongenial to their multiplication and growth.

1. It would be quite superfluous to insist on the importance of good abilities and a superior education to the efficiency of the ministry. *That* is now pretty generally admitted; and consequently the attention of our college committees has been much directed of late years to the raising of the standard of attainments required in candidates, and afterwards to the improvement of the whole *curriculum* of study.

But one effect of this raising of the standard of attainments is to lessen the supply of students. Most of our colleges complain of a slackness in the number of applications for admission. This state of things, in my apprehension, is not to be attributed to a smaller number of young men desiring the ministry, but to fewer of those who do, seeing any probability of success in their application to the colleges. Formerly they were admitted with scarcely any preliminary training; now certain things are required as prerequisites which, to many, are unattainable in the circumstances in which they are placed, and so in despair they abandon all farther thoughts of the ministry.

The question then arises, How shall we remedy this state of things? Shall we lower the standard of qualification for admission, and receive the most illiterate into our institutions? Shall our tutors be engaged in teaching the rudiments of common education? The universal response of this auditory, I am sure, would be, *No!* Such a course would be ruinous to the reputation and influence of the future ministry, and consequently injurious to the churches themselves, at a time when education and intellectual attainments are advancing among all classes of the community.

Various schemes may be suggested to remedy this evil, such as multiplying preliminary institutions, where young men may in some degree supply the defi-

ciencies of their education before they enter college. But, valuable as are such establishments, they can only be regarded as temporary and partial expedients; and our inquiries should be directed to a more radical cure.

The remedy obviously is, to promote more extensively *popular* and *lay-collegiate* education. Without trespassing upon the departments of my brethren who have this evening to take up these branches of the question of education, I may venture a word or two upon their connection with an adequate supply of efficient ministers.

1. Were popular education as generally diffused, and were universities as numerous compared with the population, and as accessible in this country as in Scotland and Germany, there would be a larger supply of well-furnished ministers than at present; for if precisely the same number desired to be engaged in the work, *a greater proportion of them* would be, in a literary point of view, qualified to go forward, or would have it in their power to possess themselves of the requisite attainments.

2. Many pious and able men, *who never think* of the ministry at present, would have their thoughts turned to it, were their education carried to a higher point, their minds more conversant with intellectual pursuits, and their associations more cast with those who were preparing for the work. Some of the best ministers in Scotland, America, and the Church of England, were led into the sacred calling in this way, having had no intention of devoting themselves to it when they commenced their university course.

3. Those who come forward to enter our institutions would, in the state of things supposed, have a better and more effectual preparation than they in general can have in the present condition of education, and would, in consequence, be more competent to profit by the advantages of our theological colleges. A more able and thoroughly furnished ministry would thus be trained.

Lastly. All who have had to do with the admission of young men to our institutions know how extremely difficult it is, in many cases, to decide upon a man's probable capabilities when he has not been fairly tried, and how much, therefore, is obliged to be risked both in rejecting and admitting candidates. But were lay-collegiate education more common and accessible, candidates for the ministry

would be more completely tried and sifted before entering our theological seminaries as to their capacity to make progress in learning, and incompetent men would be stopped in time.

My notion, then, is this, that the only effectual way of providing an ample supply of able and well-educated ministers, is to have a *much greater number of persons* than at present educated in a general sense. This being done, when God shall be pleased to move the hearts of any with desires towards the ministry, they will already have passed over the preliminary difficulties, and the way will be clearer for their proceeding on with their theological education.

The providing, then, of general instruction, both popular and of a higher character, is a matter which concerns Christians as such, as well as the community at large. The churches, in reference to a future supply of efficient pastors, equal to the wants of the age, have a deep interest in the question of general education.

First, it behoves us to increase, to the utmost of our power, the number and goodness of day-schools, that the mass of the population may be well trained in useful knowledge.

And next, Christians must take a deep interest in promoting collegiate or university education. We want something very different from the universities of Oxford and Cambridge, which, if thrown open to Dissenters, as in justice they ought to be, would still have a very slight effect upon the bulk of the community, and be of slender benefit to us as a body. They are, from their expensiveness and exclusive character, accessible, for the most part, only to the rich. We need institutions to bring a first-rate education within the reach of the middle classes, and even of the poor. The universities of Scotland and Germany are *cheap* as well as good. It is not beyond the ability of families in but middling circumstances to send *one* at least of their number to enjoy the advantages of a university education; and even a poor youth who has a thirst for knowledge and an ambition to excel, need not pine away in hopeless despair: by labour and self-denial he may push his way forward among the learned. And such instances are very common in the countries referred to; not a few of their most illustrious men having acquired their energy and perseverance of character from the hardship and privations of their early

training. We want several universities in England, to be attended by great numbers of students, and to be within the reach of almost all.

I know not whether it will be thought of much consequence as to what *station in society*, or rank in life, the majority of our future ministers shall be derived. Some may desire that the poor only should furnish the supply, from a dread of too much pride and worldliness in candidates from the richer classes; while others may place not a few of their hopes of the advancement of our cause upon large accessions of young men who have enjoyed the advantages of good breeding and an expensive education. I am not careful to settle this question. Perhaps we should agree in this, that we should like to see the best and most ingenuous of *all* classes enter on the ministry. I may, however, venture to assert that, upon the whole, the most eligible candidates, both as to moral habits and educational preparation, will be found in the middle class—neither the very rich nor the very poor. We should like to have men in our ministry of good education, good taste, good manners, and good abilities.

Now to secure men of this class, it is not sufficient to look them out and invite them to come forward to the work; we must have such a state of things in the ministry as will not needlessly repel them. In looking at the class of men who enter the ministry in various denominations, we find that general causes operate upon the visible professing church as well as other bodies of men. The Church of England, with its baronial dignities, its rich benefices, and its patronage, irrespective of merit, attracts the nobility and gentry into its ministry. In the Roman Catholic church we see two contrary spectacles; in *Italy*, where the highest offices in the state are held by ecclesiastics, the men of noblest rank enter the church; in *Ireland*, where the ministry has neither wealth nor status, priests are made of the lowest of the people. In Scotland again, in Germany, and America, where the minister holds a respectable station in the middle ranks of society, the parties desiring the office are, on the whole, of the same standing in the community. The inference we may draw from these facts is, that such as the ministry is in public estimation and in fact, such, generally speaking, will be the class of men who aim to fill it. None, as I have already stated,

ought to enter on this work who are not influenced by disinterested motives, and prepared to take up the cross and endure hardness as good soldiers of Christ; but allowing this, the general causes referred to are found with infallible certainty to exert a sensible influence in the long run. Taking men, therefore, as they have been, and as they are, rather than as they theoretically should be, what is the practical lesson we should learn from these considerations?

It is this: in order not to repel men of sensitive minds and good education from the ministry, but if possible to attract to it the best of our species who are truly pious, the churches should take heed not to attach to the ministry any *unnecessary* difficulties and drawbacks. They should not only provide what is required on the score of justice,—a decent and respectable maintenance according to their ability,—but endeavour, by the removal of chapel debts, so harassing to a minister's mind, and the avoidance of disputes and quarrels, so destructive of his peace, to make the station one which no man who has a proper respect for himself might hesitate to occupy. In pressing upon the churches the duty of taking measures to raise up a sufficient supply of well-qualified ministers, I should be wanting in justice to my argument if I did not thus advert to circumstances which may countervail their efforts,—circumstances which will, in all probability, have a sensible effect both upon the number and the kind of ministerial candidates.

PIETY has already been mentioned as an indispensable qualification in a minister of the gospel. Real religion, and that of a high order, should ever be kept prominently in view as the most necessary thing. Perhaps there is some danger, in our zeal for improvement in learning, academic distinctions, and intellectual ability, to put in the background this cardinal point. Should we unhappily yield to such temptation, it will prove fatal to the interests of pure and undefiled religion among us. We should make a sorry and disastrous bargain did we, for the sake of deeper erudition, barter away heart religion, aptness to teach, pulpit power, and apostolic zeal.

Now, while we must, in order to secure this essential quality in ministers, exercise every care, as I have already hinted, to encourage the pious alone to prepare for this work, attention must

likewise be directed to a more *general* safeguard, and that is, the *piety of the church itself*; for while it is obvious that the religion of the church depends much upon the religion of the existing ministry, it is equally true that the religion of the *rising* ministry will be mainly moulded by that of the existing church. Young ministers will receive their stamp of character and notions of piety from that state of things in which their conversion and Christian education took place. Eminent piety in Christians generally will produce a race of devoted and holy aspirants for the sacred office. And when the duties attached to the minister's office are such as none but the most eminently pious can discharge with any comfort or success, only such will have any desire to embark in it. Let Christians and pastors then give earnest heed to improve and elevate the tone of piety in their respective communities, and they will thus produce a condition of the church which will induce numbers to consecrate themselves to the sacred work, affording at the same time the strongest possible guarantee that none but the really and eminently devout will dare to think of becoming spiritual overseers of such a people.

ON COLLEGES FOR GENERAL LITERARY AND SCIENTIFIC PURPOSES.

By John Kelly, Liverpool.

READ AT THE AUTUMNAL MEETING OF THE UNION.

THE subject which has been assigned to me in the arrangements of this evening relates to the necessity and feasibility of colleges designed to place within the reach of all who may be in circumstances, or who may be desirous to, avail themselves of the highest literary and scientific advantages. The institutions which we have now in view, and which we especially desiderate, are not grammar-schools, but something of a superior order, which shall furnish to the pupils of the highest elementary classical schools the means of carrying on their studies to the greatest possible degree of literary attainment. As a denomination, we have not been wholly unmindful of the claims of the ministry in regard to education, although, even in this department, much yet remains to be done. To the importance of furnishing the means of a sound and finished education to our youth intended for other professions, we have been sadly

insensible. It is high time that we were setting ourselves resolutely to the consideration of this vital question, with the view of accomplishing whatever may be practicable.

The subject is an extensive one, and I fear that I shall be able to do little more within the time to which I am necessarily restricted than to place before you in mere outline a few of the considerations which serve to evince the necessity of some movement of this kind, to state the principles by which it should be regulated, and to show its practicability.

When we speak of a properly educated people, we must be understood as contemplating a condition mainly involving two elements—habits of application and self-government, and acquired knowledge on a scale and in a proportion corresponding to the different ranks in society. These two elements are rarely found in combination. In some of the continental states—such, for instance, as Russia and Spain—neither are found to any extent. Of the rest, in the vast majority of cases, the literary advantages greatly preponderate over the means for the formation of correct habits. The colleges may be comparatively numerous, the scheme of education comprehensive, and the professors able; but the governments are, more or less, despotic, and care is taken to release the people, as much as possible, from everything which might tend to call out and develop their energies, and thus lay the foundation of a sound and efficient state of character. In the case of England the very opposite holds good to a remarkable degree. We have in abundance the means of forming good habits. Our insular position, the nature of our government, and the enterprise of the people, throw us largely on our own resources, and are highly favourable to mental activity, industry, and self-command; while our facilities for the acquisition of knowledge, save through the press, are far below the average of other countries. Indeed, until within these few years past, no collegiate establishments existed, with the exception of the two universities. I have no wish to speak disparagingly of these nobly-endowed institutions: for some branches of study they have deservedly maintained a very high reputation. But that they are lamentably, and I fear incurably, deficient in some very important branches of study is a matter of notoriety. There are, besides, serious evils connected with them which considerably impair their useful-

ness. To say nothing of the moral dangers attending the prosecution of a course of study at these seats of learning, nor of the exclusive spirit fostered there, which places them at variance with the general mind of England, they are exclusively within the reach of one sect, and of the wealthiest members of that sect, and of the few who, by means of their endowments, or at an amount of self-sacrifice which threatens their personal independence, find admission to them. Very many are, by their conscientious convictions, shut out from the benefits which they confer; nor is there any prospect of present improvement in their management.

The London University, including the two colleges recently erected in the metropolis, has done something to supply the dearth of educational advantages. Its success, though not so great as was either anticipated or desired, has been on the whole encouraging. So far as the colleges in question have failed to realize the intention of those who originated them, it may in great part be attributed to the comparatively heavy expense of the course of education furnished by them. In this, as well as in many other departments, men have yet to learn that the cheapness of the benefit intended in the end affords the best remuneration to those who confer it. This is the main secret in regard to the general diffusion of a liberal education in Germany and Scotland.

The deficiency of the means of a higher education amongst us is still very great. It is, in reality, a national evil, and it bears with peculiar severity on the Dissenting portion of the community. Its continuance much longer must affect us injuriously in a variety of respects, even beyond what it has done in times past. It presents a formidable temptation to young men connected with us, either belonging to respectable families or possessing decided talents and literary aspirations, inducing them to leave us, not without reluctance, for the sake of mere educational advantages, which we cannot afford them: It deprives us of the services in public life of some of our best men, who, from a sense of their literary deficiencies, are unwilling to take upon themselves responsibilities to which they imagine themselves unequal, though well qualified in all other respects. It is fast throwing the public press of the country into the hands of men who have no sympathy with our distinctive principles, who

do not even understand them, and who are vigorously and systematically labouring to bring them into disrepute. It is limiting the power and influence of our several denominations to an extent which cannot be brought within definite and tangible calculations. These are matters which deserve our thoughtful attention. Apart from every other consideration, our own welfare and religious influence are deeply concerned in devising some remedy without delay. Where, it may be asked, is this remedy to be found? I answer, without hesitation, it is in our own hands. In one word, from government nothing need be expected, and nothing desired. We ought to take up the matter ourselves, and deal with it honestly and liberally.

It has been mooted whether we might not open our theological institutions to others besides those designed for the Christian ministry, and afford to such students, under wise arrangements, the highest literary and classical instruction they can supply. I hope I may be permitted, without offence, to express my conviction in reference to this proposal, that it comes far short of what is required. In my judgment it is merely a substitute for something better, and should never be thought of until we are driven to it from necessity, on the acknowledged failure of all other means. In this view I cannot refrain, with all respect, from deprecating its entertainment, as having a tendency to turn away our attention from the consideration of the only measure which can adequately meet the exigencies of the case. It is my belief, too, that the difficulties in the way of the adoption of this plan are numerous and formidable. The trusts of the majority of our existing institutions are, I fear, of too stringent a nature to permit the attempt; and where no legal hinderances exist, one or other of two things would follow the adoption of this scheme, neither of which would in the end be regarded with satisfaction. On the one hand, this extension of our theological institutions would be so limited as to be practically of no avail in meeting existing wants. In appearance we should be doing something, but it would be in appearance only; just enough to furnish an apology for continued inaction, and to augment prodigiously the difficulty in awakening a proper attention to the subject in future. Or, on the other hand, should they be so thrown open as to admit largely students of the class in question, it would change

the character and threaten to defeat the design of these institutions. The committees of those theological seminaries thus circumstanced, finding the profit derived from the non-theological students a ready and easy source wherefrom to meet the pecuniary deficiencies embarrassing the other and proper department committed to their management, would be under strong temptation to encourage the admission of general students without limitation, as furnishing a more certain and available means of income. The probable effects of this may easily be foreseen. The dependence of these institutions on the churches, which, with all the felt disadvantages which now attend it, is a most wholesome arrangement, would in time cease; and as a further consequence, the theological studies, for which they were originally designed, might be greatly interfered with, and become to a large extent a secondary and subordinate consideration. There are few of us, I feel persuaded, who could contemplate these results without apprehension. The attempt might be made to guard against them, but with doubtful success: It would be found extremely difficult to decide, when once the system was adopted, where to stop; and with many minds engaged sharing the responsibility of the measure, the prospect of immediate relief from existing difficulties might reconcile them, under the influence of a kind of necessity, to advance in this direction much farther than is wise and prudent. They might find themselves in the end committed to a course from which it would be all but impossible to retrace their steps. In truth, it is an arrangement exceedingly perilous. It is reversing the safe and natural order of things. A literary institution ought not to be a mere appendage to a theological, but a theological to a literary, in a matter of so much importance. I may be forgiven for this frank statement of my views; I give them as the result of some thought, and in deference to the better judgment of others.

Dismissing, then, the scheme to which I have adverted as inapplicable to present necessities, and only deserving attention on the failure of every other plan, the question comes before us,—On what principles should such an institution be founded? Ought it to be denominational or general? Colleges of the former character are very common in the United States. Their adaptation to the circumstances of our country admits of doubt;

nor, under any fair view of the case, do they appear desirable. There is nothing in science and literature the property of any one class. They are a common good, in the diffusion of which we are all equally interested. Nor are there any questions connected with them in which contending religious sects feel any peculiar interest. To intrude our divisions unceasingly into provinces where they have no natural place, is a serious evil which ought to be carefully avoided. A college founded on general principles, expressly excluding party ascendancy, in which all might feel a common interest, is greatly to be preferred. By securing union of effort the requisite funds for its creation and maintenance would be more easily obtained. Immense good might accrue from members of different religious bodies joining in common studies. The remote influence of such an institution might be favourable to an extent which we cannot now calculate in softening our existing differences. There are other advantages, from any allusion to which I must abstain.

The only point, as appears to me, likely to present itself as a serious difficulty, relates to the religious instruction of the pupils. This is with us a matter of prime importance. It has ever been our deep and deliberate conviction that religion is the first concern—that religious learning should go hand in hand with intellectual culture, and that the highest scientific and literary advantages are dearly acquired at the cost of our spiritual interests. By every Christian parent, then, this is a matter that cannot be overlooked. But is there any impossibility in providing for this satisfactorily without supposing that the professors in such a college should be required formally to undertake the religious training of their pupils? They must not be men who would take advantage of their position insidiously to instil false principles into their minds, but rather men who have some true sympathy with spiritual realities, and who delight to aid in strengthening Christian principle. Care must accordingly be taken in selecting individuals of known religious character for the several departments—character being the best security that their influence will be sound and wholesome. Beyond this, the matter rests with Christian parents. Let them see to it under a becoming sense of their own responsibility. In the case of those situated in the neighbourhood of such an institution

there would be no necessity for the removal of the young from their own home, and for them no additional provision would be required; for we hold it as certain that nowhere can Divine truth be so efficiently taught as within the domestic circle. This, whenever practicable, is the Divine arrangement. To neglect parental duties, and to think lightly of the facilities for their discharge which the parental roof affords, cannot be attended with other than mischievous consequences. When, however, young men come from a distance to pursue their education, care must be taken that they are placed in families where security is offered that their religious interests will not be neglected. Let it once be understood that such domestic superintendence is required, and in such a country as ours it will be promptly and easily provided. There may, indeed, be a preference for establishments on a large scale, subsidiary to the college, where, under the superintendence of some well-educated and devout minister, the religious education of the pupils may be specifically attended to, with the further advantage—a matter of some value—of furnishing them with assistance in their preparation for classes and examinations. In this case, each denomination might easily encourage or undertake to provide such an establishment, in which religious truth might be inculcated according to their respective conscientious views. Nor need the cost of this be feared. On a right system it would soon support itself, and afford a fair per centage on the outlay.

I have thrown out these hints to show what is possible. How far they meet the case others must judge. It becomes us, however, carefully to discriminate between a good and the means of its attainment. They are often strangely confounded. A mere human expedient, and that far from being the wisest, sometimes becomes from use so identified with the end itself, as to make it difficult practically to separate them. It is so in the present case. A religious education is not only a good, but a necessary good. But let us not imagine that it can never be properly secured unless those who are the instructors in other branches of knowledge formally undertake to supply it. Without affirming that religion can never be properly taught on this plan, my own conviction is, that in any general college it is about the worst possible arrangement. Under this system as now exist-

ing in our country, not only is little effectively done, but the most serious injury is often inflicted on the religious character of the young.

In reference to the number of colleges which ought to be established, I cannot presume to offer an opinion. Looking, however, at the extent of the existing necessities, it would perhaps be generally thought that two, at least, are desirable, and should be aimed at—one for the north and another for the south of England, exclusive of London. Without supposing that they would fully meet the case, they would at least go a great way to supply the present want. And it might reasonably be anticipated that their success—and of their success in time, if prudently managed, I humbly conceive there can be no doubt—would at once raise the standard of education, and extend the desire for its enjoyment, while they would furnish an evidence of what might be accomplished by combined effort. They might even prove the commencement of a new era in education, slowly but surely diffusing an influence under which all that could be wished, both in quality and extent, could be provided, and re-acting upon old institutions for their improvement and benefit.

But is it practicable? Are the various religious denominations interested in this question equal to the enterprise? Perhaps I ought rather to apologise for putting the practicability of this measure in the form of a question. The only marvel is, that such institutions have not been established long ago. Nor is it easy to assign a satisfactory reason why they have been so long overlooked. A very slight acquaintance with facts within our reach may suffice to convince us that to doubt of its practicability would be to our shame. In America, for instance, almost every religious denomination has its colleges for general literary purposes, some of them most respectable and efficient institutions. Of these, the Roman Catholics have thirteen, the Baptists ten, the Methodists nine, and the Episcopalians eight. Nor have the Free Church of Scotland been insensible to the importance of this subject. Notwithstanding the heavy demands upon them for what is indispensable, they have resolved on the erection of two colleges, one of which will shortly be in full operation. With these facts before us, is there any room for questioning the ability of the Dissenting population of England to originate and sustain two such institutions as we

require? We have wealth enough among us to furnish all that is necessary to place them on a safe and permanent footing. We have men in abundance capable of managing all the practical details of such an enterprise; and, with proper encouragement, we should experience no difficulty in selecting persons every way qualified, to whom the work of instruction in the several branches of knowledge might be entrusted. Nor need we fear failure. The matter cannot be entrusted, under the Divine blessing, to better hands than our own. It is the testimony of one of the most eminent scientific men of America, that while the colleges in that country which owe their existence and support to the combined efforts of individuals, are generally and largely successful, those patronised by the government languish and decline. All that we need is, the diffusion of a sound and proper sense of the necessity and importance of the movement.

There is no part of the country to which these remarks so forcibly apply as to this vicinity. Taking a radius of fifty miles from this spot, we have within manageable compass a population larger than the whole of Scotland—a population, too, continually increasing—of great en-

terprise—of growing intelligence, and characterised by habits of singular activity. While in Scotland there are four universities, here, amongst the dense mass of active minds around us, there is nothing that deserves the name, or indeed that makes any pretensions to it. Viewing the creation of a thoroughly efficient college in the light of an experiment—and to me it has nothing of this character—it is a necessity—here, if anywhere as it is most needed, so it may be most successfully tried. My conviction is strong, that if those in this district who have the ability, and ought to feel an interest in this measure, will only determine to do it, the thing is done.

I have thrown out these remarks as hints—plain, practical hints. I have avoided incumbering the subject with any allusion to details. It will be time enough to deal with them when the necessity for their consideration arises, should that ever happen. It will give me unfeigned satisfaction if this paper—whatever may be thought of the hints themselves, should they prove utterly worthless—shall lead to such general thought and consideration as may end in the adoption of some effective measures to realise the object.

The American Packet.

USE OF TIME BY MINISTERS.

THOUGHTS ON THE IMPORTANCE OF ORDER IN THE DISTRIBUTION AND EMPLOYMENT OF TIME TO THE MINISTERS OF THE GOSPEL.

By Rev. T. F. Caldicott.

1. TIME is a minister's *property*—that which he is to employ to enrich himself and benefit the world. He needs knowledge—the knowledge of truth and error, so as to be able to expose the one and commend the other. But knowledge can only be obtained by the right use of time. He needs character and influence. These are not acquired in a day, do not descend upon him fortuitously, are only secured by the just employment of time. Having obtained sound knowledge and a good reputation, he possesses the philosopher's stone, by which he can convert the remainder of his time into gold, giving to every portion of it real value.

Of what value to the minister of the gospel are the honours or wealth of this world? What influence will these have in convincing the world of sin, of righteousness, and a judgment to come? How will they aid him in directing the convicted to the Lamb of God for pardon, or leading the mourner to Christ for consolation? In *this* calling, though he should possess the wealth of

the Indies or the glory of the Cæsars, yet if he have not sound learning and a good reputation, he would find himself poor indeed; but with these he is rich—rich in resources—rich in himself; and he may be instrumental in dispensing riches the most valuable wherever he goes, converting all his time into a perpetual blessing to himself and to others.

2. He has but little time and a great deal to do with it. The time allotted to every man is very short; but many, from their position, calling, or possessions, not feeling themselves imperatively called upon to improve every portion of time, think it a useless or burdensome commodity, and contrive any means to waste or while it away, and not unfrequently they do so with the time of others. Not so with the minister of the gospel. Time is to him as property. He has everything to do with it. He has to cultivate his own piety, to examine his heart, to read the Bible for his own profit, and to pray in secret. *This requires time.* He has to care for his family, provide for their wants, instruct his children in the knowledge of God, conduct the devotions of the family, and pay those attentions to his house that are essential to its order and happiness; and *this requires time.* He has to replenish his mind with knowledge, even after he has obtained sound and enlarged views of

truth, and become acquainted with the various forms of error. It is still necessary for him to keep himself informed of the advances in knowledge made by other men, the discoveries of science, the influence of these upon truth, the history of the world, the movements among nations, the designs of communities adverse to the truth, the new phases of error, as it is always changing its form, the manner in which other advocates of truth meet it. He ought not only to know the history of the past, but the present position of the world, that he may meet the exigencies of the times. For this purpose he must read and think—read largely and think closely—and *this requires time*. He must be acquainted with the spiritual condition of his own people, that he may exhort, reprove, comfort, and free them. For this purpose he must visit them, and *this requires time*. He has to preach twice or thrice on the sabbath, once during the week, exhort in conference meetings, and address the various societies connected with his church, &c., &c. This he cannot do to advantage *without time* for preparation. He has to attend ordinations, dedications, recognitions, associations, conventions, ministers' meetings, to write articles, deliver addresses, preach sermons, and travel distances. *All this requires time*. He has to visit the sick, bury the dead, console the mourning, go after the wandering, mediate between the offender and offending, direct the inquirer, and thus watch over the flock of God. Besides this, from among the ministry must be furnished those works that expose error, defend truth, discover the workings of sin, portray the beauty of holiness, and furnish sound instruction for the youth of the sabbath-school, the student for the ministry, and the church at large; and how can this be done without the *right improvement of time*? Let us for a moment see what time the minister has for all this labour. He has twenty-four hours in the day, and seven days in a week. Let him divide the day into parts, for his varied employ, and he may take eight hours for sleep and devotion, five for reading and study, two for meals and attention to his family, two for visiting, one for receiving visits, two for rest or recreation. This will leave him four hours for his public labours. Or, by dividing the week into portions, let him take fifty-six hours for sleep and devotion, fourteen hours for meals and attention to his family, fourteen for rest and recreation, which a law of his nature demands, or he will soon be worn out. For sabbath-day and week-evening public labour, sixteen hours; for all other meetings, journeys, &c., sixteen hours; for visiting, twelve hours; for receiving visits, six hours; for study, reading, and preparation for public services, thirty hours; leaving four hours in the week for extra labour. This will give him twelve hours work a day every day in the week. With this division of his time he can call once in six months upon three hundred families; or should he have more families in his society, and many visits to make to the sick, &c., he would scarcely be able to spend more than one hour with each family in the year. It will be seen from this enumeration of duties, and division of time, that time is to the minister a very precious article—that he has none to waste—that he need husband every moment, and make every portion tell to some important purpose.

3. With a due regard to order in the appro-

priation of time, the minister can accomplish very much. Without it, he will accomplish very little. Take for instance his five hours a day for study. Let this always be employed, never interrupted, and he will be able to read all he needs, to be thorough in his preparation for the pulpit, and to perform much literary labour for the world. But, on the contrary, let him have no system, and be liable to interruptions, he will be able to think to very little purpose, read to very little profit, speak with very little assurance, or preach to very little advantage, and never produce any work of real benefit to man. This will apply to all his labour. Let him have a time for everything, and do everything in its time, and he will, with comparative ease, accomplish Herculean labours. The division and right application of his time will be like the division of labour in some of our manufactories. In a pin-factory, for instance, by this division, thousands are made in an hour; whereas, if one man were to do the whole, it would take him a day to make a very few. Lord Brougham, when asked how he performed so much labour; said, "I do one thing at a time." It was such a regard to time that enabled Baxter to write, and preach, and visit so much. Let a minister have no plan in the employment of his time, or let this plan be constantly deranged and broken by others, and he will live comparatively in vain. How necessary, then, that the minister who is set for the defence of the truth, the guide of men to heaven, the shepherd of Christ's flock, and whose labours are to have such an influence upon the world, should be able to make the most of the means which God has put into his hands for these purposes. This suggests two reflections.

1. That ministers should make a suitable division of their time, and let their plan be known, giving their people to understand that such and such seasons will be devoted to the special business of that portion of time, and must be considered sacred.

2. That the people should leave the minister free to carry out his plan, and not disturb his arrangements. It should be understood that agents, travellers, acquaintances, beggars, cannot be allowed to interrupt his studies, and must call only at the time appropriated for that purpose; and then they must not feel at liberty to waste his time, or take up too much of it, any more than they would to waste the goods of the merchant, or take a whole piece for a pattern. Time is the minister's property, and to him the most valuable. The drafts that are made upon it by the thoughtless, the interested, by everybody who thinks this is a commodity free to all, drives him at times almost distracted. Visitors, travellers, agents, may think it hard to be denied access, or to be informed that they can have but a few moments' attention; but how can they have what he has not to give? how can each have much of that which is at most but little, and especially when it has to be divided among so many? The minister would willingly give anything else in his power; but *time* he has not to give. Let those, then, who wish interviews with the minister, come at once to their business, be as explicit and as sparing of the minister's time as possible, that the plan he has adopted respecting its distribution, and the duties which crowd upon him in each portion, may not be interrupted or disturbed.

BE CAREFUL OF YOUR MINISTER'S REPUTATION.

You can injure almost any man in the community, and incur less guilt, than you can in injuring him. There are all the reasons why you should not injure his reputation, that there are why you should not injure that of any other, or of the best of men. Yet more; with the most of men, an injury, if it is not of the most serious character, will not affect their means of subsistence, while under it your minister will wither away. Indirectly you take from him the necessaries of life, beggar, and throw his family into distress.

But there are other reasons why you should not injure his reputation. It is public property, the property of the church. You injure him, and many if not all the families of the locality, as well as the interests of religion at large. Every individual, who attends on his ministry, suffers. His particular friends are grieved, and perhaps some of them are vexed, while suspicion is excited in the minds of others, and the hostility of his enemies is strengthened and increased. The desponding, the anxious, and the afflicted are injured, because they cannot go to him for instruction with the confidence they could but for your assertion on his character. You injure their souls. By your sin against him, the anxious may drive off their serious thoughts, entertain erroneous views of religion, rush into carelessness, and stumble over you into perdition. The church suffers. Its union may be disturbed, perhaps destroyed, its efficiency decreased, and its usefulness for a time put in jeopardy. Pecuniary embarrassment may arise, and the church may be obliged to struggle as with a millstone fastened to its neck. The evils, which follow a careless, not to say, a wilful use of ministerial character, are not to be told; they are immense, and disastrous in full proportion. By injuring your minister, you will injure yourself and family. By it you will beget within yourself an indifference to the truth, to your soul, and to the souls of your family, as well as the souls of others. Did you ever see an individual who felt deeply for his own soul, and for the souls of others, that had a disposition to find much fault with a pious, godly minister? Never. Let your children hear you speak light of your minister, see you disposed to injure him, and you may pray with them, and send them to meeting till doom's day, but they will grow none the better, but rather worse.

You may injure him by slandering him. Thy tongue deviseth mischief like a sharp razor, working deceitfully. My soul, says David again, is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. He that backbiteth not with his tongue, nor doeth evil to his neighbour, in whose eyes a vile person is contemned, shall abide in the tabernacle of the Lord. How great then must be the sin of slandering, or injuring in any way the character of your minister, or that of any other man! The slanderer is called an assassin at the midnight hour, the worm that crawls on beauty's cheek, the enemy that steals on the slumbers of secret innocence, a coward in a coat of mail, that wages war against the brave and wise,

And like the long lean lizard, that will mar
The lion's sleep, it wounds the noblest breast.

It may be done by insinuation. This, in some respects, may be worse than open slander. Its workings are noiseless, but sure, and astonishing. Reader, if thou art addicted to this sin,

Blush! if of honest blood one drop remains
To steal its lonely way along thy veins;
Blush! to be branded with the insinuator's name.

It may be done by withholding from him your support. When you do this, it is generally understood, that you care little for his preaching and labours. You may say what you will, you cannot convince your neighbours, or family, that you value his labours, or care to have him remain. Your influence is against him. You will profit little by his preaching. Let others follow your example, and he is gone, the church is destitute of preaching, perhaps of harmony, the sabbath-school diminishes, teachers are irregular, the children are wandering hither and thither on the Lord's day, the enemy comes in like a flood, saying, So would we have it. Evils are being entailed on your family over which you may mourn on your death-bed. See the curse you can easily entail upon all around you for years: *it will endure in eternity.* Let Christians be careful of their minister's influence, and character, even if he is not *their* favourite, he may be the favourite of others, and we should hear of a less number of removals of ministers, of a less number who are in great distress at times for their families, as well as for the church; we should see far greater prosperity than now, more sinners turning from the evil of their ways, Christians refreshed, growing in grace, God glorified, instead of wounded, so often in the house of his friends.

F. M.

SUMMER EXCURSIONS.

THE late Dr. Bedell, of Philadelphia, wrote a tract, comprising rules on this important subject. This valuable document we have had by us for some time, reserving it to the present as the fit moment for the publication of its chief parts among British Christians. It is as follows:—

Since I have been settled in this city, the most cases of religious depression and declension which have come under my notice have occurred in the autumn of the year, and amongst those professors of religion who have spent their summers in the country, or in travelling. This is a fact; the causes of which are well worthy of investigation. I can discuss the subject experimentally, because what I say is not abstract reasoning, but truth, gathered from the history of some melancholy cases. Not that I would object to travelling, or passing the distressing heats of summer among the shades and delicious retirements of the country—no; I am an advocate for these, and the necessities of my own health require the relaxation and refreshment which such changes are calculated to produce. But let us not be blind to the attendant evils I mention.

1. An *inattention to secret religious duties*. The duties of the closet; such as reading, meditation, prayer, self-examination, are indispensably necessary to the welfare of the soul. In travelling or in the retirement of the country, there is temptation to neglect these duties. In

the former case, public conveyances hurry us along as if the object was to annihilate time and space; and public houses afford small accommodation for reading, and meditation, and prayer. We start early in the morning and travel till late at night, all is hurry and bustle, and nothing is thought of but to accomplish our wish. If we are in the country, perhaps there are other persons with us of uncongenial dispositions and habits. We have small rooms, new occupations, a variety of new engagements, and the duties of the closet are neglected. Public duties are also broken in upon; there are not the same sabbath privileges as at home; and if there are, the heat and the means of conveyances are pleaded in excuse for neglecting them. All these, by a process just as natural as any which can be imagined, lead to depression; the light of God's countenance is not sought, and the soul is left to darkness and to doubt.

2. But to omission of duty, many add actual sin.—“Forced by circumstances,”—as they say, they travel on the sabbath, on the vain plea, that they shall commit as little sin by doing so, as by staying where they happen to be uncomfortably placed. Some are in large public establishments, and spend the day, not in their rooms, but in promiscuous company. Those who do not travel, but who are in the country, are apt to spend the day very idly, or else improperly; neither going to church, nor occupied in prayer or meditation.

And besides this, there are many professing Christians who in the country are the actual cause of sin in others. For instance, a family in the country, a few miles from the city, has the father or brother remaining behind. What then? The wife and the relatives must be visited. “Shall I leave my business?” asks the husband? Oh, no; I cannot spare time to see my family and friends during the week. When can I go? Oh, there is Sunday! It is no matter if I break God's laws. Some ride out on Sunday morning and return again in the evening, and spend the day without religion. Thus the man breaks the commandment of God; the wife and the children are taught that the institutions of the public worship are mere matter of convenience; duties are neglected; God is insulted. Is it wonderful that God withdraws his presence from those thus tempting him? Is it not rather wonderful that he does not cast them off for ever?

RULES FOR VISITORS AND TRAVELLERS.

IF RESIDING IN THE COUNTRY.

1. NEVER neglect your accustomed private duties of reading, meditation, self-examination, and prayer.

2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.

4. Never engage in anything, either on the Lord's, or on any secular day, which will compromise your Christian consistency.

5. Seek to do good to the souls of your family and all others within your reach.

6. Always remember that you are to “stand before the judgment-seat of Christ.”

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangement, if possible, to stop in some place where you can enjoy suitable religious privileges.

3. If at a public house or watering place on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honourable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

5. Carry tracts and good books with you, to read, distribute, or lend, according to circumstances.

6. Seek for opportunities to do good to the souls of those into whose society you may fall.

7. Never, by deed or conversation, appear to be ashamed of your religious profession.

8. Remember you are to “stand before the judgment-seat of Christ.”

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warning of one who knows the danger of your situation, and whose heart's desire and prayer to God is, that you may maintain your Christian integrity, honour God, live in obedience to his will, and enjoy the peace which can alone spring from a “conscience void of offence,” because “the love of God is shed abroad in the heart.”

Friend reader! would it not be well to cut the above out, and paste it in the top of your trunk?

CHRISTIAN LIBERTY AND ECCLESIASTICAL ORDER.

EARLY in the course of last year, we published an article showing that American Congregationalism and Presbyterianism, in all essential matters, agree; and that by multitudes of believers the two forms are used interchangeably, or indifferently. In further illustration of this important fact, we have now to state that the last great Convention of these two bodies was marked by transactions of the most interesting and important character. In the course of the proceedings, several of the most eminent members of the Convention delivered sentiments of a character which entitle them to the special notice of wise and reflecting men. Professor Stowe thus remarked on “the relations existing between Congregationalism and Presbyterianism.”

“Of the great majority of ministers, he observed, who come out to the West, probably nine out of ten are educated in New England, and have been Congregationalists. The true Congregational spirit is the religious spirit, as distinguished from the ecclesiastical, which latter is utterly inconsistent with the very nature of New England Congregationalism. Thus, when we came West, not feeling disposed to push an ecclesiastical organization as the principal thing

for peace and piety and the cause of Christ, we thought it better to unite with our Presbyterian brethren, and fall in with them naturally wherever we might be thrown. This union was no new measure at all, but more than two centuries before had once existed in England, and was then hailed as a glorious union, and would have remained so had it been carried out. Some have supposed that there is a natural inconsistency between Congregationalism and Presbyterianism; but this is not so; so far from it, agreement and union is the very thing that the constitutions of both these churches require.

"The Cambridge Platform, according to my opinion, was almost exactly framed on the model of the apostolic churches. In some respects, however, it was inconvenient. Even those who made it felt themselves at liberty to vary from it, according to circumstances. So it was in the primitive church, with female deacons, who were appointed to visit members of the church when the men could not—evidently there was not a special rule minutely and invariably followed out. *Though Congregationalism is the nearest to the primitive church, in my estimation, it is not exactly it. Next nearest to it is the Presbyterian form. I could glory to become either according to the circumstances in which I might be placed. Presbyterianism is essentially improved by the introduction into it of the Congregational element; and Congregationalism, in a similar manner, improved by the introduction of the Presbyterian element. For my own part, I like both churches together much better than either church separately.* While these denominations have been in mutual harmony and accord, the truth, through their instrumentality, has made rapid progress; but where the ecclesiastical spirit has triumphed over the religious, there has been confusion and every evil work. If the moral unity of the church was destroyed, and it were divided, I could not but feel that I would rather be in the united body than in either body without the other. In New England, there has been heretofore, and still exists, very little of the disposition to give the ecclesiastical spirit the predominance. There is no real ground for jealousy on the part of Congregationalists towards Presbyterians, and I am sure the Presbyterians feel in no way jealous of their Congregational brethren. In Paris, you will see placarded upon all the walls and places of public amusement, the words, '*Liberty and Order.*' The citizen is allowed just so much liberty as will not interfere with the preservation of order; and the order of the law, it is expected, will not interfere with the liberty of the citizen. So in the church, let our motto be, '*Religious Liberty and Ecclesiastical Order.*' So much order as is consistent with liberty, and no more, and so much liberty as is consistent with perfect ecclesiastical order. *When we have come to that kind of order which admits of no liberty, and that kind of liberty which recognizes no order, the foundations are destroyed. The ecclesiastical spirit is the animal life, and the religious spirit, on the contrary, is the intellectual life.* Let us then go, with all our souls, in the church as in the state, for liberty AND order. The spirit of the union should once more commence, that we may be one in Christ, and that Christ may be one in us. Oh! if Christians were all one in the spirit of Christ, soon would the whole world be forced to believe that God indeed had sent him."

The celebrated Dr. Beecher, next in order,

thus expressed himself:—"A single word as to one thing which has long lain upon my heart. For many, very many years, have I been convinced that the united agency of the Congregational and Presbyterian churches is that by which God has already established the great institutions of our country, and will probably continue to use in time to come; where they have been all agreed, their enterprises have been successful, and where they have not been agreed they have been disastrous to the cause of Christ in this country. Many are the States that, with avalanche rapidity, are rushing up to be European States; and where is the great leaven to work purity among them but the Congregationalist and Presbyterian churches? Other denominations are indeed disposed to do what they can, and they do much, and their aid is invaluable; but take out of this western country, and this whole country, the Presbyterian and Congregational material, and what have we left? I say again, as I often say, it is high time for us to wake out of our sleep. We are endangered by a most fearful foe, and the famous Armada that long since would have destroyed our country was as nothing compared to those who would supplant our Protestant education. When the Jesuits had been put down in Europe, it was supposed their order was dead; but through the medium of the sons and daughters of the people, they got their power back again. Never let a similar story be told of us. And now, brethren, all I have to say is this: when so great interests are at stake in your union, see that you fall not out by the way. *If there are any ultra men, who would push that ecclesiastical spirit, of which Professor Stowe has spoken, to an extreme, to the injury of the religious spirit, let them remember that they have no sympathy from the true friends of Christ at the east, and that it is much easier to do mischief in an associated community than to do good.* Take us, then, the foxes, the little foxes, that spoil the vines. We have a work to do, and we must do the work. The Pope, the cardinals, and the Jesuits will do it for us. But we have our destiny in our hands, and both our denominations should be thoroughly united in our common defence. Long before any jealousies had arisen between the two churches, I said jocosely, that Presbyterianism Congregationalized seemed to me the best form of church government, and to unite more advantages than any other. *I think so still.*"

Rev. Mr. Marsh, of Michigan, in happy simile, compared the two denominations to the stars known as the Gemini. "Some say one is the brightest, and some the other; but as they are both so bright and beautiful, there is no need to quarrel about it."

This subject deserves, at the present moment, the special consideration of the Independents and Presbyterians of Great Britain. In connection with the inquiry, in addition to the standard works on our own side, we particularly recommend Dr. King on the "*Ruling Elder-ship of the Christian Church*"—a work of which we spoke in strong terms on its first appearance, promising to return to it; but before our promise could be realized, we are roused by the issue of a *second edition*. It is a work of great ability, great candour, and stored with points of a suggestive and practical character.

Education.

EVENINGS WITH THE PASTOR.

Pastor.—Well, Robert, what is your contribution for to-night?

Robert.—It is "Advice to Young Working Men," Sir, by Hugh Miller.

Pastor.—Well, let us have it.

(*Robert reads.*)

"My advice to young working men desirous to better their circumstances, and add to the amount of their enjoyment, is a very simple one. Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your conscience clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. You will gain nothing by attending Chartist meetings. The fellows who speak nonsense with fluency at these assemblies, and deem their nonsense eloquence, are totally unable to help either you or themselves; or, if they do succeed in helping themselves, it will be all at your expense. Leave them to harangue unheeded, and set yourselves to occupy your leisure hours in making yourselves wiser men. Learn to make a right use of your eyes: the commonest things are worth looking at, even stones, and weeds, and the most familiar animals. Read good books, not forgetting the best of all. There is more true philosophy in the Bible than in every work of every sceptic that ever wrote; and we should be all miserable creatures without it, and none more miserable than you. You are jealous of the upper classes; and perhaps it is too true that, with some good, you have received much evil at their hands. It must be confessed they have hitherto been doing comparatively little for you and a great deal for themselves. But upper and lower classes there must be, as long as the world lasts; and there is only one way in which your jealousy of them can be well directed. Do not let them get ahead of you in intelligence. It would be alike unwise and unjust to attempt casting them down to your own level, and no class would suffer more in the attempt than yourselves; for you would only be clearing the way at an immense expense of blood, and under a tremendous pressure of misery, for another and perhaps worse aristocracy, with some second Cromwell or Napoleon at their head. Society, however, is in a state of continual flux: some in the upper classes are from time to time going down, and some of you from time to time mounting up to take their places—always the more steady and intelligent among you, remember; and if all your minds were cultivated, not merely intellectually, but morally also, you would find yourselves, as a body, in the possession of a power which every charter in the world could not confer upon you, and which all the tyranny or injustice of the world could not withstand."

Pastor.—That's an excellent passage, Robert; tell our friends where it is found.

Robert.—In the "Old Red Sandstone," pages 25 to 27.

Thomas.—"The Old Red Sandstone" is an odd title. What does it mean? Who is Hugh Miller? I never heard of him.

Pastor.—Perhaps not; but he is well

known and much respected in Scotland. He is Editor of the *Edinburgh Witness* Newspaper, a man of great original powers, and an extraordinary example of the lesson he sets in that glorious paragraph. From the ranks of working men he has raised himself to a position of great intellectual and moral influence among the religious men of Scotland. He is a noble fellow!

William.—Is he a Free Churchman?

Andrew.—To be sure. You know the *Witness* is the chief paper of the Free Church.

Robert.—Yes, and was the grand instrument of working out its emancipation, and is still a chief means in promoting its prosperity.

Pastor.—Peter, what think you of this passage?

Peter.—Why, Sir, I am greatly struck with its truth, and the depth of its common sense.

Pastor.—Just look at it for a minute, and see if there be anything that calls for special remark.

Peter.—It is so full of great principles, all admirable, that one hardly knows what to specify. There is matter enough, if duly amplified, to form a large and valuable volume. I do not, however, like the position assigned to Cromwell, as I think it implies much that is neither true nor just. I also regret the sneer at the Chartists, which, it strikes me, was unnecessary, and it is certainly not kind. As you know, I am no Chartist; but I know many Chartists who are men both of sense and virtue. The Chartists, moreover, are men who have somewhat to say for themselves, to which wise men would do well to listen. Mr. Miller—playfully, I doubt not—talks of "the fellows who speak nonsense with fluency at these meetings, and deem their nonsense eloquence," &c. I believe the mass of those "fellows" are less concerned about eloquence than bread; if I am not very much mistaken, there are among them myriads of affectionate fathers, who would not give a bushel of good potatoes for all the oratorical fame in the world. It is safe enough for the author thus to discourse with himself in the heart of an "Old Red Sandstone" quarry; but I should like to place him in the midst of two or three thousand intelligent middle-class Englishmen, to discuss the said "nonsense" with any one of twenty Chartists I could name, and I would leave it with

them to say on which side the sense predominated.

Thomas.—What are these Chartists? I remember hearing a great deal about them when I was at school. I have heard much said against them; but I don't understand the thing.

Andrew.—Thomas, you should do as I did. I went and bought the Charter, which I found to be a very harmless document, "prepared by a Committee of twelve persons—six Members of Parliament, and six members of the 'London Working Men's Association,'" embracing six principles: 1, Universal Suffrage; 2, No Property Qualification; 3, Annual Parliaments; 4, Equal Representation; 5, Payment of Members; and, 6, Vote by Ballot. Now in all this I see nothing either criminal or absurd, nothing incompatible with eminence in sense and learning, patriotism and piety.

Thomas.—The chief offence, perhaps, lies in its novelty.

Peter.—It can hardly be viewed as a novelty. In former times parliaments were annual, and members were actually paid for their attendance; and why not now? Banks, insurance offices, railway companies, and all public bodies, pay their directors, and why should not nations? In a number of countries members are actually paid. Gratuitous service of all sorts is generally the dearest. In this case the representation of a county becomes a question not of wisdom and worth, but of wealth and leisure. A portion of the best men of the nation are necessarily excluded from the senate. Nor are the points at all new. The name only is a novelty. Not to mention the celebrated Bill of the Duke of Richmond, and his letter to Colonel Sharman, in 1780, at the same time the electors of Westminster, then considered the first constituency in England, appointed committees to consider the whole subject and report to the electoral body. Of these committees no less men than Charles Fox and Brand Hollis were chairmen. And what was the report made on this great occasion? Annual parliaments; universal suffrage; equal voting districts; no property qualification; voting by ballot; and payment of members!

Andrew.—Such is undoubtedly the fact; but this is not all. The "Society of Friends of the People," established twelve years after, that is, in 1792, by noblemen and gentlemen, members of the House of Commons, including Charles, afterwards Earl Grey, Thomas, afterwards Lord Erskine, and Mr., afterwards

Sir James Mackintosh, this Society substantially embraced the same views.

Thomas.—What then is the cause of the odium which attaches to Chartism? Is it not unmerited?

Andrew.—It arises from the criminal and infatuated conduct of large bodies of men who professed to embrace the Charter, and who, to establish it, forsooth, resorted to violence, thereby not only disturbing the public peace, but fearfully endangering property and life. Courses so disloyal, so fraught with danger to the highest interests of the nation, naturally, if not justly, brought odium and detestation upon principles some of which have much to recommend them, and all of which admit of not a little reasonable advocacy.

Pastor.—Quite right; quite right; it is hardly possible sufficiently to reprehend the folly and wickedness of those men who resorted to physical force, or of those who even menaced the country with it. All such things are invariably hurtful to the object they are brought forward to promote. Organization, clamour, and outbreaks subversive of law and order, will never carry out such measures. The history of the last dozen years should teach the millions wisdom. If I could reach the ears of the working classes, I would kindly but earnestly say, "For the present, laying aside everything else, betake yourselves as one man to the work of advancing your own *intellectual and moral elevation*. I entirely concur in the views of Mr. Miller. God's gospel, and that gospel only, can establish the 'People's Charter;' that is, *can work out the happiness of nations*, the professed object of the 'People's Charter.' Let the fear of God and the love of Christ fill the land, and all disorders, both political and social, will soon be rectified. The possession of rights never lingers long behind the capacity for their proper enjoyment; but where the former precedes the latter, the result is less frequently a blessing than a curse, and the penalty of the abuse is generally forfeiture with loss. If you are wise, then, your motto will henceforth be, The Holy Bible! The Christian School! The House of Prayer! These, and these *alone*, are the instruments by which to effect just legislation and social happiness."

Thomas.—I am really much gratified by this discussion; I think Mr. Miller deserves well for the statements he has elicited.

Pastor.—Robert, did you notice the closing passage of the volume?

Robert.—No, Sir; I had not reached the end.

Pastor.—Just read it. It is very grand.

(*Robert reads.*)

"We pursue our history no farther. Its after course is comparatively well known. The huge sauroid fish was succeeded by the equally huge reptile; the reptile by the bird; the bird by the marsupial quadruped. At length, after races higher in the scale of instinct had taken precedence in succession, the one of the other, the sagacious elephant appeared, as the lord of that latest creation which immediately preceded our own. How natural does the thought seem which suggested itself to the profound mind of Cuvier, when indulging itself in a similar review! Has the last scene in the series arisen and reached the ultimate stage of progression at which perfection can arrive? The philosopher hesitated, and then decided in the negative; for he was too intimately acquainted with the works of the omnipotent Creator to think of limiting his power, and he could therefore anticipate a coming period in which man would have to resign his post of honour to some nobler and wiser creature, the monarch of a better and happier world. How well it is to be permitted

to indulge in the expansion of Cuvier's thought, without sharing in the melancholy of Cuvier's feeling; to be enabled to look forward to the coming of a new heaven and a new earth, not in terror, but in hope; to be encouraged to believe in the system of unending progression, but to entertain no fear of the degradation or deposition of man! The adorable Monarch of the future, with all its unsummed perfection, has already passed into the heavens, flesh of our flesh, and bone of our bone; and Enoch and Elias are there with him, fit representatives of that dominant race which no other race shall ever supplant or succeed, and to whose onward and upward march the deep echoes of eternity shall never cease to respond."

Pastor.—What say you, Robert, to the spirit of that passage?

Robert.—Why, Sir, I think it strikingly exemplifies the infinite superiority of the truly Christian to the merely infidel philosopher.

Pastor.—It does; and it will be a happy day which shall behold the entire encyclopædia of science thoroughly baptized into the spirit of true and enlightened Christianity.

Ecclesiastical Matters.

TABLES ILLUSTRATING THE AMOUNT OF BUILDING OF NEW CHAPELS IN THE CONGREGATIONAL BODY DURING SEVEN YEARS.

To the Editor of the Christian Witness.

SIR,—I beg to call the attention of the members of the Congregational Union to the following Tables, extracted from the *Congregational Calendar*. Although they have in substance been published in the *Patriot*, they will, I think, be not useless at the present moment.

1. Table of Congregational chapels, new or enlarged, during the past seven years, in England and Wales. It is not to be understood that all these are really *extensions*.

Year.	New.	Enlarged, Re-opened, &c.	Total.
1839	44	11	55
1840	40	20	60
1841	49	25	74
1842	42	12	54
1843	23	13	36
1844	26	6	32
1845	23	10	33
	247	97	344

This Table indicates a very considerable decrease in the number built or re-opened, so that the numbers in 1843, 1844, and 1845, are not half those of 1841.

2. Table showing the proportions of these chapels in the Metropolitan districts, sixty large towns enumerated in the Table on page 224, and in the smaller towns and country districts.

Year.	Metropolitan Districts. Probable population, 2,100,000.	Sixty large Towns. Probable population, 3,050,000.	Small Towns and Rural Districts. Probable population, 10,500,000.	Total.
1839	2	5	48	
1840	5	7	48	
1841	9	8	57	
1842	9	5	40	
1843	none	4	32	
1844	5	3	24	
1845	5	1	27	
	35	33	276	344

This will strongly confirm Mr. Wells's statement that we are not "holding" our proper position in the towns; for,

1. London contains one-eighth of the people, and builds one-tenth of the chapels.

2. The great towns contain one-fifth of the people, and build barely one-tenth of the chapels.

3. London and the great towns together contain one-third of the people, and build only one-fifth of the chapels.

4. But to enter fully into this document we must remark that London and the great towns increase in a ratio just double that of the rest of England. As then London and the great towns have just half the amount of population that is included in these districts, the absolute increase

is the same in each case. Each of these portions increases at the ratio of 100,000 souls annually.

For this equal rate of increase the country districts provide four times as many chapels as London and the greater towns. During the last seven years these districts have provided for their respective increments—London and the towns, for its 700,000 people, 68 chapels; the country, for its 700,000, 276 chapels. These are points deserving study. STATISTICUS.

TABLES ILLUSTRATING THE PROPORTION OF CONGREGATIONAL CHAPELS TO THE POPULATION IN SIXTY OF THE LARGE TOWNS OF ENGLAND.

To the Editor of the Christian Witness.

SIR,—I have been exceedingly gratified by reading your remarks on the want of statistical information as to the state of our body. It is not merely that we do not form statistical tables, but that when we can obtain them we do not use them. Hence, we are obliged to speak hypothetically where we might speak positively. I forward you a statement of the population in sixty of our largest towns in 1841, with the rate of increase of those towns between 1831 and 1841, and a list of the Congregational chapels in those towns, in the years 1829 and 1845; at the end of this paper I have mentioned the authorities from whence I have compiled it.

Before we can fairly compare, we must calculate the state of the populations in these towns for the years 1829 and 1845.

To get at the population of 1829, we must first make a deduction of one-fifth, or 555,674 from the population of 1841. This will give us 2,222,698 as the population of 1831. Supposing the ratio of increase between 1821 and 1831 to be the same, we must make a further deduction of one twenty-fifth for the two years between 1829 and 1831. This will be 88,907, and will give us as the population of 1829, the sum 2,133,791.

The four years between 1841 and 1845 will require an addition of one-tenth: nearly, considering indeed, that these have been years of great commercial activity, we may assume the increase at fully one-tenth, or 277,837. This will give us 3,056,209 as the population of these sixty towns at the summer of last year, 1845; up to which time, the list of chapels in the last *Congregational Calendar* may be presumed to be correct.

I have only to remark that, owing to commercial distress, the increase of the towns between 1831 and 1841 was much below the usual average, (the increase between 1821 and 1831 was $32\frac{1}{2}$ per cent.) so that in all probability the population in 1829 was less, and that in 1845 is more than we have stated.

The average population of these towns in 1829 was 35,563; in 1845, it was 50,936. I regret that I have not been able to extend this table to the Metropolis, but the list of chapels in the *Congregational Calendar* is so loosely drawn up, that I have not been able to make any fair comparison. So much for the table itself: now for the use of the table.

Mr. Wells, in the admirable paper printed in your April Number, tells us that "throughout all England there would seem to be one Congregational church to every nine thousand

of the people, reckoned according to the last census. But in the larger towns they do not reach this proportion." This statement is quite correct; but how much more impressive would it have been if Mr. Wells had shown, as the following table will do, the exact proportion of chapels to the population in our large towns.

	Population.	Chapels.
1829	2,133,791	116 or 1 to 18,395
1845	3,056,209	145 or 1 to 21,077

From this table he might have shown that the proportion of chapels to the people in 1829 was only half as great in these sixty towns as in the country at large, but that since that time the disproportion has been getting greater—1 to 18,000 in 1829—1 to 21,000 in 1845!!

But he might have shown many other startling facts besides this; he might have shown that,

1. In three of these towns with populations of 17,000, 24,000, and 46,000, our body is not represented at all.

2. That in twenty-four of these towns (of which the population in the smallest exceeds 14,000,) we have but one chapel, and that only three of these have been established since 1829.

3. That in five of these towns, in this period of sixteen years, we have suffered loss; in thirty-seven we have been stationary; and in only eighteen have we made progress, or at least such progress as has required the opening of new places.

4. He might have shown that in these towns, during the sixteen years, the population has increased nearly 40 per cent., or two-fifths—the chapels only 20 per cent. or one-fifth (116 to 145.)

5. He might have shown that the gross increase of the population in these towns during the sixteen years has been 922,418—the increase of chapels twenty-nine, or one to 31,806 individuals.

6. No one surely would have deemed him too personal if he had illustrated his paper by the cases of the two towns first on the list. Manchester, which had increased during the sixteen years 46 per cent., or nearly 150,000, and had also increased from ten chapels to eighteen; Liverpool, which during the same time had increased 60 per cent., or about 180,000, and which had made no increase in the number of its chapels!

I hope, sir, I have illustrated what I meant when I said that we did not make full use of such statistical documents as we have. From the absence of such statistical information papers on our denominational condition fall flat; even the word "certainty," compared with documents like these is tame and doubtful.

I have written these remarks *currente calamo*, hoping they may reach you in time for the documents accompanying them to be inserted in your next. I think you will agree with me as to their importance in the discussions at our annual meeting. I wish you to consider this rather as a letter to yourself as a basis for any remarks which you may be inclined to make, than as intended for publication, and remain,

STATISTICUS.

*** The following table is compiled from the Population Returns, Supplement to the "Congregational Magazine" for 1829, and the "Congregational Calendar" for 1842 and 1846.

N.B. This list is impecable, as the Calendar of this year contains only those chapels which were in connection with the Congregational Union. It cannot, therefore, be used for purposes of general comparison,

Table showing the population and increase of population in sixty principal towns in England—
with the numbers of Congregational Chapels in 1829 and 1845.

Name.	Population 1841.	Increase per cent. between 1831 & 1841.	Chapels. Cng. Cong. Mag. Calendar.		
			1829.	1841.	1845.
Manchester and Salford	296,183	30.0	10	10	13
Liverpool and Toxteth Park	286,487	39.6	7	7	7
Birmingham <i>a</i>	182,922	29.6	4	—	4
Leeds	152,054	23.1	4	7	4
Bristol	122,296	17.7	6	7	11
Plymouth and Devonport <i>c</i>	80,059	6.0	4	6	8
Sheffield	68,186	15.5	5	—	6
Rochdale	67,889	16.2	1	1	1
Norwich	62,344	2.0	2	3	2
Nottingham	52,091	4.8	5	3	3
Portsmouth	53,032	5.2	0	1	1
Preston	50,131	51.4	2	2	2
Newcastle-on-Tyne	49,860	16.6	2	2	2
Leicester	48,167	25.2	2	2	2
Brighton <i>b</i>	46,661	14.3	2	2	3
Stoke-on-Trent	46,342	24.5	—	—	—
Ashton-under-Lyne	46,304	37.8	1	1	1
Oldham	42,595	31.5	1	1	1
Hull	41,629	26.3	2	4	5
Bath	38,304	0.7	2	—	1
Blackburn	36,629	35.2	1	1	2
Wolverhampton	36,882	47.1	2	1	2
Merthyr Tydvil	34,977	50.8	—	1	1
Bradford, Yorkshire <i>c</i>	34,560	48.8	1	3	3
Bolton	33,650	18.8	2	2	2
— Little	16,153	25.3	—	—	1
Derby	32,741	38.8	2	2	2
Cheltenham	31,411	36.9	1	—	1
Exeter	31,312	10.9	2	3	2
Dudley	31,232	35.5	1	1	1
Coventry	30,743	13.6	3	—	3
York	28,842	5.9	2	—	2
Stockport	28,431	11.6	3	3	3
Southampton	27,744	43.6	1	1	2
West Bromwich	26,121	70.4	2	3	3
Wigan	25,517	22.8	1	1	1
Worcester	25,401	9.3	1	1	1
Ipswich	25,344	23.1	2	2	2
Huddersfield	25,086	31.7	2	2	2
Cambridge	24,453	16.9	2	1	1
Bishopwearmouth	24,206	67.4	—	—	—
Macclesfield	24,137	4.4	2	2	1
Yarmouth	24,086	14.1	1	1	2
Oxford	23,834	15.4	1	1	1
Chester	23,115	8.3	1	1	2
Carlisle	23,012	15.0	1	1	1
Dukensfield	22,394	52.5	1	1	1
Northampton	21,242	38.4	3	4	3
Walsal	20,852	38.4	1	1	1
Eccleshall	19,984	40.0	1	1	1
Shrewsbury	18,285	1.8 dec.	1	1	2
Colchester	17,790	10.0 in.	2	—	3
Sunderland	17,022	0.2 dec.	1	1	1
Saddleworth	16,829	5.3 in.	—	—	—
Lincoln	16,172	22.5	1	—	2
Lynn	16,039	20.0	1	1	1
Canterbury	15,435	12.8	1	1	1
Kilderminster	14,399	4.0 dec.	1	—	1
Gloucester	14,152	18.6 in.	1	1	1
Durham	14,151	39.6	2	2	1
Total	2,778,372		116		145
Average increase		25.0			

a Given as seven in Calendar, 1845, but acknowledged only four by Mr. James. See *Patriot* controversy.*b* Mr. Sortain's chapel included 1845, not previously.*c c* Increase of one in each case, by removal of Academies from Exeter and Idle.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—

Five lines and under, 8s. 6d.; and Two Shillings a line beyond. Bills of two leaves stitched in, Five Pounds; four leaves and upwards, Five Pounds Ten Shillings.

. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 21st cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, MAY 1, 1846.

THE CHRISTIAN'S PENNY MAGAZINE.

FOR the encouragement of our devoted friends to further efforts, we here present them with a few facts. While their zeal has created the CHRISTIAN'S PENNY MAGAZINE, their indomitable energy has already converted it into an instrument of stupendous moral power. Power, like money and other things, has its measures. The power of a soil is the amount of its produce. The power of a stationary steam-engine is the quantity of machinery it can put and keep in motion; the power of a locomotive is the speed with which it traverses space. The power of a senator is just the number of members he can influence in the House; or, in other words, the number of men he can influence in the empire. The power of a periodical is the extent to which it multiplies facts, doctrines, principles, and motives, and presents them to the human mind. Power is not a question of price or form. Truth loses none of its value by being cheapened; nor is its force at all impaired by the texture of its typical costume, by minion type, the type which echoes the eloquence and records the proceedings of the British Parliament. Thus tested, the institution of the CHRISTIAN'S PENNY MAGAZINE is an era in Nonconformist history. To the Dissenting body it is a new instrument of moral power, and ought to be considered as a special boon from the Head of the church. The extent of this boon may best be understood by comparison with the Metropolitan Press. A statement of the matter, as furnished by the Stamp Office, printed by order of the House of Commons, and published by the "Society for the diffusion of Useful Knowledge," is as follows:—

Daily Morning.

Morning Advertiser . . .	5,000
Morning Chronicle . . .	6,600

VOL. III.

Morning Herald . . .	6,150
Morning Post . . .	2,800
Times . . .	11,660
Public Ledger . . .	334
	32,574

Daily Evening.

Courier . . .	1,273
Globe . . .	2,940
Standard . . .	3,435
Sun . . .	4,294
Shipping Gazette . . .	1,014
	12,956

Total, 45,536.

This total is far short of half the circulation of the CHRISTIAN'S PENNY MAGAZINE.

Three times a Week.

English Chronicle . . .	800
Evening Chronicle . . .	1,513
Evening Mail . . .	1,760
St. James's Chronicle . . .	4,536
	8,609

Twice a Week.

London Gazette . . .	1,538
Patriot . . .	2,293
Record . . .	2,910
	6,741
Daily . . .	45,536
Three times a week . . .	8,609
Twice a week . . .	6,741

Total . . . 60,886

Still, this further total gives us little more than HALF the monthly sale of the PENNY MAGAZINE; we must, therefore, next call in the aid of the *Weekly Press*, which, excluding the chief of the Sunday Papers, which we should be sorry

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to advertise, and the worst of which have a large circulation,—is thus set forth by the Parliamentary Return :—

Weekly Papers.

Atlas	2,692
Champion and Weekly Herald	575
County Chronicle	1,567
County Herald	894
Court Journal	1,663
Court Gazette	1,577
Essex, Herts, and Kent Mercury	1,277
Examiner	5,153
Gardener's Gazette	2,711
Mark-lane Express	3,476
Metropolitan Conserv. Journal	2,182
Mining Journal	1,365
Naval and Military Gazette	1,474
Railway Times	1,786
Spectator	3,038
United Service Gazette	1,457
Watchman	2,687
	35,524
Grand Total, 60,886	
	35,524
	96,410

These returns were made in 1838, two years after the reduction of the stamp-duty, when, consequently, the measure had come into full play. Since that time some journals have been established, but others have sunk; some, as the *Times*, have greatly risen, but others have equally fallen. We have, moreover, compared this statement with the last Returns, in 1843, made on the motion of Dr. Bowring, and find it a fair average.

Now for the application. Had the conductors of the entire Metropolitan Press been by some means induced to offer *gratuitous* insertion, once a month, of a twenty-four page tract on the doctrines of the Gospel and the principles of Nonconformity, with what rapture, and justly too, would Dissenters have hailed the boon! But their combined, simultaneous effort would, by 5,000 copies, have fallen short of a single issue of the CHRISTIAN'S PENNY MAGAZINE. Here, then, is a new power, of incomparable efficiency, and of incalculable magnitude, which may justly gladden the hearts and excite the hopes of the friends of truth. By what other means, for example, could upwards of 100,000 copies of the invaluable Address of Mr. Craig, in our last Number, have been issued in one day, and distributed throughout the three kingdoms, with their adjacent isles? To insert, as advertisement, in the papers aforesaid, a like

quantity of matter, twelve times a year, would cost a *considerable fortune!* The CHRISTIAN'S PENNY MAGAZINE, monthly, circulates *five times*, and, annually, *sixty times* that quantity, to a far wider extent, for NOTHING! Now then, friends, onward and upward to the QUARTER MILLION!

CONSCIENCE AND SYSTEM.

WE have this month received a multitude of letters, many of them so full of interest and instruction, that, did space permit, they would well deserve to be printed. There is one, however, so distinguished by intelligence, prudence, and principle, and from these qualities so calculated to be useful, that we cannot withhold it. It is as follows :—

SIR,—The enclosed is a thank-offering for an increase of wages, and which I devote towards the relief of the poor of Ireland, through the Irish Evangelical Society. I have to apologize for thus troubling you, feeling that it is an intrusion upon your time, but I wished to thank you for the instruction and pleasure afforded by your WITNESS, and through it alone I derive any information respecting our British Missions, and the accounts last month and this decided how my trifle should be appropriated.

Sir, as my income is but limited, I found that collections, &c., often came very unwelcome, until I adopted the following plan. I took the average of what I had given for religious and benevolent purposes for two years, and then determined as God prospered me to lay by a certain sum weekly for such purposes, and which should not be touched for any other. Acting on this plan during the last twelvemonth, a collection has never found me unprepared, or obliged me to be absent, because an appeal was to be made for the means of supporting or spreading the gospel, or to relieve a poorer member, for there was always a little fund to go to; and, I am sure, sir, that if you could persuade others, (who might if they would) to follow out some plan of this sort, they would find a pleasure in being able to give; instead of doing it grudgingly, it would be done cheerfully, because it would not interfere with other arrangements, and they would feel themselves to be more identified with the cause of Christ, and take a deeper interest in its growing prosperity, and our institutions would not be so dependent on the 5*l.* notes of the wealthy, for a very much larger sum might be raised by the small contribution of the *people*.—I am, sir, your very obliged servant,
1 CORINTHIANS XVI. 2.

London, March, 16th, 1846.

The general imitation of this example would, in a single year, put a new face upon the religion of our country; and to this, in substance, it must come before Zion can put on her beautiful garments.

UNION PAPERS.

WE invite particular attention to the two Union Papers on Education in our present Number

We earnestly hope that those whom they concern will take the subjects of both under their most serious consideration. We shall be happy to receive Essays on the advantages which Scotland has received from its ample provisions for University Education. *For the best Essay, if really worthy of the subject, we shall present the writer with a copy of the works of Andrew Fuller.*

A STRANGE REVELATION.

OUR publisher, at the close of last month, received from a most respectable pastor and well-known author in the country a letter on business, which closed with the following paragraph:—

“We have a Rev. Mr. Caston in this neighbourhood, preaching for the *Evangelical Magazine*. His professed object is, to increase the sale and the Widows' Fund; but he tells us also, that the wish of his employers is, TO COUNTERACT THE VIOLENCE AND UNCHRISTIAN SPIRIT OF THE ‘WITNESS,’ WHICH, HE THINKS, WILL RUIN OUR CHURCHES. He has been employed five months, and told me he was sanctioned by the dear brethren in London. He was very angry that I would not give him my pulpit. Does Dr. Campbell know this man or his work?”

We do “know of this man and his work.” We were apprised of his operations by country brethren from about the time of his commencement. But fully confiding in the good sense of the Christian public, we refrained from noticing him. The idea, however, of such an agency for such a work is both an original and a startling one. “Five months,” moreover, have passed away since this “sower went forth to sow”—to sow “discord among brethren;” and for aught that we know to the contrary, the curacy of this “son of Gera” may be “perpetual,” and in that event he ceases to be altogether despicable. His position forcibly reminds us of the sagacious words of Burke, who, when speaking of the French newspapers of his day, says, “The writers of these papers, indeed, for the greater part, are either unknown or in contempt; but they are like a battery, in which the stroke of any one ball produces no great impression, but the amount of continual repetition is decisive. Let us only suffer any person to tell his story, morning and evening, but for one twelvemonth, and he will become our master.” It is far from improbable that this agent of the Committee of the *Evangelical Magazine* may already have done very extensive mischief. Representing, as he does, a body so respectable, taking for his text

an organ so ancient, so popular, and useful, softening his rhetoric with widowed tears, and sharpening his invective against the WITNESS with the “sanction of the dear brethren in London,” he may have done throughout no small part of the country incalculable mischief to the interests of peace, truth, and charity. The WITNESS, indeed, is secure beyond the reach either of him or his masters, or of the nameless coterie designated the “dear brethren in London,” if such be not a fiction; but notwithstanding this, he may have infused his baleful poison into many an honest heart, and through them biassed multitudes who never saw him. Latent fires, however, will not always smoulder; they will at length break forth and reveal their source, whatever mystery may rest upon their causes. But be these things as they may, our friends will now be upon their guard; and if any have been misled, this revelation may probably lead them to revise their conclusions. The churches of Britain, we presume, will claim the right to judge for themselves of the merits of the WITNESS. They have judged already, and from that judgment there is no appeal! The trustees of the *Evangelical Magazine* may therefore drop their solicitude for the churches, and mind their own business.

THE NEWSPAPER PRESS.—UNION “SANCTION” OF PERIODICAL LITER- ATURE.

OUR occasional references to the Newspaper Press have excited considerable attention, and led to not a little very earnest communication. From the last letter received we extract the following:—

“You sometimes speak of the Newspaper Press:—I doubt not but many would like to see you act. Why not have a cheap Weekly Newspaper, ‘under the sanction of the Congregational Union?’ The *Patriot* and the *Nonconformist* will never do the work which such a publication would. So far as many poor ministers are concerned, these two papers are almost as good as without existence. Might we not have a Newspaper, of the same size as the *League*, and at the same price? You have it in your power to create such an organ,—no other man has.”

By all means, let such a paper be established. We have thought and talked of it for years; it is, we think, exceedingly to be desired. It was but the other day we saw a Number of a three-penny paper, the size of a double *Times*, which has a Weekly circulation of “upwards of

* 2 Sam. xvi. 5.

40,000." The masses must have food, and in the absence of what is good and healthful they will take up with what they can find. Can we blame them? Ought not true philanthropy to help them to a proper supply? The two papers mentioned by our correspondent are doing signal service in their respective walks, and on public grounds we strongly desire a vast increase to their prosperity; but we pant to see a Newspaper for the Million, founded on Christian principles, and conducted with skilful vigour. This is a field in which genuine patriotism and Christian philanthropy may unitedly achieve one of their most illustrious triumphs. Our taking the slightest share in the matter, however, is entirely out of the question. Our present editorial duties require all the time that can be redeemed from the efficient discharge of pastoral functions. But if others will set about it, they may count upon the utmost aid that our position may enable us to render them; and of their success we have not the shadow of a doubt. Or let the Editorship of the Magazines be otherwise provided for, and our humble services shall be immediately at the command of the churches to assist in this new enterprise.

But in case of establishing such an organ, let the idea of placing it under the "sanction of the Congregational Union" be well considered. As an expositor of political opinion, all that could possibly be attained by it would be to represent the sentiments of the immense majority, and cases might arise, in which the minority would find it difficult quietly to acquiesce. It would, indeed, be just as rational to attempt the publication of a journal that should represent the united opinions of the House of Commons, as of one to represent those of the Congregational body, where the extremes are perhaps as wide, and the shades equally diversified. Experience, indeed, has taught us, that, even in matters *ecclesiastical*, such "sanction" is attended with occasional difficulties. It is impossible that, upon great public questions, large bodies, even of the best and wisest of men, can always think alike; and in such cases it may occasionally not be deemed enough, —although more is impossible,—that an organ should represent the views of the vast majority. The minority, to whom a matter may assume the aspect of the highest conscience, may feel themselves compromised, and thus a state of things far from agreeable may sometimes arise amongst a multitude of otherwise united men. What then is to be done? If a journal represent the majority, and if the minority will not be bound by it; then there is either an end of united action, or a commencement of

civil strife. If a distinction be drawn between an Editor and an Executive Committee, then to carry the matter out to the *letter*, the Union must remain in session the whole year round, reading every line, and taking a vote upon every paper, and we have no hesitation in saying that, on this principle, the management of the two Magazines alone would furnish work enough for the Assembly from one new-year to another; and even then the voice of the majority would necessarily govern.

In plain speech, we must be allowed to say that soreness, on such matters, is very unreasonable. It is clear to every man of common sense, who will give the subject a moment's attention, that the "sanction" of the Union is an undefined something, *amounting to very little*, and most assuredly involving neither the character, nor the conscience of any member. The question is not, then, at least it ought not to be, what is the lexicographical, or the legal import of the term; but what is its common acceptation among sensible men? Nothing is, nothing can be, implied by "sanction," beyond general approval, with the reservation to every member of the Union, of the right of excepting to anything, and everything, that appears in the *CHRISTIAN WITNESS*, according to his judgment or his conscience. The members of the Union are, even in the widest sense, bound to nothing which goes not forth as the act and deed of its Committee, attested by the signature of its secretaries. This is the utmost extent to which they are committed; and the clamorous accusations of malicious impertinence, in its efforts to foment division and foster strife, by way of promoting "Union," through perverting the import of the term "sanction," ought to be treated as the idle wind. With this distinct understanding we undertook, and we carry on our labours; and on this, or a similar foundation, the path is clear to the establishment of a People's Newspaper, but not otherwise.

But should the Union not see its way clear to embark in the enterprise, there is yet another and perhaps a not less efficient way. Let a body of gentlemen, apart from all sects and parties, or rather comprehensive of them all, with a subscribed capital of £25,000, incorporate themselves into a SOCIETY FOR THE ELEVATION OF THE MASSES, by the more efficient management of the Newspaper Press, and generally for the advancement thereby of the interests of Peace, Temperance, Humanity, Education, and Religion in connection with Nonconformity; and let them not despair of a weekly circulation of 100,000, and a circle of readers of 1,000,000!

Temperance.

AMERICAN TEMPERANCE.

WE have already called attention to the *Journal of the American Temperance Union*, by each successive number of which we are increasingly interested. To an observant, reflecting man, who lays it down side by side with our British Temperance Journals, the points of contrast will suggest inquiries of a highly-important character. He will be struck with the conviction that the entire fabric of American society is more thoroughly steeped and soaked in alcohol than that of England. Amongst us the vice, the crime of drunkenness, is mainly confined to our lower classes; but the lower classes form the multitude. Again, with us the waters of the Temperance movement, although the stream is somewhat broad, do not run deep; the philanthropic army is mainly composed of men in the operative classes, with a small sprinkling of those above them. In America, on the contrary, the reformed principle seems to have penetrated the very core of society. The President himself, the temporary monarch of eighteen millions of men, is a well-known total abstainer; and the influence of a court on the manners of nations is proverbial. The fact, recently exhibited in America, of a President's marriage being celebrated with all the magnificence befitting his station, but without one drop of any kind of intoxicating liquor, could not fail to exert an influence even at the extremities of society. Such facts as this dignify the movement, suppressing the sneer of thoughtless folly which mocks at the man who turns from iniquity, saving his soul alive, and delivering his family from destruction. It is, therefore, without surprise, that we find the principle triumphant throughout nearly the whole of the high places of the states, among the first lawyers and judges, the governors of states, and the commanders of the navy—the very last classes, judging by British or European data, that might have been expected to submit to the real or imaginary restraints of the Great Reform. Those distinguished personages do not deem it enough to follow; it is their glory to lead in the movement. Will the inhabitants of Britain credit it, when we tell them that Walworth, Chancellor of the Empire State, is actually the president of the American Temperance Union; and that members of congress, judges on the bench, and the most distinguished professors among the universities, are its vice-presidents? Who amongst our seers can foretell the period when Continental

nations shall be able to report to the like effect concerning the British Isles, to whom hitherto our habits of inebriety have rendered us the object of reproach and scorn?

THE Ipswich Temperance Society has taken a very high place in the work of tract distribution. Their pieces are singularly excellent and adapted to do great execution. We have received an Essay from them, written by R. D. Alexander, which presents one of the most striking common sense views of the question of which it treats that we have yet met with; and we hardly know how we can do a greater service than by laying it before our readers.

ALCOHOLIC BEVERAGES.

By Richard Dykes Alexander, F.L.S.

In this inquiry we would treat of malt liquors, of wine, and of ardent spirits. Each of these is known to differ from the others, but each possessing alcohol, which is identical in all as to its effect on the human body. We know of four purposes for which some of these are supposed to be beneficially employed, namely, as NOURISHMENT, as TONICS, as ASSISTANTS TO DIGESTION, and as STIMULANTS. We know of no other, unless under a separate head we class the alcoholic beverages given to NURSING MOTHERS.

As to NOURISHMENT.—Let us inquire what amount there is in these beverages. We suppose it to be an admitted principle that no liquid contains any nourishment which does not contain a solid—that no liquid which does not contain a solid can make flesh and bone. Water is only a diluent. It may be asked, How comes it with this doctrine that milk is nourishing? The milk, when it reaches the stomach, is by the gastric juice divided into curds and whey, the former possessing the nutriment. This then does not affect the rule. Now taking this rule for granted, we will examine the various beverages. First, *ardent spirits*, including brandy, rum, and gin; these contain no solids, and are quite innutritious. Wine contains a portion of solid, which portion is so small as in two glasses of sherry wine not to exceed that of a kernel of wheat. *Malt liquor*, honestly made, has water, hop, and malt. The latter is the only ingredient which contains any nourishment. Take a gallon of ale, for instance, which shall be sold at two shillings—put it over the fire—at 175 degrees of heat the alcohol will fly up the chimney—at 212 degrees the water will evaporate; continue the boiling, and a solid will be left, equal in weight to a penny loaf, composed of a gummy matter which would not dissolve in the process of brewing, and a little hop, but of such a character as no person would partake of it, unless compelled by hunger; the fact being this, that in the process of making malt the farinaceous part of the barley is lost in malt-combs and grains, and the saccharine part has

been converted into alcohol. Thus it appears to give strength by accelerating the pulse and stimulating the brain; and it may convey a little nourishment, but at the expense of the machinery being propelled beyond nature's law, and thus a compensation has to be paid in a consequent exhaustion, when the effects of the alcoholic stimulant have ceased. Professor Liebig, in his "Familiar Letters on Chemistry," published only a few months ago, says, "It is now ascertained with positive certainty that all the substances which constitute the food of man must be divided into two great classes, one of which serves for nutrition and reproduction of the animal body, whilst the other ministers to quite different purposes. *Thus starch, gum, sugar, beer, wine, spirits, &c., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle.*" Kirby O'Sullivan, of the Laboratory of Professor Liebig, in the *Medical Times*, observes, "It is a mistaken notion that beer, wine, or spirits communicate strength, AND IT IS DISGRACEFUL TO SEE MEDICAL MEN ENDEAVOURING TO PROPAGATE THE ERROR."

TONICS.—This word, derived from the Greek, signifies to give elasticity, and is employed by medical men to describe an elasticity of muscular fibre. That ardent spirits are not capable of giving this elasticity it is well known. Anything which should give additional excitability to the brain, and increase the sensitiveness of the nerves, would be known to act diametrically opposite to tonic. The slight tanning principle in port wine may give it the character of a tonic, whilst the alcohol acting as an irritant impairs its value; and other tonics, such as bark, quinine, rhatany, columba, gentian, camomile, &c., may be applied with better effect in infusions extracted by boiling water, as in making tea; or the dilute nitric or sulphuric acid, besides many preparations of iron. But for a moment we will suppose the wines to be tonic; if so, how long will a tonic medicine be beneficial? Every medical man knows that after a few weeks—say four at the most, generally at the end of half that time—a tonic becomes useless, and he has occasion to vary it and give another; but he will, in the case of wine, order it for six months, and the patient will continue it six years. Again, who ever heard of prescribing a tonic medicine to be taken on a full stomach? If a dose of any bitter infusion, or of acid, or of iron, is ordered, it is directed to be taken fasting, before breakfast, an hour before dinner, or at such time after dinner as that the stomach shall be unburdened; but in the case of wine it is ordered at dinner time, or generally after a full meal. Oh, the inconsistency and delusion of habit and custom, even upon scientific minds! Dr. Cheyne has observed, "Were the use of wine dispensed with, most of the faculty might shut up shop."

AS ASSISTANTS TO DIGESTION; or in better words, *as assistants in assimilating the food.*—The saliva and the gastric juice will do their office in all healthy subjects better without stimulants than with them. The only plea we have ever heard for the use of wine as a stimulant is, to cause a slight determination of blood to the stomach, by increasing the temperature, and thus increasing the secretion, or flow, of gastric juice, and giving an impetus to the rotatory motion of the food in the stomach. Grant that these two points may be effected at

first, but what becomes of the oft repetition?—the stimulant becomes a sedative—a diminished secretion is the consequence. But supposing that an increased secretion of gastric juice, for a short period, be the consequence of taking wine, is the quality not injured? Take a piece of meat and place it in a phial with gastric juice; take another alike filled, and add to it a small quantity of alcohol—that unadulterated with alcohol will dissolve the meat, whilst the gastric juice, to which alcohol has been added, will be found to have lost its solvent powers. As soon as the alcohol is added, a white sediment is deposited at the bottom of the phial. Alcohol is also exceedingly injurious to the saliva, in the due discharge of which and admixture with the food, the subsequent process of digestion so much depends. The affinity of alcohol for water is very great, and hence the injury done to the saliva, and the sensation of heat and dryness of the throat after the free use of intoxicating drinks. Again, if meat be placed in water, it will gradually dissolve—in wine it will remain undissolved; besides which the brain is excited by the alcohol, and is unfriendly to digestion. The increased heat of the stomach may, however, be given by hot water, or a little hot ginger and water, if needed occasionally, without the mischievous effects of alcohol. Let it be nevertheless borne in mind that mustard, pepper, ginger, with all other condiments, are injurious; salt alone is necessary, useful, and good; indeed we could not live without it. But it has been thought possible, that in some cases digestion might be assisted by the fixed air in malt liquor, whilst it is known that in the generality of cases, carbonic acid gas has a contrary effect. But supposing benefit in any instance to accrue, this may be met with in a bottle of Schweppes's soda water, and if too cold for the stomach, it may be poured on a little ginger, which by-the-bye is infinitely preferable to ginger beer.

As a STIMULANT—all these things may be used, but if our pulse be at 70, and we take two or three glasses of wine, and raise the pulse six, or eight, or ten, we shall discover, when the stimulant is passed off, they will fall below the 70; a compensation is to be paid for exhaustion, a most important point for reflection—and wear and tear of the heart—and then another stimulant is required. What should we think of a man who had a valuable watch, and he should alter the regulator two or three times a day; instead of 60 seconds in a minute, it should be at one time 65, at another 58; would not common sense dictate that the machine would thus be sooner destroyed than if allowed to go at its proper rate? But alcohol, whilst it is a stimulant, is also an irritant; it inflames every thing it comes in contact with. The mouth, the throat, the stomach, the absorbent vessels, the arteries, the veins, the heart, the secretant and excretent vessels, the whole are lined with an exquisitely delicate coating, capable of inflammation and ulceration by alcohol coming in contact with it; and it is well ascertained that the alcohol, as taken into the stomach, goes to every part of the human frame—it does not assimilate—it has been found as alcohol unchanged in the blood, in the bile, in every other secretion—it has been found in the brain itself; as may be seen by the experiments made at Edinburgh by Dr. Percy, on a number of dogs, destroyed by various portions of alcohol intro-

duced into their stomachs, and the outlines of which experiments are given in our Tract No. 13, **ALCOHOL**. It was proved in the case of a man named St. Martin—who had a duck-shot wound in his side opening into the stomach, which formed a sort of valve, enabling a medical attendant not only to watch digestion, but to extract gastric juice and also to put in a thermometer—that whenever he took alcoholic beverages, inflammation of the mucous membrane of the stomach was induced, irritating it as pepper would the eye—in fact producing a blood-shot stomach followed by ulceration, which subsided on its disuse. In cases of inflammation the secretion of gastric juice must be impeded and in case of ulceration it must be adulterated.

But another question of great importance arises:—Is alcohol the best diffusive stimulant? What would be said to a student were he to tell his examiner that it was? He would be turned back. It is well known that the several preparations of ammonia are better diffusible stimulants in themselves, whilst they are not so injurious to the constitution. Take as one of these "*the solution of sesquicarbonate of ammonia*," or, in familiar terms, "*smelling salts*," dissolved in water, of which 35 to 70 drops may be taken at a time in a glass of water or a cup of coffee.

It has been ascertained of late that alcohol materially diminishes the power of the blood to absorb oxygen. The small discs or globules in the blood, which are the agents for performing this service in the animal economy, are greatly injured by the presence of alcohol. It has also been discovered, that the quantity of carbonic acid thrown off the lungs by respiration is lessened by the use of alcohol, as proved in experiments by Dr. Prout. They are now established facts that the two important operations, *the discharge of carbonic acid gas and the absorption of oxygen*, on the due performance of which the health and vigour of the system so greatly depend, are seriously retarded by alcoholic drinks.

One word as to **NURSING MOTHERS**. We once heard one of the most scientific medical men in London state in public, that it was his opinion, as well as that of the principal obstetricians in London, that the mother who drank alcoholic beverages whilst nursing her child conveyed the alcohol at once to the brain of that child, and thus not only did present injury, but caused a lasting nervous sensitiveness. He added that, The irritable babe thus sent into sleep by the mother may be sometimes said to be intoxicated by the beverage taken by its parent. Oh, shocking thought!

Many a mother in the bloom of health and loveliness has been prompted by friends and relatives—the doctors too aiding and abetting—to take porter and ale for nourishment whilst

nursing her children—to take of that ale and porter which we have here shown does not contain more than a *penny's worth* of nutriment in a whole gallon, and a poor penny's worth it is. She has acquired the habit of taking stimulants; she has lost her personal beauty—become gross in appearance—unsound in constitution; consequently she has given unwholesome food to her babes, and she has become a source of grief and disquietude in her family. Oh, the number of female inebriates that are created by this means, none but medical men, who know the secrets of domestic families, can tell. It ought to be borne in mind also that Delevan, the great American temperance reformer, remarked when at Exeter Hall that he knew of ten thousand reformed *male* drunkards, but he did not know of one *female* reformed drunkard. Happily in England we know of *some* cases. It is a fallacy to give these beverages as nourishment. Take out the alcohol by evaporating the spirit—then let the nursing mother drink them—she will not repeat the draught—and mark that by so doing no part of the nourishment will be extracted. She will, we warrant it, soon be glad to exchange them for those things which contain plenty of nourishment, such as Scotch and pearl barley puddings made with plenty of milk—milk gruel—beef tea—mutton broth—and half a dozen other good things we could name. The real fact is, that ale and porter are given as stimulants in these cases—that they have their correspondent states of exhaustion; and great is the wear and tear of the machinery of the body in these cases. This stimulation and its collapse, so oft repeated, racks the beautiful machine and gives premature age. The *stimulating effects* are mistaken for the *nutritious properties*. These malt liquors only force an increased secretion of milk, as the cow-keeper by the use of distiller's wash increases the product from his cows, adding to *quantity* whilst he reduces the *quality*, and by *this means* wears out the poor beast prematurely. The nursing mother who cannot find a supply of milk for her babe, without having recourse to alcoholic beverages, ought seriously to pause before she attempts to bring it up *entirely* from her own resources. May we not trace the convulsion fits so common to infants to the indirect effect of intoxicating beverages taken by their mothers, on the tender nervous system of their nurslings? In the language of the author of *Anti-Bacchus*, we would say: "the infant that hangs at his mother's breast, pines day and night under the pangs of dyspepsia, while the nutritious stream that nature has provided for his sustenance, poisoned with the alcohol that his mother drinks, feeds the disease, and condemns him to a life of suffering." Surely the Almighty Parent of the universe never designed us to bring up our tender infants on intoxicating drinks.

Review and Criticism.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures.
By THOMAS HARTWELL HORNE, B.D.
Ninth Edition, corrected and enlarged.
Illustrated with numerous Maps, and

Facsimiles of Biblical Manuscripts.
5 vols. London: Longmans.

It says something for the intelligence and spirit of the age, that nine editions

of this great work are now before the British public. We well remember its first appearance, and the strong sensation which that appearance created. A variety of publications have since been issued, but instead of superseding, none of them have even approached it. Indeed, it is but justice to say that none of their authors have even made an attempt at it: their object seems rather to have been to present cheapened condensations, to meet the circumstances of the multitude. On comparing this edition with our own, which is the fifth, we observe in all respects a very marked improvement. The paper, the printing, and the whole getting up are worthy of the day and the house from which it proceeds. It may, we suppose, be considered to have attained its final form, as we do not think it admits of any farther very material improvement. Not only has the Author carefully revised the whole, but, availing himself of numerous suggestions which have been communicated to him, he has both simplified and improved the arrangement of the several volumes. Nor is this all: by enlarging the pages, and abridging various portions which admitted of condensation, as well as by employing a small, but clear and distinct type, in several parts of the work, the Author has been enabled to introduce a considerable quantity of new and important matter without increasing the price. Such is a work which has succeeded to an unusual extent to unite the suffrages of intelligent men, scholars, pastors, and professors, in every section of the church of God. It has already, we believe, to a degree which cannot be estimated, proved a source of benefit to the whole Christian world; and it may be safely affirmed that its bright career is only begun. There seems reason to think that, for generations to come, it will continue not simply to hold its place, but to extend its dominion among the Christian portion of mankind. It is in itself no mean library—an encyclopædia of biblical literature. The man who shall thoroughly digest these five volumes may, for all practical purposes, fairly consider his education as completed. He will rarely want to go farther, and when he does, from Mr. Horne's references, and above all from the fifth volume, which treats of bibliographical works, literary history and criticism, he will derive the most abundant help for his guidance. This last volume, as a manual of Biblical Bibliography, is by far the most copious, compact, and complete

publication of its kind anywhere to be found. These are facts, and on them we ground a sentence of earnest counsel to our readers, especially young men—to make it a point among their first purchases to procure this invaluable treasury. We number among our readers a great multitude who can afford at once to procure the work, and we trust they will do so. But we have a multitude still greater whose resources are limited, and to them our advice is, instead of frittering away their means on the purchase of inferior productions, on separate branches of the subject, to save them up till they suffice to procure the incomparable work of this great master.

It is proper to notice that Mr. Horne has just published "Supplementary Pages to the Seventh and Eighth Editions," containing the important article in the first volume of the present edition. As only a limited impression has been struck off, such as would not be disappointed are requested to make early application.

Bible Student's Concordance: by which the English Reader may be enabled readily to ascertain the literal meaning of any word in the Sacred Original. By AARON PICK, Professor of Hebrew and Chaldee from the University of Prague. Small 4to, pp. 590. London: Hamilton.

VERY considerable accessions have of late years been made to our Hebrew literature, and amongst those to whom, on this account, the public are indebted, very few are entitled to greater consideration than Mr. Pick. The work has clearly been gone about in a business-like manner. Professor Pick's acquaintance with the language is complete, while his talents are every way suited to the task assumed, or assigned him. Neither time nor pains has been spared to execute it worthily; and to facilitate his operations he enjoyed the assistance of two English friends. The structure of the work is exceedingly elaborate, and the result of the Author's toil has been to simplify the subject so completely that every word in the Old Testament is here alphabetically arranged. Nor is this all: under each word we have the several texts in which that word occurs, and also a heading which shows the Hebrew word or words thus rendered in the English version. The result of the whole, therefore, is, that the Hebrew word, with its literal meaning, may thus be found for

every word in the English Bible. From this brief statement our readers may fully estimate the extent of Mr. Pick's claims and the value of the help he has thus provided for the student of the records of inspiration. The work is emphatically "*The Bible Student's Concordance.*"

The English Hexapla: consisting of Six important vernacular English Translations of the New Testament; viz., those of Wickliff and Tyndale, Cranmer, the Exiles at Geneva, the College of Rheims, and that of King James. 4to. To be completed in Twelve Parts. Bagster and Sons.

THIS work, eight parts of which have already appeared, like everything true, beautiful, and great, needs only to be seen to be approved and admired. Throughout the Christian world the name of Bagster will be considered sufficient guarantee for everything necessary to the respectable and proper preparation and getting up of such a work. Bagster, at an early period, chose his own peculiar line of publication, and he has prosecuted it with an energy, a perseverance, and a success which has long since placed his house not only first in its class, but beyond the reach of competition. In all his undertakings no expense seems ever to have been spared in procuring the best aids that learning and genius could supply, and there is reason to believe that his meritorious labours have been adequately appreciated. The work before us, like its predecessors, is executed in the first style. The six translations are exhibited on each opening of the volume, arranged in parallel columns, under the Greek original, which is printed in a fine bold type, suited to students of every age. The work may be considered as a peculiar species of Commentary; for the succession of synonymes with various shades of difference, and the infinite variety of expression used as the vehicle of the same idea, contribute in an extraordinary manner to elicit the true and exact import of every sentence in the sacred volume. We affirm with confidence that the man who, taking for example the Epistle to the Romans, will sit down and read over the Greek for himself, and each of these versions in succession, will enjoy a view so complete and penetrating, and have such a grasp of the marrow and essence of that wonderful production as can hardly be acquired in any other way. Again, for those who desire a practical

acquaintance with the Greek of the New Testament, this book will supply large facilities; for by even a slight application for a few months to the grammar, they may acquire a capability of using the Lexicon of Parkhurst or Ewing so as to answer every purpose, and from the first they require no other book of exercise than the Hexapla. But there is another very numerous and respectable class, for whom it may not be expedient to perplex themselves with the Greek, to whom, nevertheless, we very cordially recommend this work. To them the comparison of these six translations will be an exercise both instructive and edifying, while the result will strongly tend to show that, whatever advantages for public instruction learning may impart to its possessors, yet for all purposes pertaining to life and godliness our English version is most abundantly sufficient, and, as a whole, deserving the utmost confidence of mankind.

History of the Reformation of the Sixteenth Century. Vol. IV. By J. H. MERLE D'AUBIGNE. Assisted in the preparation of the English Original by H. WHITE, B.A., Trinity College, Cambridge. 8vo, pp. 620. Edinburgh: Oliver and Boyd.

HAVING already borne testimony to the worth and excellence of this fourth volume, it only remains that we fulfil our promise to state our opinion relative to the right of booksellers to reprint it; and in doing this we derive considerable aid from an advertisement of the publishers, of which we had no knowledge till we saw it in the advertising sheet of the WITNESS. From that advertisement we learn with much satisfaction that it is the intention of Messrs. Oliver and Boyd to republish the first three volumes at three shillings each, and the fourth at five: the first three are only a fourth of the original cost, and volume fourth less than half, so that the work as a whole will be published at the very small charge of fourteen shillings—two shillings more than the price of a single volume of the octavo edition. Now, all things considered, we think this arrangement must commend itself to the judgment of the public. We do not see how otherwise they could have proceeded so as to bear themselves harmless in the publication of Volume IV., for which they are understood to have given a very large price to the Author. It strikes us they have hit

on a happy and just expedient. In the case of other publishers of the first three volumes nothing is paid for copyright, so that after paying for paper, print, and stitching, all is profit. Up to this point Oliver and Boyd are of course on an equality with their competitors, but beyond this the odds is fearfully against them. The problem, therefore, was to determine the extent to which the price of the three volumes ought to be raised to sustain the reduction of the price of the fourth, to bring it within the reach of the reading classes of society. This we consider they have done, and we wish them all possible success.

It was once the intention of more than one British publisher to issue the fourth volume immediately on its appearance, assuming of course that, as in the case of its predecessors, it would be lawful plunder, notwithstanding its first publication in our language; and there was certainly in the law-books a judgment which seemed fully to sanction the harpies in their contemplated rapine. But we think the sagacity of Oliver and Boyd has succeeded in defeating their intention. We have pleasure in stating that Mr. Collins, in his last volume, has not repeated the announcement of his design; and as that gentleman, who, notwithstanding his enterprising spirit, is incapable of an unjust or immoral act, has deemed it proper to retire, we doubt not that all other respectable publishers will follow his honourable example, for whatever be the *law* of the case, the *equity* is plain—OLIVER AND BOYD ALONE POSSESS THE RIGHT OF PUBLISHING IN GREAT BRITAIN.

The great Author himself, in his Preface, has said, "There is a higher question—a question of morality. Of all property that a man can possess there is none so essentially his own as the labours of his mind. In putting this history under the protection of the laws I place it at the same time under a no less secure safeguard—that of justice. To English honour I confide this work." Shall the confidence of the distinguished foreigner be disappointed?

The Authentic Report of the Theological Discussion between the Rev. W. Cooke and Mr. J. Barker, held during ten nights in Newcastle. 12mo. London: J. Bakewell.

WE confess to strong personal partialities for this species of publication: notwith-

standing its essential drawbacks, it has great and important advantages. There is a life, a nerve, a power in such volumes which rarely characterize the peaceful productions of the solitary student. In the volume before us there is, moreover, a vast range both of subjects and of illustrations, conducted, on the part of Mr. Barker, with all the hardihood that infidelity can impart, and on that of Mr. Cooke, with a decision, intelligence, a dexterity, and a propriety such as became the representative of truth. The work will be read by young men with no ordinary interest, as there is much in it calculated to stimulate thought and sharpen reason. It is gratifying to see from the Appendix, that a public meeting was subsequently held for the purpose of presenting a testimonial of respect to Mr. Cooke for his masterly defence of evangelical truth. The volume, which comprises about 500 pages, is laudably sold for the sum of two shillings.

An Exposition of the Confession of Faith of the Westminster Assembly of Divines. By the Rev. ROBERT SHAW, Whitburn. With an Introductory Essay by the Rev. W. M. HETHERINGTON, LL.D. Royal 18mo; pp. 333. London: Groombridge.

THIS is a neat edition of a celebrated digest of Scripture truth. The introductory essay is highly appropriate, and the exposition of Mr. Shaw is a new and valuable feature in the work. It would indeed now be difficult to name a more substantial, and, in the main, truthful compend of Christian theology. In Chapter XXIII., of the civil magistrate, of course the commentator, keeping to his text, like Free Churchmen generally, sadly flounders. Even Dr. Hetherington, who deemed it proper to touch on this point, has lost himself. That very able writer has thus pronounced "that what is called the power of the civil magistrate—*circa sacra*—about religious matters consists" in "what pertains to his own official mode of rendering homage to the King of kings, but there his province ends, and he has no power in *sacris*—in religious matters." This is to concede all the statesman cares for—the power of the destruction of the spiritual liberties of the church. When the boa-constrictor throws his deadly coils about a man or an animal, instantly crushing his victim, the power is simply *about*, not in, but the result is—death!

CHARACTERISTIC NOTICES.

Common Sense and the Rights of Conscience Vindicated against Spiritual Despotism. Edited by ANDREW SCOTT. 12mo, pp. 412. London: Strange.

A WORK more adapted to the southern than to the northern part of Great Britain. It is difficult to describe it. It is a sort of shell or mortar, filled with all sorts of missiles, and adapted to do fearful execution in the camp of Puseyism, prelacy, and all kinds of state-churchism. The work displays vast range of reading in a certain direction, and breathing throughout a most laudable abhorrence of the union of Church and State. The work is dedicated, with the utmost propriety, to the Right Hon. Adam Black, Lord Provost of Edinburgh, alike distinguished as a publisher, a citizen, a patriot, and a consistent Nonconformist.

Fifty-three Sermons on Plain and Practical Subjects; designed chiefly for Country Congregations. By THORNHILL KIDD. Fourth Edition. 8vo, pp. 424. London: W. Brown, Old-street.

THIS volume is so thoroughly known and so highly prized as to render any eulogy superfluous. All that is required, therefore, on the present occasion, is simply to intimate that Kidd's sermons are here presented in a single volume, well got up, and exceedingly cheap. For family use and village preaching we cordially recommend them.

Lectures on Foreign Churches. Delivered in Edinburgh and Glasgow in May, 1845. Royal 18mo, pp. 462. Edinburgh: W. P. Kennedy.

THESE lectures are by Drs. Candlish, Wilson, and McFarlan, Messrs. McCrie, Stewart, Tweedie, and Lorimer—all first-class men in the Scottish ministry. The topics are the eastern churches, the Waldensian church, the religion of Holland and Belgium, Geneva and France. The volume is one of substantial value.

Chapters on National Education. By R. MAXWELL MACBRAIR, M.A. 8vo, pp. 126. London: Simpkin and Marshall.

MR. MACBRAIR has the advantage of being already known to the public as a zealous man and a respectable writer. He has here inquired into the educational movements of different nations, and drawn his own conclusions, which are here set forth in a clear and captivating manner. The work treats of the difference between Protestant and Popish instruction, education in the manufacturing and agricultural districts of England, voluntary efforts of Churchmen and Dissenters, and the advantages of a good national system. On this last subject he has spoken as a man of sense and a Christian patriot; yet there are points on which we could wish he had a little farther light. When he says, "What does it matter to us whether our grandchildren be Churchmen, Independents, or Methodists, so as they be humble and devout Christians?" The answer of intelligent and rightly-informed men is ready. It may then matter little to us, but a great deal to the glory of Christ and the true interests of his kingdom.

A Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant School. By SAMUEL WILDERSPIN and T. J. TERRINGTON. Royal 8vo, pp. 112. London: Hamilton and Co.

IT is the honour of Mr. Wilderspin to rank with the highest class of philanthropists; and also to have done much for mankind, while mankind, as usual in such cases, have, we believe, done very little for him. His "Infant System," however, is in the seventh edition; his "System for the Education of the Young" is also appreciated; and to these works the volume before us may be considered as a supplement. It is filled with instructive narrative, select texts, music, hymns, and moral songs. The Introduction, by Mr. Terrington, is a valuable addition to the work.

Facts and Observations relative to a Successful Mode of Treating Piles, Fistula, &c. By S. J. VAN BUTCHELL. 8vo, pp. 193. London: H. Renshaw.

AN interesting publication on a highly-important subject, of which this is the eighth edition, revised and enlarged—a fact which renders further comment unnecessary.

Congregational Dissent and the Voluntary Principle. An Address, &c., by the Rev. J. ELY, Leeds.

THIS masterly Address, the special portion of which recently appeared in the PENNY MAGAZINE, may be had both of Simpkin and Marshall and of Jackson and Walford. There are hundreds of localities where it might be largely circulated with very great advantage to the interests of truth.

The Child's First Picture Book. London: Steill.

HAVING been consulted by Mr. Steill on lowering the cost of this inimitable first book, we strongly counselled its reduction to *One Penny*, which is now its price. We commend it to every mother and teacher in Britain.

Perilous Times; or, The Aggressions of Anti-Christian Error on Scriptural Christianity. By GEORGE SMITH, F.A.S. Royal 18mo, pp. 434. London: Longmans.

THIS work consists of three parts. In the first the Author discusses the authority of Scripture, the religion of the gospel, the church, the Christian ministry, Christian worship, and lay agency; in the second, Anti-Christian error as foretold in Scripture, manifested in the early ages, and at length developed in the Papacy, and as existing in England since the Reformation; and, thirdly, the dangers to which Protestant churches are at the present time exposed, and their consequent duty. From this it will appear that the work is pre-eminently one for the times. It is the production of a well-read and a well-disciplined mind, marked throughout by independence of thought, catholicity of spirit, and thoroughly Protestant feeling. While the range is great, the leading principles are well worked

out. Of Mr. Smith we know nothing; but from his familiarity with Methodist literature, we infer he is a Wesleyan. Be this as it may, the performance is at once superior and seasonable,

and deserving of extended circulation. Had he gone one step further towards the close with respect to the Establishment, we should agree with him in every page.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

SIXTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Committee of the Union, deeply anxious that the ensuing Annual Assembly should be so conducted and sustained as to prove an occasion of the greatest advantage to the whole denomination, renews appeal for the prayers, attendance, and aid of the friends of this important confederation of Independent churches. From year to year, the state of things both within and round our churches seems to render their union for fellowship, counsel, and mutual help more and more necessary. And if it be found difficult to act a part worthy of our times, our principles, and our position, that will be a consideration to nerve faithful hearts for vigorous, patient effort, not to urge them on timid counsels and feeble action. It will be of unspeakable importance and benefit to our whole body, if the ensuing Assembly be so blessed and prospered that its spirit and proceedings shall increase the unity, courage, and hopeful zeal of all present.

The subjects for consideration are of unusual importance—the spiritual state of our churches and ministry—provision for brethren in their declining years—means to secure a more adequate support for pastors through the whole period of their active service—that most interesting and important project for the republication of the best writings of our predecessors, the Wycliffe Society—General Education—British Missions. What a compass for benevolent feeling, for wise counsel, for vigorous action! What a blessedness to assemble not for strife, not for mere formalities, not for mere personal pleasure, but for objects noble, great, and pre-eminently Christian!

The following is the notification of arrangements—

1. DISTRIBUTION OF THE AGED MINISTERS' FUND.—On Monday, the 11th of May, the second meeting of the distributors of the CHRISTIAN WITNESS fund in Aid of Aged Ministers will be held in the Congregational Library, at four o'clock in the afternoon precisely.

2. ANNUAL ASSEMBLY OF THE UNION.—On Tuesday, the 12th of May, the first morning session of the Annual Assembly will be held in Crosby-hall, Bishopsgate-street. Chair to be taken at nine o'clock precisely, by the Rev. Dr. Vaughan, Professor of Theology in the Lancashire College, Manchester. The meeting will close at half-past two o'clock. Refreshment

will be provided in the Congregational Library for three o'clock precisely.

3. IRISH EVANGELICAL SOCIETY.—On the evening of this day, Tuesday, May 12th, the Annual Meeting of the Irish Evangelical Society will be held in Finsbury Chapel. Chair to be taken at six o'clock precisely.

4. FIRST ADJOURNED MEETING OF THE ASSEMBLY OF THE UNION.—On Friday, the 15th of May, the Assembly of the Union will hold its second morning session in Crosby-hall. Chair to be again taken by the Rev. Dr. Vaughan, at nine o'clock precisely. Adjournment at half-past two. Refreshment in the Library at three o'clock precisely.

5. COLONIAL MISSIONARY SOCIETY.—On the evening of the same day, Friday, the 15th of May, the tenth Annual Meeting of the Colonial Missionary Society will be held in the Weigh House Chapel, Fish-street-hill. The treasurer of the Society, J. R. Mills, Esq., will take the chair at six o'clock precisely.

6. SECOND ADJOURNED MEETING OF THE ASSEMBLY OF THE UNION.—BUSINESS OF THE BOARD FOR GENERAL EDUCATION.—On Saturday morning, the Assembly of the Union, and in particular all contributors to the Education Fund, are specially invited to meet in Crosby-hall. Chair to be taken by the Rev. Dr. Vaughan, at ten o'clock precisely—that full and undivided attention may be given to the important object and affairs of the education movement.

7. HOME MISSIONARY SOCIETY.—On Tuesday evening, May the 19th, the twenty-seventh Annual Meeting of the Home Missionary Society will be held in Exeter-hall. Chair to be taken at six o'clock precisely, by Mr. Alderman Challis.

HOME MISSIONARY SOCIETY.

THE Annual Meeting of the Society will be held (D.V.) in Exeter Hall, on Tuesday evening, the 19th inst., at six o'clock. Thomas Challis, Esq., alderman, in the chair. Tickets of admission to the meeting may be had after the 8th instant at Mr. Snow's, 35, Paternoster-row; Messrs. Nisbet, Berners-street, Oxford-street; and at the Society's Office, 4, Blomfield-street, Finsbury.

The Directors are greatly cheered by the journals of the missionaries just received, many of which report most favourably of their stations, which are marked by pleasing indications of the Divine presence and blessing.

Encouraging prospects amidst great opposition.

"In all the places (P— excepted) there is much to interest our minds and to call forth deep gratitude to God. Persecution is not rare among us, and in one instance the good man who opened his house for preaching has received notice to

yield up his tenement, rented from one who would be a Bonner if he could. I have lately opened another place, having never previously gone into it, and we meet with no small measure of encouragement. In this place it seemed impossible to obtain a room wherein to worship, but one poor and strong-minded woman has followed her convictions of duty and has incurred all the clerical opposition which may be brought to bear upon her. The day after I preached there the rector became *quite a pastor*! Yes, indeed, he went and warned all whom he could find had been to hear me, of their error and danger. One thing, however, you may rely on, his opposition gives me no trouble, except for his own sake. Our congregations since are increasing more and more. The more your missionary is proscribed, the more is the public sympathy with him. I do believe that when the public generally see the diversified efforts that are made to promote their good and edification, they hardly ever fail in the end to appreciate those efforts. We have lately opened a Friday evening prayer-meeting in this place, and it is highly encouraging at present. The sabbath-schools on the station are well attended, both by pupils and teachers, and we feel assured that to the rising race, the men and women of the next generation, we cannot give too great a measure of our affectionate attention. We have several prayer-meetings on the station, presided over by brethren who can be safely depended on for their piety and orderly mode of conducting such interesting services, and they are well attended.

"My worthy deacon is instant in season and out of season, laying hold of opportunities for the glory of God; and the assistance he renders is cordial and highly valuable. During the past winter I have been no stranger to toils and wettings. Having had a great quantity of rain, the garments on my body have often been wet through, and suffering as I do from a continual pain in my back, these wettings have often cost me not a little torture of body. Well, what of that? I would not exchange my position for that of any king on earth. O the inexpressible luxury of being a *labourer* in God's vineyard! May I be faithful, even unto death!

"The chief cause of joy we have this month is 'rejoicing with them that do rejoice' in L—. God has inclined a gentleman who has property there, not one of our hearers either, to present us with a piece of land, both to erect a chapel and sufficient for a large burial ground. May God make us truly thankful for this highly valued donation! The moment the land was offered to us, one of the worthy brethren there rode over to me (seven miles) and requested my immediate attendance; I with difficulty could go, but the case being an urgent and a joyful one, I repaired thither. We then formed a 'building committee,' I being secretary, and two of the friends there undertook all the pecuniary responsibility, having confidence in the God whose is the gold and silver, that he will incline many to come forward and help us. I had previously engaged, if the site were obtained, to be architect, drawing up the plans and specifications, and they now lie before me, having filled my mind with thoughts and my pen with writing during the past week. It was joyful labour to me, I assure you. I go (D.V.) to L—, on Thursday next, when the building will be let by tender, to be erected forthwith, and then I shall draw up

the deed of trust, which my valued friends and brethren, Messrs. R—, of T—, will attend to in a legal capacity, all gratuitously, as they have done once and again for me before. The site for the chapel is highly eligible, and the good friends and brethren there are full of zeal, life, and love; for such a people I esteem it an honour to do all that possibly can be done. They have Christ's cause near their heart, and we will, by Divine assistance, encourage them herein. For two years we have been anxiously looking for a spot of ground, and now we thank God and the kind individual he has raised up, that our desire is fully met.

"Misrepresentation and much opposition are matters we could largely report upon, but we really do not *greatly* suffer from these things, and do not wish to magnify difficulties. At the same time it must be told that our greatest opposers are the men who have been called to the ministry of the Church as supported by legislative enactment. They do mightily oppose us, but notwithstanding this we go on and prosper by the Divine goodness. The parson of this place has been joined by several of the neighbouring ones, and they are about to commence a *National* school, with the *avowed* object of crushing ours. It will, we fear, do us serious injury, but we shall endeavour to act as becomes us, and leave the result with God."

A Brand plucked from the Burning.

"T— P— resided for some years past at B—, keeping a public house, within a short distance from the place where our meetings were holden. His mother was born in the neighbourhood, and the family appear to have lived there many years. He lived till within the last year in habitual neglect of religion, even in its forms. As a man of the world, he was respected by those who knew him. As a son, a brother, and a neighbour, he was affectionate, kind, and obliging. As a companion, cheerful and agreeable.

"With these qualities he was respected by a large circle of acquaintance. But God was forgotten; the sabbath and the sanctuary neglected—religion, a subject on which he could scoff and jest, while he nevertheless respected its appearance in others, and confined his jests to company in which they were welcome. On the occasion of a tea-meeting at B—, relating to the project of chapel building, a neighbouring farmer proposed to him to get up a foot-race on the green to annoy us, offering to provide the prizes. This he at once rejected; at any other time it would have suited his disposition as much so as it would have promoted his interest. Two years ago the license of the public house was given up, but his old habits and company were retained till the spring of last year, when I frequently saw him at the meetings. After the opening of the chapel in May last he became a regular attendant, and appeared an interested hearer. Soon after he was laid aside from his work, by what he thought a slight cold. It soon became apparent that it was consumption. He continued his regular attendance till October, after which he was only able in a morning to be present. Though living in the next house, the crowded state of the chapel at night rendered it impossible for him to bear the service. I now visited him on the Lord's day, and at other times when I could go so far from home.

"I had been pleased for some time with the attention he paid to the preaching. I was now much more so, to find reason to hope that while the outward frame was decaying, the inner man had been strengthened by faith in Jesus Christ. This opinion was strengthened with my acquaintance. He spake but little of himself, but that little was satisfactory. He had not merely felt afraid and concerned for the future, but deep contrition for the past. The qualities of mind and character which had made him good company and a respected man were no pillow for his soul in the prospect of death. He had been a dutiful son, an affectionate brother, but this would not save him. The companions of his former life could not comfort him, nor had he a relish now for their society. The glass, the song, and the joke, that had been enjoyed so much together in time past, did not comport with a dying bed and the prospect of eternity.

"The Bible, to which his attention had been directed in the sanctuary, was his frequent companion, and no company was desired so much as the man who would talk of Jesus Christ, and his salvation. He lingered on till the 20th of February. His departure was in peace and hope. He had for some time had his heart fixed on heaven, and desired nothing more than to be with that Saviour who had made his peace with God. The hopes of the gospel had for some months consoled his heart, and he enjoyed peace with God, through our Lord Jesus Christ.

"Here is 'a brand plucked from the burning,' in a neighbourhood into which no gospel agency had penetrated before the agent of the Home Missionary Society visited it, and which would have been left in darkness and neglect, had its agency been withdrawn from this station."

The Happy Sisters.

"In my last journal I made mention of two sisters, members of our church at O——, who had been snatched away by the hand of death. As 'the memory of the just is blessed,' may I be allowed to give a brief record of their lives and deaths?"

"E—— H—— died on the 11th of January, 1846, aged 25 years. In early life she lived 'according to the course of this world,' exhibiting no serious concern for the salvation of her soul, until towards the close of the year 1838. She then, while sitting under the word in our little sanctuary, became the subject of religious impressions. After having struggled with convictions for nearly twelve months, she yielded herself to God, and was admitted a member of our Christian Society, on the 4th of September, 1839.

"For six years, though compassed about with infirmities, she continued in well-doing. 'At length her change came, disease seized her delicate frame, and rapidly bore her to the place appointed for all living.' But her language in the prospect of death was, 'Come, Lord Jesus, come quickly.'

"On my last visit to her, and in reply to an inquiry as to the state of her mind, she said, 'Oh! I am very, very happy; I never could have thought I should have enjoyed so much in prospect of death.' She was a devoted and faithful Sunday-school teacher. The time of her departure being at hand, she wished me to invite the

children of her class to her dying bed, that she may give 'the dear little lambs her dying charge.' On the following sabbath they left the school-room, and went in one little band to the house of mourning. But alas! it was too late—her strength was nearly exhausted, her eyes were growing dim in death, and those who had long been the object of her affection were obliged with streaming eyes to retire, exclaiming, 'Our teacher is dying!'

"Her friends, who were standing round her bed, inquired, 'Dear E——, are you happy?' she said, 'Yes, glorious!' 'Do you feel safe?' 'Yes, angels are waiting at the gate.' There is one verse in Dr. Watts' (Hymn 30, Book ii.,) of which she was extremely fond.

'The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.'

"She had remained silent for some time previous to her departure; she then opened her eyes with a sweet smile and exclaimed, 'Heavenly!' and at once her spirit fled to the enjoyment of glory, immortality, and eternal life!

"On the sabbath following, I improved her death from Rev. xiv. 13. The feeling was intense, the children of her class were placed together in one part of the chapel, and while being addressed they seemed to be completely broken down, sobbing aloud. O that they may be baptized for the dead!

"L—— H—— died 30th Jan., 1846. The whole of her life up to the period of her conversion, was one of unbelief and sin. Her history for the last twelve months preceding her great change, was covered with blackness and darkness and misery. Her state was really awful. The means of grace were despised—instruction and advice treated with contempt, while abuses and imprecations were plentifully poured out on those Christian friends who kindly visited her. During the whole of this period she was in a state of despondency, until at last she fell into utter despair. She would take but little food—would declare herself to be inevitably lost; was tormented to see others happy, and would wish herself anything or anywhere, rather than in her present condition. In this dreadful state she was tempted to commit suicide, and nothing but the sovereign grace of God could have prevented her from the perpetration of so horrible an act. But, glory be to God! the power of Satan was about to come to an end, her salvation was at hand.

"On Good Friday, 1843, while we were holding special services, she was left at home quite alone. She then, as she afterwards told us, endured an agony almost indescribable, during which she snatched a book which was lying on the table, and the moment she opened it one sentence caught her eye, which was full of encouragement to despairing sinners—that moment she threw herself on her knees, and after a long season of agonizing prayer, she rose with the determination of coming to the house of God. She came, the first time for many months, the text was 1 Samuel xxii. 2; she thought it exactly described her state, and she had a gleam of hope. Shortly afterwards I preached from Psalm xxxvi. 13, which was so powerfully applied to her heart, that she, (to use her own words,) could hardly refrain from shouting aloud,

'Oh, if ever there was a sinner saved from the lowest hell it is I.' From this time religion was her supreme delight and Christ her chief joy. On the 30th August, 1843, she cast in her lot with the people of God, and they all rejoice in being able to bear testimony to her devout gratitude, consistency of character, diligence in the means of grace, fervency in devotion, faithfulness in God's cause, and resignation to his will. She was very much afflicted, consequently a great sufferer, yet so much had she drunk into the spirit of her Lord that she could say, 'Even so, Father, for so it seemeth good in thy sight.' Her death was not only peaceful but triumphant; a short time before she left this world, she sent for me to take her last farewell, and I think I shall never forget the scene which presented itself as I entered the dying chamber, sobs and tears were mingling with shouts of joy. Around were weeping relatives, while the dear saint raising her poor emaciated frame was singing aloud—

'Jesus can make a dying bed
Feel soft as downy pillows are.'

She remained some time after this, but spoke but very little; she seemed as if wrapped in heavenly contemplation, till her change came, when, without a struggle or a sigh, she left the world of pain and sorrow, to inherit the region of light and glory. The grave of her sister was re-opened, enlarged, and the bodies placed side by side, where they await a glorious resurrection.

"A funeral discourse was delivered on the following Lord's day, to a very crowded audience from a text of her own choice, Ps. lxxxvi. 12, 13; and I rejoice to say that many tears of penitence were shed on the occasion. Her mother has since become a converted character; also a young man from a neighbouring village, and I believe, another who was a backslider was reclaimed—Hallelujah! for the Lord God omnipotent reigneth!"

Diversified Labours.

"It has been lately said that a Home Missionary should be a 'servant of all work,' and such I feel myself to be in the various functions of the office I hold, and the station which I am permitted to occupy. I am a Sunday-school teacher—a tract distributor—a sick visitor—an agent of the Bible, London Missionary, and Home Missionary Societies, and an itinerant and stated preacher of the everlasting Gospel; and all this I have been during a quarter of a century. I magnify mine office, for, although many may regard it with contempt, it is one of importance, and well accords with the predilections of my own heart. Since my last journal, a pleasing occurrence has transpired here showing the tributary character of Home to the great cause of foreign missions. A foreign missionary, as a deputation from the London Missionary Society, was to visit the village. Previous to the appointed time, I announced the interesting circumstance by means of a note, to a wealthy and liberal lady in the neighbourhood. In return, she sent me £5 for the collection, by which good fortune we raised (for us) the noble sum of £7 7s. 6d., although after all, we were totally disappointed of the missionary's visit, and I had no one to render any assistance in the meeting which was held.

"Indeed, all kinds of experience are ours on this station. Some villages are closed against the Gospel; in others, the people are so careless, bigoted, and intimidated, that we can get but few to attend; while again in others, the attendance is good, the attention great, and the blessings of God most delightfully crown our labours. In two parts of my station the dreary adage is verified, that 'when bad goes worse comes,' by the removal of old clergymen, and the coming of new ones. Indeed, modern ecclesiastical tactics are so uniform, that I should suppose there somewhere exists normal schools wherein parties are disciplined in all the little but most approved arts of bigotry, bribery and intimidation. I could specify particulars, but the like have been presented to the public *ad nauseam*.

"Very joyfully, however, I bear testimony touching the clergyman of this place, that he is one of a very different stamp; a most respectable, intellectual, godly, liberal man. Being now ill, hearty prayers have been offered up in his behalf at our chapel.

"Let me add, that a measure of success attends our labours, which although small, compared with the wide-extended need, is sufficiently large to justify expressions of humble gratitude to the Author and Giver of all mercy and grace. At our last church meeting two were received into church fellowship, and three more stand proposed."

IRISH EVANGELICAL SOCIETY.

THE Annual Meeting will be held (D. V.) on Tuesday evening, the 12th instant, at Finsbury Chapel. The chair will be taken at six o'clock precisely. Ministers are respectfully informed that tickets of admission to the platform may be obtained at the office of the Society, No. 7, Blomfield-street, Finsbury.

The Committee anticipate their Annual Meeting with some anxiety, feeling deeply concerned that an impulse may then be given, which shall be felt by the churches of Britain, exciting them to greater effort than has ever yet been put forth for the spiritual benefit of the sister country. It is confidently believed she would amply repay any amount of labour that could be bestowed on her. The people are willing to hear the Gospel whenever, and wherever, it is faithfully and affectionately dispensed. In some districts, the greatest solicitude is manifested, for the visits of the Missionary, whilst, from several promising spheres of labour, the Committee have received the most earnest entreaties to send an agent. Suitable individuals could be found for the work, but the state of the Society's funds forbids the Committee listening to the appeals. The Committee acknowledge with thankfulness, an increase in the gross amount of contributions for the year that has just closed. But that increase, though it has in a great degree relieved them from the painful embarrassments, with which, for some considerable time past, they have had to struggle, it has been far, very far from meeting the necessities of the case. To sustain six new agents, Missionaries, or well-qualified Scripture readers, would require an additional income of at least £500 per annum. And are not the churches

of this land well able to supply this amount? Is their ability so taxed that this comparatively *small* additional supply may not be hoped for? No sacrifice is necessary to effect this. No diminution of the contributions given to other objects need be made to accomplish it. Let every one who reads this statement feel that the appeal is made to himself, and that he is asked to make but a small addition to the amount he has been accustomed to devote to the cause of Ireland's evangelization, and the thing is done. But it is believed, there are multitudes who have never contributed anything for the spiritual welfare of their fellow-subjects, in that land of darkness and superstition. Every appeal that has reached them has been listened to and entertained, but this. Ireland, with her seven millions of devoted Papists, is the only part of this wide world from which the voice has been heard, "Come over and help us!" which they have not smiled upon, and blessed. To such, the Committee would respectfully but very earnestly appeal. They would ask of such prayerfully to consider the subject. They would say, read our reports,—the statements in which may be confidently relied on,—peruse the monthly extracts from our correspondence which appear in the *WITNESS*, which are worthy of the same credence. Give us your confidence, which we try to deserve by a careful administration of the affairs of the institution,—and we think you will not withhold what may be in your power to give. Let every one render what assistance he may be able to afford; let those who are already interested in the cause use their influence to interest others; and the Committee feel assured that, during the ensuing year, regions in which the blighting influence of superstition is everywhere seen and felt will be cheered by the voice of the faithful missionary proclaiming salvation by the blood of the cross.

The Society, from its commencement, have considered the Catholic portion of the population as in a special manner the object of their chief solicitude. The Committee have cheerfully adopted every plan that could be devised to awaken the attention of Romanists to the great truths of the gospel. They have promoted the establishment of sabbath and other schools, in which the Scriptures are read, and the truths therein revealed explained. They have maintained a system of domiciliary visitation by means of Scripture readers, and they have instructed their agents at suitable opportunities, and in a Christian spirit, to deliver series of discourses on the tenets of Popery. These means, together with the preaching the gospel in the open air, have diffused amongst the Catholic population an amount of true scriptural knowledge, the benefit of which they confidently hope will ere long appear. They regret that the good resulting from these efforts is not more extensive and more apparent; but they are cheered by the promise that, "in due time they shall reap if they faint not." They are encouraged too by the belief (to use the language of one of their agents) "that there are many *nominally* in the ranks of Popery, as in the days of Luther, and at other periods, who are in *heart* and *principle* opposed to the dogmas of that church; and that, however appearances may be against the truth, there is an under current which will, at some future period, burst

forth into a flood, which will, by Divine grace, sweep from the face of poor Ireland all the refuges of lies."

The following extracts from the journal of another agent, just received, may be cited in further confirmation of this hope:—"Many are earnestly examining the tenets of their church, dreading that on her will chiefly fall the woes predicted in the prophetic parts of the New Testament. Under these considerations many would willingly come out of her, was it not for the fury, bigotry, and zeal of their clergy. I am persuaded too that was it not for the time-serving and cowardly conduct of some who unworthily bear the name of Protestants, true Christianity would reign where now repeal, rebellion, bloodshed, and infidelity appear in all their deformity. Still the progress of the gospel is in this vicinity most encouraging, notwithstanding all the difficulties with which it has to contend. Truth is victorious, inasmuch as conviction, at least, is brought to the minds of many of our Roman Catholic neighbours, so that, despite all the priests can do, they are not only reading, but purchasing Bibles for themselves and their families."

Other communications of a similar character have been recently received, which encourage the hope, that if British Christians can be stirred up to more vigorous efforts in circulating the Scriptures, and in the faithful and affectionate preaching of the great doctrines of the Reformation, the time for Ireland's regeneration is not far distant. Under the influence of this belief, the Committee would again earnestly appeal to the pastors and churches of Britain to assist them with a liberality more commensurate with the pressing necessities of the case, in this truly Christian enterprise.

COLONIAL MISSIONARY SOCIETY.

SOUTH AUSTRALIA.

OF all the Colonies of Great Britain that of South Australia is, in its constitution and general management, most in accordance with the views of the Voluntaries of this country. There, at an early period of the settlement, the Colonial Missionary Society placed an able missionary, the Rev. Mr. Stowe, who has a flourishing congregation at Adelaide, and has had the pleasure of seeing Nonconformist churches, of various denominations, arise around him. The present state of religion in the province may be learned by the following table, compiled from official returns.

Denomination.	Places of Worship.	Capacity.	Attendance.
Episcopalians . . .	5	1210	790
Scotch Presbyterians	2	360	140
Dissenters	27	3580	2000
Friends	1	200	15
Roman Catholics . .	1	300	800
Total . . .	36	5650	3245

There are nineteen Sunday-schools, containing 554 male and 545 female children; total, 1099 scholars.

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

JUNE, 1846.

Theology and Biblical Illustration.

THE GRAVE.

For the Christian Witness.

PERHAPS the most melancholy spectacle in the world is the mourning of the ungodly at the grave of the ungodly, or, to the shame and humiliation of our nature, the indifference of the ungodly at the grave of their companions. It is a lamentable thing when mourners go "to the grave to weep there," whilst their affliction neither impresses any salutary lesson, nor yields to them any valuable fruit. "The dead bury their dead," and though perhaps roused for a moment to a sense of their spiritual danger, possibly smarting under conviction of sin, trembling at the accusations of conscience, and appalled at the prospect of their own approaching end, they depart from the scene of tears, and the heart soon becomes the grave of those emotions to which it had given birth.

Christians also go "to the grave to weep there;" but they "come where Jesus was." They have themselves been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," and they think of their friends as gone "to an inheritance incorruptible, and undefiled, and that fadeth not away." If Christians mourn, they are "blessed." "By the sadness of the countenance the heart is made better." If Christians are sorrowful, their "sorrow shall be turned into joy."

Some of you, readers, have stood beside the grave, not as indifferent spectators, but as bereaved mourners. What then were your sorrows, your fears, your hopes, your desires? How did you view the scene? What lessons did you learn at the grave? The writer would fain suggest such thoughts that your past impressions may be revived, or that when you go "to the grave to weep there," the visit may not be paid without profit, the affliction may not pass away without fruit.

Sacred, as well as sorrowful, are the recollections which gather around the grave. It has been my lot, more than once or twice, to stand beside the grave: and often by that of the Christian. I have gone to the grave of a youthful disciple. Her father was a drunkard. She had herself in early youth become a child of God. Her affectionate earnest desires for her father's conversion, seemed likely to be fulfilled by her death. His emotions at the funeral were deep and overwhelming, for he loved his daughter. The spectators were greatly moved to see him—a man of Herculean mould—as he stood beside the grave, trembling violently, choked with sobs of uncontrollable grief, and pouring out floods of tears on the fresh-turned soil. He went home to weep there. He made serious resolutions to reform; and the next sabbath the village chapel witnessed his presence, and the renewal of his grief as he listened to a discourse occasioned by his daughter's death, and specially addressed to her youthful companions. Most earnestly did we hope that he would indeed repent. His regular and punctual attendance at the chapel was noticed by all, till the annual "*feast*" in a neighbouring village came round. The feast began on Sunday, and when his companions called him to go, he yielded to the temptation. The day was spent in lounging—the evening in a tap-room. The wretchedness of his home was renewed, and he entirely forsook the house of God.

But a few months after, that grave was opened again, and he stood beside it as a mourner over the corpse of his wife. She had become, since her marriage, a Christian woman, and had been a wonderful example of humility, resignation, and patience. Worn out with ill usage, and broken with "continual sorrow of heart," she sank under an attack of disease which her shattered frame was not fitted to endure, and followed her beloved daughter to the rest of heaven. Again the drunkard heaved his heart-breaking sighs, and shed his bitter tears, and pausing again in his evil way, he resumed his seat in the village chapel, but only to desert it sooner than before. Sad proof that affliction, even when acting on a mind not uninstructed in the truth, may come and go, and leave the heart unchanged.

Again I stood beside a grave. It received an aged widow. Deep indeed, but subdued and hallowed, was the sorrow of Christians who stood there. The tears shed on that soil could be no less than sacred. They were a tribute to departed worth. We could not but feel the loss we had sustained. Our departed friend had been rich in the possession, and blessed in the diffusion of spiritual enjoyment, powerful and lovely in the influence of Christian example, pure and disinterested in friendship, constant and untiring in devotion, "full of good works and almsdeeds which she did." It might have been said of her with truth, "She trusteth in God, and continueth in supplications and prayers night and day." There needed no significant dress to show that we were mourners. We mourned that she was gone; but we were comforted when we thought whither. The salutary lessons learned at that grave will not soon be forgotten. The sanctified emotions of Christian hearts, bending lowly before their Father's throne, and chastening their sorrows by devout resignation to his will, must leave traces in the memory, lasting as our lives; whilst the full results of that dispensation which brought us to the grave, eternity only can disclose. Blessed evidence was here, that, to the children of God, affliction does not come and go without yielding "the peaceable fruit of righteousness to them that are exercised thereby."

Again I stood beside the grave. It was a father's grave. His sons followed his remains to "the house appointed for all living." He had been for many years a heaven-bound pilgrim, but often burdened with constitutional infirmities, and suffering from the pressure of adversity. He had early consecrated himself and his substance to God. He commanded "his children

and his household after him, that they should keep the way of the Lord." He reckoned it his delight, and esteemed it his privilege, to entertain the servants of God, and especially to receive the ministers of Christ beneath his hospitable roof; and he might in after days, in almost every particular, have taken up the parable of Job, in chap. xxix. of the book which bears his name. By some of those strange reverses which are often incident to human affairs, and those dark providences which sometimes wait on the children of God, his position in the world was greatly changed. Cloud after cloud darkened his sky; "deep called unto deep;" wave after wave went over him; calamity succeeded to calamity, till he was left almost alone—distant from former scenes, far from former friends, half forgotten by the sincere, and wholly forsaken by the false. Many were his fears, and multiplied his conflicts. Sometimes he was ready to say, "All these things are against me;" and if in prosperity he had said, "I shall never be moved," he was constrained in adversity to feel and to acknowledge, with the psalmist, his dependence on God, "Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled," whilst he might have sometimes added, "Thy fierce wrath goeth over me; thy terrors have cut me off." "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Yet the Bible was his constant companion—his daily stay, and though pressed by external troubles and smitten with bodily disease, which did not leave the mind untouched, he could still say with the afflicted patriarch, "Though he slay me, yet will I trust in him;" and he still sought to obey the voice of the prophet: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." There were times indeed when none could have been happier than he, or could have more thoroughly enjoyed the pleasures of religion. Heaven was brought down upon earth. The bitterness of distress was absorbed and lost in the sweet cup of consolation. But years increased, and infirmities, and as the evening of life drew on, clouds seemed to gather blackness over all the prospect: disease, through the body, held usurped dominion over the subjugated mind, producing an almost intolerable depression, settling into a melancholy not less distressing than that of the amiable Cowper, rendering life itself a burden, endangering, if not destroying, the mental balance, and leaving its miserable victim to adopt the lamentation of the man of Uz, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness;—as I was in the days of my youth, when the secret of God was upon my tabernacle."

Under all this gloom, the character of the Christian was still discerned, and in brighter days would display its light and assert its power. None who knew him ever doubted the piety which was most highly appreciated by those who knew him best. His friends had always hoped that, "at evening time it would be light," and that the closing scene of life would assure them of his triumph over the last enemy: but their hope was disappointed. *He died alone*; and the scene of the final transactions between God and the soul, ere its departure from the house of clay, were hidden by an impenetrable veil. Not from the death-bed could survivors draw their comfort; but they remembered that God had shown his love to his servant by calling him "out of darkness into his marvellous light," and producing in him "the fruit of the Spirit;" and they must needs believe of Jesus, that, "having loved his own which were in the world, he loved them unto the end." Even at *that* grave, which to some minds seemed to be overshadowed with unusual gloom, Providence was enforcing on Christian hearts the precious lessons of Divine grace; teaching them to "humble themselves under the mighty hand of God," whilst they

saw and felt that "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." *There* was learned and practised the hard but golden lesson of submission to the awful and absolute, but wise and holy sovereignty of God. The tears might flow, and "the outward man mourn, but the inward was resigned to God." The language of Scripture became the language of the mourner's heart—"Shall not the Judge of all the earth do right?" "Just and true are thy ways, thou King of saints." "I was dumb, I opened not my mouth; because thou didst it." "Surely, I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child."

Oh! there is nothing, believe it, Christian,—there is nothing will so calm the troubled sea of human thought, or hush the rising and restless murmurings of the heart, or still the tumult of the whole nature, as an entire and unre-served submission to God. *This* will induce the serenest repose, and afford the most solid satisfaction amidst all changes of scene,—alterations of condition,—differences of circumstance. We may be slow to learn, but having learned this lesson, we shall have obtained a treasure "better than rubies," and we shall find in its practice our truest wisdom. *Such* a lesson has been learned at the grave, and under its saddest varieties of gloom there is blessed evidence that to the children of God affliction does not come and go without yielding "the peaceable fruit of righteousness to them that are exercised thereby."

It were easy to multiply examples. Let us rather turn to some reflections which the subject suggests. The scene at a grave is full of impression and instruction. We readily yield to the solemn impression. May we as readily receive the salutary instruction. Let us learn from this "great teacher, death," the lesson of our own mortality; and from the greater teacher, Jesus Christ, how to meet our approaching end.

What contrasted aspects does the grave present! We see there *the shadow of death*, and yet behold through its darkness *the light of life*. We see the dismal proof of the sin and ruin of our nature; and without revelation we might look on death as the end of all—the final close of existence—the destruction of our conscious being; or we might regard it as only the forerunner of deeper darkness, and more fearful woes. But we have seen the light of Christ piercing the shades, and have heard the voice of Christ breaking the silence—"I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." We can therefore look beyond the grave. We "sorrow not, even as others which have no hope." We are not "ignorant concerning them that are asleep." They sleep in Jesus. Though they be dead, yet shall they live. They *do* live; they live unto God. Death was to them but the gate of life, and when they died, then most truly did they begin to live. They are "not lost, but gone before." The undying spirit survives the fall of the mortal body. It is gone to be with Christ—"absent from the body, present with the Lord."

We find at the grave occasion of *sorrow* and of *joy*. When we think of the departure of our Christian friends we cannot but be sorrowful; yet we may dry our tears; we may take comfort; we may even rejoice when we consider their gain. "To die is gain." Most truly so to them to whom Christ was their life. We may be sorrowful at the grave. Neither the precepts nor the Exemplar of our religion forbid us to feel or to express our sorrows. While we weep without murmuring, we remember that Jesus has stood beside a grave, and that the Saviour has sanctified human tears by shedding them; and that he is gone before us to the home where "there shall be no more death, neither sorrow nor crying," so that our sorrow is not unattended by

hope, nor severed from the companionship of a chastened joy. The loss we feel makes us mourn; the gain of the departed saint bids us rejoice.

“Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms.”

We may reflect at once on *humiliation* and *triumph* when we go to the grave. Our *senses* perceive the humiliation: our *faith* beholds the triumph. It is a sad impression on our senses. We have seen the cold form—prostrate in death—hasting to decay—sinking to the deep humiliation of the grave. The mortal mingles with mortality; the corruptible with corruption; the body returns “to dust as it was.” The very garments we wear remind us of our own mortality, and compel us to acknowledge the humiliation of our nature, in itself so noble, when invaded by such a spoiler as death. Yet there is a deeper humiliation from which we are delivered—the humiliation of sin. Our Lord Jesus Christ “humbled himself, and became obedient unto death, even the death of the cross,” that by the shedding of his blood he might take away sin; that by the cross he might spoil the spoiler; and “destroy him that had the power of death, that is the devil;” “and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” Having risen from the dead, “he hath abolished death, and brought life and immortality to light.” This triumph faith beholds, and we believe that, notwithstanding the sad impression of our senses, death is abolished. The funeral procession, the melancholy train, the gloomy garb, accompaniments so dismal to common eyes, become to *us* (since we move to the grave of a Christian) the signs of triumph, the emblems of victory. Death gives himself the mortal blow; the conquest of his victim ensures his own destruction; and the grave devours and conceals the tokens of its victory, as if ashamed of its achievement. “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” Yes! even in “the region of the shadow of death,” when standing at the margin of the grave, and beholding the strongest proof of our frailty, the sad result of our sin. The moment of deepest humiliation gives prospect of the noblest triumph, for we recall the gentle hope-inspiring words of Jesus as he drew near to the grave, “I am the resurrection and the life:—whosoever liveth and believeth in me shall never die.” So closely have the perfect and the imperfect been brought together by the Saviour's work, that while they *seem* so widely sundered, they are *in truth* inseparably conjoined. Who can say where one ends and the other begins? Earth borders on heaven,—death on life. Mortality is in a moment forsaken; and the imperfection and humiliation of earth are at once exchanged for the perfection and triumph of heaven. We stoop low at the gate of glory. We sink, that we may rise. We sink as sunk the Saviour; that we may rise as he rose: “for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

We go to the grave with sentiments of *respect for what is mortal*, and of *reverence for what is divine*. When we are not bereaved of our nearest friends we show our respect for the feelings and wishes of those who are, by our presence, our sympathies, and our prayers, while we “weep with those that weep,” and do honour to the memory of departed worth. But, even when our most cherished friends are taken away, we are called to reverence

what is divine. At a season so sad and solemn, we are called to an act of worship at once the most noble and the most difficult. We, who have professed to know God, are called to glorify him as God, by our reverential submission to his will. Since He who bestowed his gifts only recalls his own, it becomes us to resign what he has given or lent; to acknowledge his sovereignty as Lord of all; and to acquiesce in his wisdom and goodness, whilst we humbly, heartily, and submissively adore the rectitude of his ways. Christians! some of you have learned and practised this difficult and sublime lesson, even when standing at the grave of your most beloved friends. You knew that God had graciously given, and has not less graciously taken away. He has determined who should be removed, and when. Could you wish to have detained them, or now to recall them from the presence of the Lord? They have entered "into the everlasting kingdom of our Lord and Saviour Jesus Christ," as beloved disciples, over whom his heart yearned in tenderness, and whose absence from his bosom his love could no longer endure. Were our bereavements ten times more painful than they are, we must hush every murmur. The God who gives grace to appreciate and enjoy his own gifts, shall console us by the same grace when they are taken away. Let us contemplate and admire the goodness and love of an all-wise and beneficent Father, who has called home his own beloved children, and thus laid up for us new treasures in heaven. It is impossible to recall them, if we should desire it: we should not desire it if it were possible. It is our privilege to cherish the hope of reunion in the skies. Our departed friends will not come back to us; but we shall go to them. We remember that Jesus not only stood beside the grave, but lay in it; and not only lay in it, but rose from it. We have stood beside the grave, "where we must shortly lie." We have followed the Saviour to the margin of the grave: shall we fear to descend with him to its depths? We might well be "horribly afraid," had he not risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept;" his resurrection, therefore, has become the pattern and the pledge of our own. Thus, beholding "the resurrection and the life," let us believe in the coming triumph of the Redeemer, when "all shall be made alive;" and as we reverently bow to the Father's will, "let us sweetly anticipate the period when broken ties shall be reunited, and inward friends shall receive each other for ever! Let us look beyond our grave, as well as this, when these days of mourning shall be ended! In the meantime, let us so take heed to these warning voices, that we work "while it is day;" that we "be not slothful, but followers of them who through faith and patience inherit the promises."

B. B.-B.

LORD, WHAT WILT THOU HAVE ME TO DO?

THE first inquiry arising in the breast of every Christian seems to be that of the apostle Paul. It is certainly rational, that an immortal being, feeling within him the evidence of pardoned sin, should desire to do whatever his Redeemer requires. But does the Christian *through life*, daily, make this inquiry—and if so, in what spirit is it made? Does he intend to turn a deaf ear to the reply, and, tacitly at least, accuse his Creator of not having bestowed upon him ability to perform his will? And when his Father says, Engage in my service by preaching,

by teaching, by collecting for the missionary board—or perchance by that easiest of all efforts, tract distribution,—does he reply, "I cannot; I have no talents for this work." Every one, for himself, knows if his heart has been thus deceitful; for if it has acted in this manner, deceitful it must be, deceiving itself, and trying, but in vain, to deceive Omniscience.

It may, however, occur that some honest-minded Christians are really anxious to know their duty for the purpose of performing it, who having fallen into

the practice of rejecting every invitation to action, spend their entire life in asking what they shall do, yet never, as they suppose, receive a reply. Let such as feel this anxiety, and at the same time think that they have not had "the will of God" made known to them, carefully, prayerfully review their life for only the last month, and then ask their conscience if no object of usefulness has been refused by them.

One, a lady, (and we must give the pious portion of the fair credit for excessive timidity in such matters,) replies, "I do remember one occasion, on which I have recently declined accepting a very urgent invitation to engage in (to me) a new operation; but the purest motives actuated me! I felt that I had not the talents. I was to take a specified number of families under my supervision, periodically visiting each, conversing with all the members of the same, on their spiritual necessities, urging upon neglecters of the Lord's sanctuary the necessity of attending the same, and upon children the importance of joining the sabbath-school; then, after becoming acquainted with their condition, I was to bestow upon each a suitable boon, in the form of a tract, a messenger of mercy. After considering, I found other duties growing out of these; certainly it would be the duty of a tract distributor to read the Scriptures to the aged and to the sick, and to pray with them, and this would be a heavy cross. Besides, I was told I must hand in a written report of my operations! I might have been reasoned out of my objections to the others, but to this last I could not consent, for I have no talent for writing, therefore I refused."

Doubtless others will give as good reasons for refusing other invitations, never dreaming that these are *answers to the prayer*—"Lord, what wilt thou have me to do?"

We would ask such, if, before making the important decision, (for surely a compliance or non-compliance with the demands of Jehovah is important, vastly important,) they in the secrecy of the closet, feeling a willingness, yea, an anxiety to engage in the proposed work, entreated the Lord to direct them; and if this was an answer to their prayers, to give them the ability for the performance of the same. If the lady above alluded to, did so, and then felt that she could not become a tract distributor, (for the love of God is an

all-sufficient talent for this work, if the Lord has given no other,) she has reason to draw one of the two conclusions: that is, either that she has not the "mind of Christ" who "went about doing good," or that the Lord is for a time withholding his approbation, as a punishment for past neglected duty.

DOING ALL TO THE GLORY OF GOD.

"WHETHER therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The end which we are to propose to ourselves in our plans, conversation, and conduct, is the glory of our Creator. He is infinitely glorious; and his glory cannot be increased or diminished by any of his creatures; yet I may glorify him both as to myself and others.

As to myself, I glorify God when I plan, speak, and act, under a full conviction of his presence and requirements. I ask myself, "Is this course of proceeding agreeable to the Divine will?" Then I honour God, recognising his authority, subordinating myself to him, and striving to do what pleases him.

I glorify God when I ascribe all excellence and perfection to him; when I view him as the fountain of all good, the Father of mercies, of light and love; when I submit myself to him to be saved by his grace, and to be ruled by his law; in short, I glorify him when I really regard him as my supreme and only good.

As to others, I glorify God when by my good conversation in the world I lead them to glorify him, or to acknowledge his perfections. If I make manifest the excellence of religion in my life, men will "see my good works," and thus they will be led to glorify our heavenly Father. They will own the beneficial influence of religion, and they may be led to study it and to receive it.

In glorifying God I in fact only acknowledge and declare his glory: and this I do, not by fine sentiment and eloquent diction, but by an humble, holy, and obedient life, which demonstrates that I have a vital and practical sense of his matchless perfections.

It is the duty of a Christian to live, in all things, to the glory of God: that is, it is his duty to live to God: for to live to him is to live to his glory, since living to him is fully to admit and regard his perfections and claims, and to lead others,

as far as it may be in our power, to admit and regard them. This rule of conduct is opposed to all our selfish and worldly aims. It is a painful task to examine human nature closely. We have our profession and shibboleth, and are great characters in the estimation of many. But do we live most with a direct reference to the glory of God, or to our own ease, pleasure, credit, and private ends? How does conscience answer this question? Many of our aims and objects are improper: and pride and self-love creep in and mar our best purposes and performances. I am zealous on some occasions, I am eloquent, I am liberal, I am courageous. Many applaud me. I look into my own breast, and then I am ashamed and silent, as I can only say, Poor human nature! how canst thou presume to boast? My wisdom is mingled with folly, and my piety and benevolence with selfishness and pride.

Enthusiasm, sentimentality, mysticism, and fancy, I utterly despise; self-annihilation sounds well in some ears; religion knows it not. Man may regard his interest, credit, and comfort in the world, but let these be only secondary and duly subordinate objects.

The total exclusion of inferior objects is fancy and folly: the proper subordination of them is wisdom and piety. I may seek worldly good, but I have something of a higher order to seek first.

O my soul, what dost thou feel when thou considerest how much thy profession has been about God, and how little thou hast lived to his glory? Be humble and penitent; be also strenuous to improve. Confession is no substitute for improvement. Banish far from thee self-love, vanity, and pride. Let thy inquiry be, "What is pleasing to God? what will promote his glory in the world?" Here is a deep point in spiritual piety; one which enters into thy most secret movements and operations. Remember thou, that God sees the heart, and, as thou wouldst be approved of him, take heed to thyself that thy rule of conduct be the scriptural rule—"Do all to the glory of God."
J. J.

CHRISTIANS AWAY FROM HOME.

THERE are many such at this season of the year. The steam-boats, and railways, and hotels are crowded with travellers, health-seekers, pleasure-seekers, some flying from business, some flying from themselves. There are Christians among

them, and it will not be amiss to drop a word of caution in their ears.

You have left behind you cares and comforts, but you have not left your character or conscience. Watch well, lest you lose both by the way. Christians are very apt to feel, when they are surrounded by strangers, and are far from the circles in which they are accustomed to move, that their example is of no influence, and therefore they need not be so strict in their deportment. They let down their watch, and conform to the practices of an ungodly world. Under this consideration, Christians who are travelling where they are entire strangers will visit places of amusement in which they would not be seen, *for the world*, by any whom they know. Yet they are often detected, though they may never know that they were seen. And if they do escape detection, their own conscience suffers. It has consented to evil, and is less sensitive than before. And at fashionable watering-places there are many sources of temptation to which the idea that "nobody will know it" will be an inducement to yield. Thus Christians are in constant danger of losing both character and conscience while away from home. It needs watchfulness and prayer, strong resolution and special grace, to preserve the soul from the influence of temptation amidst such exposures.

You have left your *closet* at home. It is hard to find a place to pray when you are travelling. It is easy to find an excuse for not praying. Hurrying from place to place, want of time and want of room, forgetfulness, distraction, fatigue, one or all will form a pretext for neglecting retirement for communion with God. But we have ever admired the spirit of the pious sailor who was asked where he found a place for prayer at sea. "Oh!" said he, "I always went to the mast-head." And the same was the spirit of the pious soldier who, in answer to a similar question, said, "Where there is a heart to pray, it is easy to find a place." So it is. It is the want of *heart* that makes Christians careless of communion with God when their usual habits are interrupted, and they are surrounded by new scenes and associations. Yet the very time when they need prayer most they enjoy it least.

You need not leave your Bible at home. It will take up but little room in your trunk, and will be a blessed travelling companion. Read it daily night and

morning, and make its truths the theme of frequent meditation. Better is the word of God than a charm in the hour of danger; it has saved many a weak disciple from many a sad fall.

You can take a few *tracts* with you. They are always pleasant and profitable companions; to read when you are disposed to read, and be given away when you can do so without giving offence. Arrows shot at a venture are sometimes Divinely guided to the heart. Scatter them wisely and widely, and seek a blessing from God upon them when they are sent. And in particular take with you a bundle of copies of the PENNY MAGAZINE.

You can find churches, and prayer-meetings, and sabbath-schools, and a stranger is always welcome to the company of those who love God. Join yourself to them, and mingle your sympathies, and prayers, and labours with God's people, wherever you find them. If you love the house of God when at home, you will find no other place so much *like* home when abroad.

Do not be ruffled by trifles. There are a thousand things to annoy travellers, and some people make themselves exceedingly ridiculous by flying into a passion at the carelessness or ignorance of servants, the faithlessness of agents, and the little impositions to which they are often exposed. But getting into a passion is a very poor method of remedying an evil. It is better to be cool and patient. Especially should a Christian exhibit *such* a temper as will lead even wicked men to say, "He must be a good man; he keeps his temper."

Cherish the spirit of devotion. Remember the character you sustain, and the frequent opportunities of usefulness you will have if you seek them; and wherever you go or stay, let the power of the Christian character be felt in all your words and actions. So will your path be peace, your journey pleasantness, and God your companion and guard.

USE OF PROPERTY.

CHRISTIANS should aid the truth by *devoting their property* to sustain the church in extending the institutions of the gospel. It is no new doctrine that for the support of the cause of religion God demands the treasures he has committed to the care of his people. If it was true under the ancient economy, it is especially true under the Christian dispensation, when the property of Christians, from the be-

ginning of it, was devoted to the extension of religious institutions. What more beautiful feature of their character than the systematic distribution of their charity to sustain the cause of Christianity, struggling against many adversaries? It is also a striking evidence of the power of the gospel in breaking the bands of selfishness and avarice. Here it is seen that self-consecration to God, on the part of an individual, embraces the earthly substance intrusted to him. The spirit of that consecration compels him to recognise the authority of the command, "Honour the Lord with thy substance, and with the firstfruits of all thine increase." On all his gold and silver, houses and lands, it compels him to write, "Holiness to the Lord."

The present economy of Christian effort in behalf of the truth demands the practical application of the spirit of the gospel in regard to property. It is an economy adopted as the result of study, of wisdom, and experience. Perfection is not claimed for it. But as to cheapness, efficiency, and success, it has been so far tried in its different departments as to command the confidence of the wise and good. Its results are certainly such, if we look no farther than our own land, as must gladden the hearts of all the friends of truth, and prove to them that God has given them abundant reward for every coin they have cast into his treasury. Many sons of sorrow and of want have been blessed by their liberality, the voice of whose gratitude they will never hear in this world, but whose song in heaven will witness to it through eternity.

This work of propagating the truth is still dependent on the liberality of Christians. Withhold it, and you say, concerning the associations organized to promote the truth, Let them be disbanded. Let the missionary to the Gentiles, if he go at all, go at his own charges. Let the people who need the ministers of Christ procure them as they can. Let the press be stopped which is furnishing the Bible and a Christian literature for the world. Let the feeble bands of Christ's disciples, who cry for help amid their struggles and trials, cry in vain. Withhold your property from this hal- lowed enterprise, and you say to the destitute, the stricken, and afflicted, We have no compassion for you. Let ignorance, error, and darkness still reign. Let the angel of mercy, who has gone forth publishing salvation to the nations, be arrested in his flight. Let generation

after generation of immortal men still move on with dark and rapid tread to the grave, unvisited by the truth. Let the church stop the wheels of her vast machinery, and tell the world she can no more lift her hands for its recovery. To this it must come if Christians withhold the gold and the silver, without which the enterprise of propagating the truth cannot be sustained. And is there a man rejoicing in the knowledge of the truth, to whose heart it has come with the light, and love, and glory of the cross, but who is not yet visited by the spirit of a cheerful giver, who is not startled by such an interpretation of his illiberality? It is a sound interpretation, and one which the light of the next world will confirm.

J. B. C.

THE END OF THE WICKED.

"HE that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. Sinful habits and presumptuous neglect of the soul frequently characterize the advocates of false sentiments and scoffers at true religion. Such may enjoy worldly prosperity for a season, but even the prosperity of the wicked shall slay them; and while the forbearance of Jehovah is mistaken for his favour, or used as an argument against his word, they ridicule the faith and zeal of the pious by exclaiming with unbelievers of old, "Where is the promise of his coming?" Yet sudden destruction often prostrates the hopes and confidence of vain cavillers. God, in order to vindicate his word, to strengthen the faith of his people, and to deter bold transgressors, comes out in judgment against them, and cuts them off with a stroke.

J. B.— was a man of powerful frame—past the meridian of life—of intemperate habits, and an advocate of universal salvation; a refuge which he probably sought to quiet conscience and shield himself from the reproofs of the righteous. Living near the place where the people of God often assembled for religious worship, he was never seen in their meetings. He passed for a decided Universalist, and a confirmed unbeliever in experimental religion. His pious wife had prayed year after year for his conversion, and God had waited long to be gracious; but mercies and blessings failed to affect his obdurate heart. Infinite wisdom therefore saw fit to employ severer means to show him the falsehood of his

sentiments and the guilt of his life; to bring him to repentance, or at least to confess his folly, that others might be warned, by his example, to shun the rock on which thousands have wrecked their souls. While absent from home on a visit to a neighbouring city, in the act of drinking his accustomed draught of alcoholic poison, he accidentally broke the glass, a fragment of which penetrated his hand. In a few days he returned home, with his hand and arm much swollen. He was soon reduced to a sick bed, and suffered extreme pain. His affectionate wife, ever solicitous for his temporal and spiritual welfare, being alarmed at the ravage which disease was making upon his robust constitution, sent to the writer, informing him of the state her husband was in, with a request that he, together with the deacon of the church, a faithful, godly man, would watch the ensuing night with the sick man, evidently that we might have a favourable opportunity to converse with him upon the concerns of the soul.

We found him suffering much physical pain. In the course of the night the subject of religion was introduced, and the remark made that as life was uncertain to all, especially to the sick, reason dictated the importance of being in constant preparation for such an important event as our exit from time into eternity. He briefly replied, that as in Adam all died, so in Christ all should be made alive; plainly intimating that he understood the passage as proving the salvation of all men. We could but pray that God would open his eyes, and bring him to speedy repentance.

The next day the physician pronounced his case hopeless, and requested a minister of the gospel to visit him, and inform him that what he did in preparing for eternity must be done quickly. Promptly and faithfully the servant of God delivered his message to the dying man. He received it as the first intimation that he was dangerously ill, and as a summons from the eternal God to answer at his bar for the deeds done in the body. The foundation on which he had built his hopes of heaven now appeared like the shifting sand; the illusion was dispelled. He saw himself a guilty, ruined sinner, exposed to the just displeasure of his final Judge, and began to cry earnestly for mercy. He lingered a few days, in extreme suffering from disease, and still more from the remorse of a guilty conscience. He could be heard distinctly

the fourth of a mile, crying for mercy. He called his family together, and warned them, in the most pathetic language, as they valued eternal life, to shun his sentiments and example. His mind became more tranquil before the closing scene; but whether it arose from pardon of sin,

or the decay of nature, I will not decide. We leave him with a just God, but earnestly entreat the impenitent, whether trusting to God's universal benevolence, or to future repentance, to prepare without delay to meet their God.

J. H. B.

Lessons by the Way; or, Things to Think On.

DROPPINGS OF THE HONEYCOMB.

EVERY child knows what is meant by this title, and no sooner is it announced than methinks I see a lively little company gathering round me to obtain a share of the sweets about to be dispensed: blue eyes and black eyes, the sunny and the raven locks, are all impatient to taste the contents of my hive.

Not drops which flow from waxen cells—not the sweet food which industrious bees manufacture from the essences of flowers—not that which trickles from a hollow tree, or is taken in delicate layers from a wooden chest, my eager little friends, is the honey to which my title refers.

Do you know what the psalmist of Israel says is "sweeter than honey and (the droppings of) the honeycomb?" *Psa. xix. 10.* It is the sacred law of God; Divine truth as contained in the Holy Scriptures. In the Song of Solomon it is also said of him whose conversation is seasoned with the sweetness of Divine grace and wisdom, "Thy lips drop as the honeycomb; honey and milk are under thy tongue."

And now I doubt not but the cluster of happy beings around me begin to understand what those drops of honey are which I would have them gather. It is the short and sweet texts of Holy Writ; the glorious truths which men are commanded to lay up in their own hearts and to teach their children; it is, in short, all pure and profitable instruction which may be drawn from Scripture, or which coincides with its principles. Who does not see the beauty of the emblem? What can be sweeter than *instruction*, and to a correct taste what more acceptable? "Take fast hold of instruction," says the wise man; "let her not go; keep her, for she is thy life." It is a stream which blesses him that gives and him that takes. Both teacher and taught sit under the droppings of the honeycomb.

And now let me tell my little friends one of the pleasant ways in which these drops of honey may be gathered. They will understand it better by an example. I have a little boy in my mind's eye by the name of Arthur. He loves the words of wisdom, and sits down quietly at the feet of his elders to hear the voice of instruction. But above all other words he loves those of inspiration, and endeavours by daily study to perfect himself in the knowledge of Scripture.

PRAYER.

THE solemn periods during which a man retires from the intrusion of external things, and thus places himself alone with God, must be considered as a special and most important part of that discipline of the soul from which it is to

derive strength for its combat "with principalities and powers, with the rulers of the darkness of this world, and spiritual wickedness in high places." Such seasons will be sought for by every one who feels at all his moral necessities; and they will be sought for, not as duties to be performed, but as privileges to be desired and cherished—as a great means of spiritual life—a chief source of the growth, the defence, the nourishment of the soul.

But independently of those more special and solemn seasons, in which a man of prayer retires from external things, and seeks to find himself in the more immediate presence of God, where there is the habitual sense of the Divine presence, there will be the tendency to raise the thoughts to him, even amid the ordinary engagements with objects of sense. Amid the cares, the anxieties, the distractions of life, indeed, this must often be felt to be, as it were, a resting-place, a refuge to the soul. And a consideration at once the most solemn and encouraging it certainly is, that, amid any circumstances as to external things, the aspiration of the heart directed to God may have all the power and all the efficacy of prayer. It is an exercise adapted to every situation in which the feeble being can be placed; for, whether distracted with anxieties respecting earthly things, or awed under more solemn apprehensions of things eternal; whether viewing complicated duties in regard to which he perceives his own weakness, or combating with spiritual enemies which are too strong for him; the man feels that he is not alone, who thus seeks to "dwell in the house of the Lord all the days of his life, to behold the beauty of the Lord, and to inquire in his temple."—*Abercrombie.*

"WE ARE ALL CHRISTIANS."

THE following beautiful story is told by a correspondent of the *Boston Courier*, to illustrate the unconquerable power of peace principles. The little town mentioned gets along very well without a military department.

"I have read of a certain regiment ordered to march into a small town, (in Tyrol, I think,) and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by their works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly replied, 'If they will take it, they must.' Soldiers soon came riding in with colours flying, and fifes piping shrill defiance. They looked around for an enemy, and saw the farmer at his plough, the blacksmith at

his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course they were not in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, friends, it lies before you.' 'But is there nobody here to fight?' 'No; we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we cannot fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village as guiltless as they had entered, and perchance somewhat wiser."

THE LAST MOMENT.

EVERY man's life is made up of a precise number of moments. That number is registered in the book of God's providence, between whose folded leaves no eye of man or angel can penetrate. That last moment will come. It rapidly approaches. Its coming is hid behind impenetrable clouds. The winged hours hasten the flight of the last moment allotted to each man's stay on earth. When that moment approaches near at hand, the wheels of nature begin to move slowly and sluggishly, till they come to a solemn pause. The vital current ceases to flow. The pulse is faint and few. The eye becomes dim and glassy. The curtain of mortality drops, and shuts out from mortal vision all earthly scenes and objects, and the full blaze of eternity, with all its tremendous realities, bursts upon the astonished sight. That last moment will come to each and every individual, and yet how few realize it or prepare for it!

"All men think all men mortal but themselves."

But the solemn and affecting lesson must be sooner or later learned in the dread experience of every man. Across that mysterious boundary line he must pass when the appointed last moment arrives. How wisely and mercifully concealed from the eye of mortals is that eventful point of time!

Many a hero has the courage to march boldly up to the cannon's mouth, amid the heat and rage of battle, whose eye will yet quail, and whose cheek blanch, and whose lips will quiver with fear, as he sees the slow approach of the last messenger on the pale horse. But it is not the last moment, as such, solemn as it is to change worlds, which marks it with such fearful importance. It is that man's last moment on earth is the last of his probation—the last moment of trial and hope—the last moment of mercy and of pardon—the awful moment that stamps and seals his destiny or his doom unchangeably through interminable ages. And yet how marvellous it is to see the multitudes of gay and thoughtless mortals moving onward to that dread period of their existence with utter unconcern! Ere long, what keen and bitter anguish will wring the hearts of these prodigal wasters of the precious moments of human life!

SUPERINTENDING PROVIDENCE.

THE following illustration of the watchful care and providence of the Most High is extracted from a letter written by William Cowper to his friend, William Unwin.

"We are glad that you are safe at home again. Could we see at one glance of the eye what is passing every day upon all the roads; how many are terrified and hurt, how many plundered and abused, we should indeed find reason enough to be thankful for journeys performed in safety, and for deliverance from dangers we are not perhaps even permitted to see. When in some of the high southern latitudes, and in a dark tempestuous night, a flash of lightning discovered to Captain Cook a vessel which glanced along close by his side, and which, but for the lightning, he must have run foul of. Both the danger and the transient light that showed it were undoubtedly designed to convey to him this wholesome instruction, 'That a particular Providence attended him, and that he was not only preserved from evils of which he had notice, but from many more of which he had no information, or even the least suspicion.' What unlikely contingencies may nevertheless take place! How improbable that two ships should dash against each other in the midst of the vast Pacific Ocean, and that, steering contrary courses, from parts of the world so immensely distant from each other, they should yet move so exactly in a line as to clash, fill, and go to the bottom, in a sea where all the ships in the world might be so dispersed as that none should see another! Yet this must have happened but for the remarkable interference which he has recorded. The same Providence, indeed, might as easily have conducted them so wide of each other that they should never have met at all; but then this lesson would have been lost; at least the heroic voyager would have encompassed the globe without having had occasion to relate an incident that so naturally suggests it."

AGAINST IDLENESS.

SINCE even angels, which are all spirit, be yet ministering spirits, and execute the commissions and ambassages of God, and communicate with men, should man, who is not made all soul, but a creature composed of body and soul, exempt himself from doing the offices of mutual society, and upholding that frame in which God is pleased to be glorified? Since God himself, who for so many millions of ages contented himself in heaven, yet at last made this world for his glory, shall any man live so in it as to contribute nothing towards it? Hath God made this world his theatre, that man may represent God in his conversation; and wilt thou play no part, but think that thou only wast made to pass thy time merrily, and be the only spectator upon this theatre? Is the world a great and harmonious organ, where all parts are played, and all play parts; and must thou only sit idle and hear it? Is everybody else made to be a member, and to do some real office for the sustentation of this great body, this world; and wilt thou only be no member of this body? Thinkest thou that thou only wast made to be a mole in the face for ornament, a man of delight in the world? Because thy wit, thy fashion, and some such nothing as that, hath made thee a delightful and accept-

able companion, wilt thou therefore pass in jest, and be nothing? If thou wilt be no link of God's chain, thou must have no part in the influence and providence derived by that successively to us. Since it is for thy fault that God hath cursed the earth, and that therefore it must bring forth thorns and thistles, wilt not thou stoop down, nor endanger the pricking of thy hand, to weed them up? Thinkest thou to eat bread and not sweat? Hast thou a prerogative above the common law of nature? Or must God insert a particular clause of exemption for thy sake?—*Dr. Donne.*

ANECDOTE OF OWEN.

THE origin of Dr. Owen's great practical work on "The Forgiveness of Sin, or Psalm cxxx.," was related by the doctor in the following circumstances:—

A young man, who afterwards became a minister, being under serious impressions, came to him for counsel. In the course of conversation the doctor asked, "Pray, in what manner do you think to go to God?" "Through the Mediator, sir," said the young man. To which Dr. Owen replied, "That is easily said; but it is another thing to go to God through the Mediator than what many who use the expression are aware of. I myself preached some years when I had but very little, if any, experimental acquaintance with access to God through Christ, until the Lord was pleased to visit me with sore affliction, by which I was brought to the mouth of the grave, and under which my soul was oppressed with horror and darkness. But God graciously relieved my spirit by a powerful application of Psalm cxxx. 4, '*There is forgiveness with thee, that thou mayest be feared;*' from whence I received special instruction, peace, and comfort in drawing near to God through the Mediator, and I preached thereupon immediately after my recovery."

None who seriously and prayerfully read this treatise will fail to discover the grounds and the appropriateness of the above appeal to an inquiring youth, the rich sources from which the author has drawn Divine instruction, and its adaptation to the wants of every perishing soul.

THE BIBLE.

WE are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it or comparable to it. The sun in the firmament is nothing to it, if it be really (what it assumes to be) an actual, direct communication from God to man. Take up your Bible with this idea, and look at it and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And at the same time look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground, bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice

which any one friend can give to another is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.—*Thomas Erskine.*

APOSTROPHE TO GOLD.

GOD of the craven heart! idol of millions, how splendid are thy temples, how zealous are thy worshippers! They gather around thy smile in the morning; they leave not thy devotions at midnight. Thou smilest upon them, and they grow mad in the midnight of their palaces. They make themselves monarchs in fancy and conquerors in dreams. Who can withstand thee? Thou leadest the feet of beauty, thou directest the arm of the brave. Thou silenced the voice of eloquence when the Macedonian held thee up glittering before the eye of the orator; and the mistress of the world rose before thee in the balance. Disposer of empires! thou spreadest over the world. Thy spell nerved the assassin, and urged on the betrayer. Thy yellow visage incited the spoiler when he sought thee on the crimson field, and made himself red in the carnage. In all ages thou hast triumphed. Whether in the thirty pieces rewarding a Judas, or the sparkling crown on the brow of a tyrant; always alike invincible. The man of business bows obsequiously to thee. The man of fashion falls before thee, and the miser adores thy garment as though it were the curtain of heaven. Thou hast a retinue of coaches and an army of slaves. Thou hast a goal of splendid misery, where guilt makes her alliance with death. The virgin at the sanctuary fears not thy footsteps, and the shorn priest flies not the power of thy magic.

A PRAYER-BOOK.

A MINISTER who had been characterized by the fervour of his preaching and praying, was observed to decline in the spirit with which his public duties had been performed; whereupon some of his flock ventured to hint the change to him. His simple reply was, "I have lost my prayer-book." "Your prayer-book!" said the astonished visitors; "we never knew you used one." "You are mistaken," said the minister: "I relied much on my prayer-book; I mean, the prayers of my people; but since they have ceased earnestly to pray for me, I have been disqualified for labouring diligently for them."

Alas! how many ministers are left to labour up-hill from the same cause. The people wonder that they are not more animated and successful in their public duties, never adverting to the fact that the fault is in themselves, as they suffer weeks, and even months and years, to pass without offering one fervent and heartfelt prayer for their success. Paul felt the necessity of this kind of co-operation, and earnestly besought his Christian brethren to pray for his ministerial success; and nothing, we should suppose, has since occurred to diminish this necessity in regard to God's ambassadors. Of one thing we are very certain, that there would be better preaching if there was more praying.

BURNET'S DESCRIPTION OF LEIGHTON.

LEIGHTON was a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever yet saw in mortal; that had

the greatest parts, as well as virtues, with the most perfect humility, that I ever saw in man; that had so sublime a strain in preaching, with so grave a gesture, and such a majesty of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two and twenty years, *I never knew him to say an idle word, or that had not a direct tendency to edification*; and I never once saw him in any other temper but that which I wished to be in, in the last minutes of my life.

THE POWER OF TRUTH.

A LEARNED Dominican, and most fanatical champion of the Catholic faith, had presented himself at the general council assembled by Gustavus Vasa, at Örebro, as one of the deputies from Calmar. Incited by the continual references to Luther, he resolved to proceed to Germany, and undertake the conversion of that reformer. Confident of success, the zealous Dominican set forward. But what befell? He returned from Wittenburg an earnest Protestant, became one of the most powerful advocates of Lutheranism that Sweden could boast, and united himself in marriage with a nun. He afterwards rose to the bishopric of Linköping, and never relaxed his efforts: he became in many ways a highly influential agent in the firm establishment of Protestantism, and remained a most zealous defender of the doctrines he had vowed himself to subvert.—*J. Von Archenholz.*

CROMWELL AND THE INQUISITION.

THE following anecdote would be interesting at any time, but the case of Dr. Kalley gives it an additional interest at this moment:—

“Thomas Maynard, English consul at Lisbon, was thrown into the prison of the Inquisition at Lisbon, under pretence that he had said or done something against the Roman religion. Mr. Meadows, who was then resident, advised Cromwell of the affair; and, being directed by him, demanded of the King of Portugal, in Cromwell's name, the liberation of Maynard. The king told him it was not in his power, as he had no authority over the Inquisition. The resident sent the answer to Cromwell, from whom he received fresh instructions, and went to the king, and told him that since his majesty had declared that he had no power over the Inquisition, he was commanded by Cromwell to declare war against the Inquisition itself. This unexpected declaration so terrified the king and the Inquisition, that they opened the prison doors, and gave the consul liberty to go out. He, however, refused to go out privately, and required that he should be honourably brought forth by the Inquisition.”—*Limborch's History of the Inquisition*, vol. i., page 214.

PRESBYTERIAN BOARD OF MISSIONS.

By an *expose* just made by this Board, we learn that for the last three years the average receipts have been but \$59,298.80 per year, or only thirty-four cents for each communicant in the church! Such a statement should rouse the whole church. The condition of the treasury, present and pro-

spective, here presented, compels us to urge every Christian to ask himself, Have I delivered my soul, if the heathen are left to perish?

PLAGUE OF EGYPT.

SEVERAL travellers to the East Indies have complained of the insufficient means employed for carrying them over the Isthmus of Suez. Mr. Waghorn states in answer, that in September, 1842, that fearful mortality, the murrain, visited Egypt, as it occasionally has done ever since the time of the departure of the Israelites from it. It was one of the standing plagues inflicted by the Almighty upon Pharaoh, for “refusing to let the children of Israel go.” This fearful mortality has taken away ten-twelfths of the whole of the cattle of Egypt since that time. In October, 1842, out of the number of horses in the desert for the transit of passengers, upwards of one hundred died by murrain in that month; and its ravages not only continue in various parts of Egypt, but deprive the cattle that remain of their usual stamina and strength.

CHRISTIAN LIBERALITY.

THE patriarch Abraham gave one-tenth of all his possessions to religious uses; and so did Jacob, and many other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathen—the Arabians, according to Pliny, and the Grecians, according to Xenophon and Herodotus—gave no less than a tenth part of everything to sacred uses. And shall the *Christian* do less for his God than did the *Jews* under the old dispensation, or the *heathen* for their idols?

THE GOSPEL SALVATION.

WHAT does salvation imply? It implies the whole redemption purchased by Christ, and the whole of the application of it by the Holy Spirit. It is salvation from a state of estrangement to a state of acquaintance with God; from enmity to peace and reconciliation; from darkness to light; from bondage to liberty. It includes pardon and justification; adoption and filiation; sanctification of nature, heart, and way; communion with God; afterwards a glorious resurrection of the body, and eternal life and glory in being for ever with the Lord.—*Ebenezer Erskine.*

UP IN THE MORNING EARLY!

THERE is a freshness and a purity in early morning which, to the physical and moral state of man, is vigour and delight. It is seldom that the sensualist, the idle, or the vain, taste its ethereal joys. A mystical spirit lurks in the perfumed breath of awakened creation, which is undoubtedly gifted with supernatural power. Those who would live long and live good days, must habitually become early risers. The loss of the morning hour is never retrieved.

THE DAY STAR.

THE feeblest desire and attempt to seek the Lord is the Spirit's rising beam in the heart, “a day of small things, not to be despised.”—*Bridges.*

The May Meetings.

WE now give, as on former occasions, not only the elements of the Reports of the Societies included, but also the chief facts and gems of the speeches delivered on the principal occasions, and a number of them entire, well assured that we shall thus contribute very materially to the gratification of our readers and to the advancement of the greatest and most pressing of earthly enterprises.

BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting of this Institution was held at Finsbury Chapel, and was extremely well attended.

The Rev. Dr. Cox, who occupied the chair, said, I confess that I have a deep, and, I may say, a growing interest in Home Missionary Societies. I believe that it is right to support them on the grounds of Christian patriotism. Patriotism is understood in the world, in a very different manner from what we ought to understand it in the church. The most ambitious—those whose interest it is to promote the temporal welfare or distinction of mankind, or to engage in acts for the aggrandisement of nations—are called patriots, when they profess that love of country which induces them to throw in their talent and their efforts to contribute to the advancement of the nation's glory, as it is termed. But when the inspired writer in ancient times said, "Surely glory shall dwell in our land," his eye was not fixed on ambitious projects,—annexation of territory to the country which he represented,—but he distinctly contemplated the coming of the great Messiah, and the introduction of Christianity into the wide world, for the benefit and salvation of mankind. Now we are called upon in this Society to act on this principle of Christian patriotism, that love of country which is not restricted merely to a view of its temporal interests, but which contemplates its spiritual and eternal welfare in the improvement of its population, and their preparation for that eternity to which we are all advancing. There is another reason why I feel a growing interest in this Society. When I look at the accounts from the various missionaries, I see that they are right-hearted agents, that they are individuals prepared to persevere amidst the difficulties that present themselves on every hand, amidst even calumny and oppression; and the Society that employs right-hearted agents in this respect is one that ought to be supported. Besides, there is another view of the case, namely, the spiritual strength accruing to foreign missionary efforts by the progress of home missionary exertions. In proportion as the Home Missionary Societies prosper by the diffusion of knowledge, by the conversion of souls to God, by the establishment or enlargement of churches in our land, and by gathering the people to God, in that proportion moral and spiritual strength is brought to bear on the foreign missionary cause. By your love for foreign missions, then, I ask you to promote the interests of the Home Missionary Society, for that will sustain and give moral impulse and strength to that noble enterprise by which we send our missionaries abroad to preach among the Gentiles the unsearchable riches of Christ.

The Rev. S. J. DAVIS then read the Report. The present number of Sunday-schools was 100, containing nearly 8000 children, who were in-

structed by 1000 teachers. Besides the teachers, there were in connection with the Society's stations about 250 local assistants, a fourth part of whom were local preachers. The distribution of religious tracts had been attended with much benefit. The class system had been tried at several stations, but in few had it worked successfully, owing principally to the difficulty of obtaining suitable leaders. The labours of Mr. Pulsford, the evangelist, continued to be followed by extraordinary tokens of Divine favour. There had been added to the missionary churches nearly 650 members, and some hundreds more had been added to other churches visited by Mr. Pulsford. Under the head of "Appropriate Agency," the Report stated that the Committee were frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty, however, was occasioned by the limited supply of appropriate agency. Men of sound understanding, general information, popular address, and laborious habits, as well as decided piety, were heard of much less frequently than the necessities of home missionary institutions required. The Society commenced the year with a debt of about £1000, the larger portion of which had been reduced by the payment of the valuable bequest of the late Dr. Newman. The balance against the Society was at present £200. The Report concluded by an appeal to the friends of the Society to sustain it by increased funds.

The TREASURER then presented his accounts, from which it appeared that at the last audit there was a balance in his hands of £109 4s. 2d., which, added to the receipts of the last year, presented a total of £5,902 3s. 9d. The expenditure, including the payment of the banker's loan and interest, amounting to £823, was £5,902 2s. 9d., leaving a balance at the banker's of 1s. The sum of £200, however, was still owing for money which had been borrowed.

Dr. GODWIN said, The Baptist Home Missionary Society forms a part of that apparatus by which our own section of the great Christian family is and has been attempting for some time past to diffuse the knowledge of our Lord Jesus Christ. We have our colleges for our students, schools for our children; one institution which takes the charge of our foreign mission; another specifically designed to aid in the translation of the word of God; we have a mission for Ireland specifically; and the spheres of this Society are the towns and villages and cities of our own native country. And without making any improper comparisons, we may safely say that it would be inconsistent, nay, it would even afford reason to look with jealousy upon our benevolence in all our foreign operations, were we to neglect our home. For some time the labours of the Society were principally directed to village preaching. I would not have the meanest or smallest hamlet in the kingdom neglected; but

most assuredly there was a large expenditure both of funds and labour for a long time directed to the more thinly-inhabited portions of the United Kingdom. I rejoice to hear it now stated that the object is to consider large and populous towns, as well as small villages, or the rural population. I rejoice to hear that the intention is to endeavour to establish stations which may themselves become the centres of effective operation, and auxiliaries to the parent Society. Much good has been done confessedly by this, and by kindred institutions, both in a direct and in an indirect manner; there have been many great and important results arising from the labours of this Society and other kindred institutions directly. Without any unkind or unchristian feeling, without anything like sectarianism, one may venture to ask, What would have been the condition of our native land had it not been for the voluntary efforts of those who receive no State-pay, and scarcely any protection whatever? At first these labours and labourers were treated with contempt, indignation, and scorn, but still they laboured on; and notwithstanding all the spleen of country squires—(laughter and loud cheers)—and all the vexation of clerical magistrates, and regular and expected anathemas of visitation sermons, yet still the labourer went on and went on, till, altogether to the surprise of such men as those to whom I have referred, they saw chapels and schools and conventicles, or whatever they please to call them, covering the length and breadth of the land. (Loud cheers.) And I may venture to say in sober truth that the whole nation is indebted to the voluntary efforts of the Nonconformist body, for a great portion of its piety, the extent of education, and for the improved tone of moral feeling. Not only, however, have there been effects of a direct kind, but indirectly much good has arisen, and, perhaps, in some respects, almost as much good from the labours of this Society and other kindred institutions as in a direct manner. There has been a reaction even on the Established Church itself. By means of the efforts of Dissenters they have been roused from their slumbers, and there has, in many instances, been put forth an energy and been manifested a zeal which appeared to be latent and altogether useless for a long period of time. How is it that churches begin to be built now by voluntary subscription altogether? How is it that so many schools in the Established Church have been erected? We all know something of the reason and nature of these movements. It is enough for a Methodist or Dissenter to go into a neglected place and build a school, and presently all is zeal and sympathy to have a fresh school. It is only necessary for Dissenters to look after the spiritual and temporal necessities of the poor, and immediately there comes forth a host of donations of bread, and soup, and coals, and blankets—(laughter and cheers)—to bind them fast to the Establishment, to keep them from the sectaries. Why, perhaps in all these cases, at least some of them, the motives may not have been altogether of the purest kind; but still, notwithstanding, though there may have been, through the infirmities of human nature, improper motives, there still remains a large residuum of good produced by this kind of reaction, for which I do really think the whole bench of bishops ought to thank the Nonconformists. (Cheers.)

The Rev. D. KATTERNS, in seconding the resolution, said, How can we expect great success so long as our rural population are under the power of a system which has mapped out the country for its own occupation, and which denounces all the agents of this and kindred Societies, as unauthorized intruders into a private sphere, which will acknowledge no excellency that is not of its own growth and production, which requires to have placed under its own control, the entire instruction of all the people, which demands the training of all the young, the visitation of all the sick, the performing of all the offices from the first designation of infancy to the burial of all the dead—except that despised outcast from the covenanted mercies of God and the Church—the Dissenting minister? (Loud cheers.) Let the Dissenting minister be as mild and as tolerant as he may; let him never lift up his hand to touch the sacred ark of ecclesiastical monopoly; let him labour on for an entire generation, in patient endurance, without breathing a syllable of rebuke against that mighty mischief that has overshadowed his best labours: yet it will not do. The excellency that could neither be extinguished nor emulated when living, shall be insulted when dead. (Loud cries of "Hear, hear.") Perhaps he may be permitted, as a special favour, to deposit the bodies of his little ones where they may moulder away unnoticed into consecrated dust; but his own cold ashes, in the sight of his bereaved widow and mourning family, shall ask for burial in vain, and cry out to humanity and religion in vain—"Give us a little earth for charity." (Loud cheers.) There is not the meanest of your agents who, amongst all his various discouragements, may not congratulate himself that he is not the tool of a system whose ministers need not indeed cease to be Christian,—but often do, nevertheless, cease to be men. (Cheers.) But let us consider for a moment to how small an extent these efforts have succeeded. Here and there, it is true, we are told, they have succeeded in subtracting a stray lamb from the sabbath-schools, or stealing a poor member from our congregations; but these are exceptions, and in neither case are the numbers considerable. The wonder is, when we consider that this system of coercion is going on more and more in every parish through the country, not that a few persons should be brought under it, but only a few. (Hear.) The wonder is, that with the overwhelming influence, some of our schools and stations have not before this time become utterly extinguished. But such is not the result, nor, in my opinion, need any such result be anticipated. I have a better opinion of the poorer classes of the community than certain politicians of this world, who for their own purposes delight in representing them as ignorant and debased—as depraved and irreligious. They may want many things, it is true; they may want more polish, more cultivation; perhaps, in many cases, they may want the necessities of life—thanks to the busy legislature, which for so long a period interposed between them and the arrangements of a beneficent Providence; but one thing is clear from the Report, they do not want for moral courage and independence of mind. (Cheers.) Why there are hundreds and thousands of men in this country who, from their wealth, their influence, and their standing, have no need to quail before the highest Church dig-

nitary in the land, who would, nevertheless, be ready to shrink into their shoes for very shame if they were found defiling those shoes with the dust of a conventicle. (Hear, hear.) But this spirit does not prevail to any extent among the poor; and this proves to me that there is a vast body of the poorer classes of the country who will not barter away their dearest religious interests for money, who will not go to church for a mess of pottage, however arbitrarily they may have waved over them the sceptre of ecclesiastical despotism by the hands of men who, with all their refinement and respectability, are not ashamed to go crouching to the civil power and say: "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." (Cheers.) Now as long as we see this spirit of independence among the poor, we may well be encouraged to hope for better days. This shows that, in the foundations of the body politic, there is the root which, however mean and rugged and unsightly and contemptible it may appear to ordinary and vulgar eyes, is nevertheless the medium through which the sap and vigour of all our political, moral, and religious glory as a nation must ascend till it reaches at last the uppermost boughs of the aristocracy. Principles work upwards. In the days of our great Master, when no one understood it but himself, his own far-seeing wisdom laid hold of this principle, and not only made it the basis of his proceedings, but the rule of proceeding to his followers, "Go ye into the highways and hedges and compel them to come in, that my house may be filled." All the verdure and fruitfulness of the branch come to it from the root; therefore, if we neglect and despise the poorer classes of the community, we are trampling upon the resources of our own strength. Let us instruct them, elevate them, imbue them with the spirit of charity, and then we shall accomplish a great work, a work that will extend itself and reach all other classes through them. Let us go to work here, and the influence will rise and rise through all the lower and intermediate stages, till on the highest pinnacle of the social fabric there shall be planted the sacred banners of triumph, on which the finger of God's own Spirit has inscribed, as in characters of light, "Holiness to the Lord." But there is one more point on which I will touch. Every one now speaks of the mighty efforts being put forth for the revival of antiquated heresy and exploded superstitions. It would be folly to deny, that these efforts have to a very great extent succeeded; but I would ask in what quarter? They have succeeded among the rising clergy, who cannot be supposed to be fortified against principles that go to advance and strengthen their own secular interests. They have succeeded among a class of politicians who view a system of religion just as it can subserve their aims at power. Perhaps they may have succeeded among the higher classes of the community with which the clergy are linked in a thousand diversified ways. But, have they spread among the poor? I ask the question with emphasis. Have they succeeded among the poor? I trow not. (Loud cheers.) So notoriously have they failed here, that it has become a principle with them, "Leave the adult population alone, and give us the children." (Hear, hear.) I learn a lesson, also, from this, and I take this to be among the most cheering and encouraging signs of the times. Let them

go on to labour with increasing zeal and activity; let them earn new praises or new exaltations, I care not which, from the Vatican—(hear, hear)—let them go on, like the scribes and Pharisees, to compass the land that they may make one proselyte; let them be as constant and vigilant as they will in their visitations of the poor; let them go parading through the streets and lanes as I have seen them, with their humble Levite behind them, bearing the sacred vestments, without which it is impossible to admonish men as to the disposal of their worldly affairs, or to sooth the sick man to his tomb; but let this and kindred societies discharge their duty faithfully, paying a due regard to the religious training of the young; and I suspect that many a long year will elapse before they will persuade the millions of Britain, that true religion consists in a pompous ritual, in apostolic succession, in lighted tapers, in endless genuflexions, or even in the perennial flowing of a weekly offertory. (Loud cheers.) But there is one simple view of our work in which we must be all fully agreed, that is, that whatever may be the results, results are not in our hands; we are responsible for one thing, that is, the bringing of truth and error into collision and conflict. We are responsible for the dissemination of the truth, and if we fulfil this work conscientiously and faithfully, I believe we shall be approved unto God and successful amongst men. I only wish truth and error to be brought into free conflict; I ask no vantage for the one or the other, and I have no fear for the results. Give me God's truth, and I do not believe that any of the falsehoods of the world can stand up before its light and majesty. (Hear, hear.) I should as soon believe that a demon could stand up before the purity of an archangel. (Cheers.) Give me the truth of the Spirit, I do not ask for the mysterious sanction of apostolic succession, if such there could be; I do not ask for the dispensation of sacramental grace through the tips of my fingers; I do not ask to have fetters put on the human mind to favour my progress. I should immediately suspect a religion that attempted to restrain the free exercise of thought. Christianity has no secret doctrines; no doctrines that require to be covered with a shrine into which consecrated feet alone may enter. Let the superstitions of mankind skulk into their hiding-places; let credulity seek an asylum from the light of truth; Christianity bears written on the portals of the temple, "He that doeth truth cometh to the light." (Cheers.) I do not ask for the support of human authority, nor the intervention of human power. Perish the carnal weapons—(loud cheers)—that would even overthrow the power of antichrist himself, by the very means which exalted him to sovereign authority, and brought the nations of Europe in subjection to his feet. Give me truth. Let truth alone confront her proper antagonist. I look therefore upon the man who brings truth and error into conflict as a benefactor to the church and the world; and however unpretending may be his labours in the estimation of the world, I rejoice in them because I believe they will bring about that contest of truth and error which must take place, and will certainly end in the triumph of the former. I look upon such a man as only the second cause to bring about those victories which shall be celebrated alike in heaven and earth, in one general triumphant song, when

"the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." (Loud cheers.)

Messrs. MIALI, NICHOLSON, and others, followed with excellent effect.

BIBLE TRANSLATION SOCIETY.

THE Sixth Annual Meeting of this Institution was held at New Park-street Chapel, on Wednesday evening, the 29th of April, and was very numerously attended. The Rev. J. H. Hinton, A.M., occupied the chair.

The CHAIRMAN rose and said:—This is a Society for diffusing the Holy Scriptures, and diffusing them throughout the nations in a manner auxiliary to those employed in the same object—that of making known the tidings of salvation through Jesus Christ. It is this which binds us together, binds us to Christ, binds us to all who love him and love the world, binds us to the world, that we cannot desert or abandon, till, so far as in us lies, every part shall be irradiated and cheered by the warmth of the Sun of Righteousness. It is not for me to anticipate the contents of the Report that will now be presented, but I will call upon my esteemed friend the Secretary to read it. (Cheers.)

Dr. STEANE then read that document. It commenced by stating, that the churches in India had received a larger number of converts during the past than in any preceding year. It was impossible, however, to say how many had received the light of truth by the Scriptures, and how many by the preaching of the gospel. Reference was then made to the lamented death of Dr. Yates, who, it was stated, had been succeeded by Mr. Wenger, the former coadjutor of the deceased, and who would continue to avail himself of the services of the same pundit. The Bengali Bible had now issued from the press. There had been printed in quarto 500 copies; in octavo, 2,500; and the New Testament, uniform with it, 1,500. In all, there had been issued from the press, during the year, Sanscrit, 2,500; Bengali, 12,500; Hindustani, 15,000; making a total of 30,000 copies. The distribution had greatly outstripped the printing. About 54,000 copies had been distributed, containing smaller or larger portions of the word of God. The total number printed since the year 1838 was 419,205. Three years ago, a hope was expressed that the Society might be called upon to translate some part of the Scripture into the dialect of Western Africa, and Mr. Clark had now sent home the first part of the Gospel of Matthew in the Fernandian language. With the American Bible Societies the Committee continue to hold correspondence, and to repeat their acknowledgments for a grant of 2,500 dollars in aid of the Calcutta translations. The subscriptions, donations, and collections, received during the year, amounted to £1,894, 9s. 1d. That sum, as compared with the last year, showed a deficiency of about £30, but, in reality, more had been collected by the travelling agents, the difference being occasioned by two large donations given last year, and to which no corresponding sums had been received during that which had just closed. Two grants of £500 each had been made in aid of the Calcutta translations, and a further grant of £500 had been voted, but not paid. That sum, and £50

voted for the Fernandian translation, would appear in the cash account of next year; so that, though the balance-sheet would show a considerable amount in hand, it must be recollected it was more than appropriated.

The TREASURER then presented his accounts, from which it appeared that the total receipts, including a balance in hand last year, amounted to £2,437 7s. 5d.; the expenditure to £1,957 8s. 11d.; leaving a balance in hand of £479 18s. 6d. towards the £550 which the Report stated had been voted.

The Rev. T. SWAN, O. WINSLOW, R. W. OVERBURY, and others, addressed the meeting, in speeches distinguished by good sense and excellent feeling.

BAPTIST MISSIONARY MEETING.

THE fifty-fourth Anniversary Meeting of the Baptist Missionary Society took place at Exeter-hall, on Thursday, April 30. The chair was taken at ten o'clock, by S. M. Peto, Esq.

The CHAIRMAN said:—It is interesting to reflect that ours is the first of a series of meetings of a missionary character; and oh! let me entreat you to pray from the heart that a devotional feeling may pervade this meeting and kindred assemblies, that our brethren who have to address you on this occasion may be blessed from on high, and that what we entreat for ourselves may descend in rich abundance on our brethren who are to follow us. The world may sneer at meetings like the present; it may speak of our efforts as "the braying of Exeter-hall"—(hear, hear, and laughter)—it may call our proceedings "speech-making philanthropy"—it may speak of our anxiety for the heathen as "transcendental morality;" but this we know, that when the kingdoms of this world shall have passed away, it shall be seen that efforts like ours were not those of mere mortal men endeavouring to gain applause for themselves, but were based on scriptural command, were prompted by the Spirit from on high, and succeeded because God himself had directed that they should be made. (Cheers.) A few days since I was favoured with a conversation with that esteemed servant of our Lord, Thomas Burchell. When I questioned him about what took place after Mr. Knibb's return to Jamaica, he said, "We always found William Knibb, after his return from England, William Knibb still; he was the same humble and devoted servant of his God; we found a compassionate heart, into which we could pour all our sorrows; he was indeed, in all things, our brother. But," he added, "I was much struck on his last return with his heavenly-mindedness, and with his evident meetness for the eternal world; and, on leaving him, after my first interview with him, subsequent to his return from England, I said to a dear friend, 'The conviction on my mind is, that brother Knibb will soon be removed.' My friend said, 'Why do you think so? he seems in perfect health.' I said, 'There is a meekness about him which conveys to my mind that impression—I think his work is done, and that it will soon be said to him, Come up hither.'" (Cheers.) Oh! my friends, what a system is that which warms a man's heart as William Knibb's was warmed, and makes him desire to live—not in cold and ice-bound isolation, but for the

benefit of his race! (Hear, hear.) As a member of your Committee, during the last year, I could not help being aware of our painful financial position. (Hear, hear.) While I acknowledge the very liberal support that we have received during that period, from all quarters, I yet feel it my duty to call your attention to the fact, that our income, during the present year, has not met the expenditure. This we feel to be the more lamentable, from the fact of so many calls being made to us from various places for help; I will refer only to one. The position of our country, at the present moment, in relation to China, makes us feel that something ought to be done by us in that part of the world. (Hear, hear.) The edict published by the emperor of China, in which he not only grants religious toleration but religious equality—(cheers)—is one of the most striking features in the recent history of missions, and constitutes a call to exertion, to which as Christians we cannot but respond. I do hope that as soon as our brother, Dr. Cox, has succeeded in the mission which he has undertaken for the purpose of clearing us from our debt, the first effort which we shall make will be to send the gospel to China. (Cheers.) Oh! can it be that our ships fill her ports, that our merchandise loads her quays, and that our commercial men are, day by day, making fresh inroads in her territory, and obtaining a footing in her dominions, and shall not Christianity plume her wings for a nobler flight, and proclaim to the millions of China the word of life? I cannot believe that the missionary spirit which prompted the formation, and has marked the labours of this Society, has left the churches by whom it has been supported. (Loud applause.)

The Rev. JOSEPH ANGUS, the Secretary of the Society, then read the following abstract of the Report.

"The Society employs agents in Europe, Asia, Africa, and America.

"Much has been done; but more yet remains to be done.

"In India, it supports thirty-nine missionaries, and 137 native preachers and teachers. In connexion with the Indian churches are 1,678 members, of whom 251 have been added during the last year. There are also 101 schools, with 3979 children.

"The members of these churches are nearly all very poor, and yet they have contributed more than £1,200 last year for the support of their pastors. Friends at the different stations have also contributed at least an equal amount towards the support of schools and translations.

"Fifty thousand volumes of Scriptures in the Hindustani, Sanscrit, Bengali, Hindi, Persian, and Armenian languages, and one hundred and fifty thousand tracts have been distributed during the year.

"In Africa, the Society has stations at Fernando Po, Bimbia, Cameroons, and Calabar, and thirty-three missionaries and teachers. There are 250 children in the day-schools, and 500 in the Sunday-schools. Parts of the Scriptures have been printed in the Fernandian, Isuba, and Dewalla tongues. The Dove missionary ship visits the stations, carrying teachers and supplies.

"In America and the West India islands, here are the following fields of labour:—

	Missionaries.	Native Teachers.	Members.	Day Scholars.
Honduras . .	3	4	130	183
Trinidad . .	2	3	52	180
Hayti . .	1	—	—	30
Bahamas . .	3	9	2648	684
Canada . .	12	—	599	—

"To these may be added the churches in Jamaica, containing 34,000 members, formed under the care of agents sent out by the Society.

"In France, there are three stations and two ministers, one of whom is occupied in completing the New Testament in Breton.

"God has greatly blessed the Society in these fields, but more, much more is required.

"In India, the city of Delhi, with a population of 180,000 has only one missionary; Patna, with 300,000, only one missionary; Ceylon, two-thirds as large as Ireland, has long had but two missionaries; while India, containing 150,000,000 inhabitants, has fewer religious teachers than the county of Lancashire.

"The total number of our missionaries all over the world is not so large as the number of agents of the London City Mission.

"Hayti has but one missionary connected with us; Trinidad has but two; France, with many millions who hear not the gospel, has but two; South America and China have none.

"More is required. Our total income is not more than one-tenth of the annual offerings to Kalee, the Indian goddess of murder; not more than one-thirtieth of what the Baptist denomination pay in taxes. It does not amount to one penny a-week from each of the members of our churches; nor is it more than one-tenth of the amount spent in sustaining the gospel at home. By systematic efforts, several churches have each raised more than large counties where such efforts are wanting.

"Will the friends of Christian missions remember that their gifts are to be divided among upwards of 200 stations, that they are spent in four continents, and that they support upwards of 150 ministers and teachers? Each of these is deserving of and requires liberal contributions, and yet but a small sum is divided among them all."

The CHAIRMAN read the cash account, of which the following is the substance:—

"The receipts of the Society for missionary purposes have amounted to £26,398 18s. 9d., of which £4002 16s. 3d. is for special objects, and £18,583 8s. 7d. for the general fund; being an increase in the total of £2,593 18s. 5d. above the receipts of the last year, and in the general fund of £2,242 18s. 5d. It is but just to add that the receipts from auxiliaries connected with foreign stations are larger than usual, and that the grants from the Bible Translation Society have amounted to £2,117 5s. 3d., including £511 7s. 3d. from the American and Foreign Bible Society. On the other hand the expenditure has amounted to £25,191 2s. 8d., being an excess above the receipts of £2604 17s. 10d. This sum, added to the amount due by the Society on the 1st of April, 1845, £2,398 9s. 8d., makes a total of £5,003 7s. 6d. now due.

"In addition to the amounts acknowledged above, there has been received towards the grant of £6,000 to Jamaica, the sum of £3,712 13s. 11d. To meet the whole amount the sum of £2,587 6s. 1d. is still required. To obtain this grant was the object of the last visit to this

country of our friend and fellow-labourer William Knibb.

"The total number of members added to the churches during the past year is 1,866, the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day-schools is 152; of children taught in day-schools, 9,306; and of children taught in the sabbath-schools, 11,155. The total receipts for all purposes are £26,298 18s. 9d."

The Rev. OCTAVIUS WINSLOW, of Leamington, on rising to move the first resolution, spoke as follows:—The elevated sentiments and spirit, Sir, which pervaded your opening address, happily relieved me, as the first speaker on this hallowed occasion, of an overwhelming responsibility. You gave the key-note to the feeling which will, I trust, pervade every person present; and what I require, as one of the weakest vessels on this platform, is grace to continue that key-note; and what we all require is, that it may swell higher and higher with every succeeding speaker, until we close with a shout of thanksgiving to the God of all grace, and gird ourselves resolutely and unreservedly to the high enterprise which has convened us on this occasion. (Cheers.) It is, I believe, a growing sentiment, that the missionary enterprise is especially the enterprise of the Christian church; that, however important are distinct organizations for conducting it, and however deeply indebted we are to committees and other agents in carrying out different plans, the life of the missionary enterprise is embodied in the life of God in the soul of every regenerated man. Such an one bears about, in his renewed breast, the very germ of this life-like cause; and in proportion as he grows in grace, in proportion as his heart becomes expanded with the love of Christ, in proportion as he is convinced of the overwhelming debt which he owes to the Saviour who died for him on Calvary, will he be found consecrating his person, his services, his time, and his substance upon the altar of one of the holiest enterprises that ever awoke the sympathy, or called into exercise the energies of man. (Hear, hear, and cheers.) In acting thus, Sir, the church will be placing herself in a position the most favourable for cultivating her own believers. There is a reflex action arising from Christian missions which must tell most powerfully on the piety and spirituality of the churches at home. How advantageously may our denomination be compared with what it was previous to the embarkation of the holy Carey! How has it increased in numbers, how has it increased in power, and how signally has God blessed us at home, in the originating of other important institutions, all growing out of our outward-bound charity, and all resulting from our consecration to this high and noble work! There is one part of the Report read this morning, which deeply affected my heart. It was the demand made for more men. (Hear, hear.) We want more men for the missionary work. We want men of deep piety, of unreserved consecration, of ardent love to Christ—men who will be willing to abandon all the ties and endearments of life at home to embark in this great and noble enterprise. (Cheers.) I am told that we are already in debt, and are not prepared to send out more labourers. To this I answer—let six men for China present them-

selves some day in Moorgate-street, before our assembled Committee, and say, "Brethren, here we are, we are debtors to free grace, and we have consecrated our persons and our services to the glory of Christ. Here we are, we want to lay our persons on the altar of Christian missions; we are willing to leave the mother that has fondled us, the father that loves us, and all the endearments of our home, to embark in the enterprise in which fell the noble Knibb." Do you think that, if the Committee were to publish throughout our land the fact that there were six holy and devoted men thus waiting to go out to China or to Africa, the funds would be wanting? (Hear, hear, and cheers.) Why, I believe that from every part of our land the consecrated substance would come up, and soon should we commence a mission to China, and erect the standard of the cross in that vast empire. Onward let us go in the prosecution of this blessed work; and when we die, as died the sainted Knibb, we will hand down the cause to other and holier hands. Our graves brighten with the blessed assurance that the issue is certain, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, when the one song which shall employ all nations and all creatures shall be—

"'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

(Loud applause.)

The Rev. J. J. FREEMAN, one of the Secretaries of the London Missionary Society, in seconding the resolution, said:—I rejoice with you in all the sources of rejoicing and encouragement which that Report presented; and as sincerely do I weep and sorrow with you over all that its pages record of trial, of bereavement, and of gloom; and I the more gratefully embrace this opportunity of expressing my sincere sympathy with you, because I am, myself, however unworthy of that honour, officially connected with another institution, which you have designated kindred—an institution which is kindred in object and in character, and I trust not rival in spirit. I rejoice in the opportunity of adding one small link to that golden chain of Christian love and affection which is binding the whole body of believers in our day into one great fellowship—a fellowship in which I trust we feel, and by which we shall make the world feel that we are substantially one. The success of one such Society as this is that of all kindred institutions. (Hear, hear.) If in any part of the world the trophies of grace have been especially conspicuous, it is certainly the western part. (Hear, hear.) Oh! it was a privilege to myself to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as Christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light. (Cheers.) And, Sir, allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest; one of the most faithful, indefatigable, and successful labourers ever engaged in the missionary work. William

Knibb was a man of incalculable energy and almost superhuman devotedness. Almost! It was entirely superhuman; it was not in his own strength, but in the power of the Lord of hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name of William Knibb will not soon cease to be revered and loved by thousands in Jamaica. (Hear, hear.) My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him; and if you ask me what I went to see, I reply, it was not "a reed shaken by the wind"—(laughter)—it was not "a man clothed in soft raiment." (Renewed laughter.) William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of firmness, of energy, of largeness of heart; yet did not these qualities destroy an atom of his susceptibility; there was an air of kindness and tenderness about all that he said and did; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro. (Hear, hear.) Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. Sir, I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men! The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for South America. (Hear, hear.) We lost a valuable missionary some time ago in China; I refer to Samuel Dyer, who devoted his days to the preparation of types for the printing of the sacred volume. Of this devoted man we have just issued a deeply interesting Memoir; and I would have every student in our colleges read that book if he would see a model of a missionary, and become acquainted with the history of one who blended the humility of a saint with the perseverance of a martyr. Morrison's enthusiasm burned in his soul, and, like him, he lived and died for China. The resolution recognises our dependence on the grace of God. That, Sir, is our sheet-anchor; and, notwithstanding the loss of your Yates and Knibb, and our Dyer and Williams, that grace will enable us to carry on the work. Just as I left the Mission-house a letter was put into my hand, containing an extract from a will, and the first intimation of a munificent bequest for the cause of missions. We share a little,—our friends of the Church get the largest amount. I will just

read to you the four concluding lines of the will, only observing that I have never read any will containing a more appropriate sentiment;—"I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a holy God, nor of rendering the slightest return for the unmerited mercies I have received, but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation purchased by a Saviour's blood, which has been so precious to my own soul."

The Rev. W. W. EVANS, missionary from Calcutta, supported the resolution.

The Rev. J. H. HINTON then rose and said: Mr. Chairman and Christian friends—Upon me a solemn and touching duty is imposed. I am to lead you to the grave. Come with me in the stillness and tenderness which befit our approach to it. What multitudes the dark vault contains! What multitudes of the wise and good! How many whose memories are fondly cherished here! but none more fondly than those of our departed fellow-labourers who have entered it since last we assembled in this place. Let me be held to violate no public propeties, and to wound no public feelings, if I venture on a passing record of their virtues and their names. (Hear, hear.) Among them are two amiable women. One of these was Mrs. Pearson, the widow of a noble and devoted man who had previously fallen in the service of this Society in the Bahama islands; and a widow who at once so deeply revered and so fully imbibed the spirit of her husband, that it seemed to form the only possible solace of her remaining days to live as he had lived, and to die as he had died. The other of these devoted women was Mrs. Evans, a daughter of a family in the midst of us long and fervently beloved, who acted out at Calcutta, not less nobly than her companion of the sterner sex, the principle of consecration to Christ and to his cause. Other two of our beloved departed were men whose names are already graven too deeply on the universal heart to need repetition. Both the Indies bewail them. In Yates, the Eastern has lost the first of its biblical scholars; in Knibb, the Western its most ardent patriot and friend. And these are in the grave! Anew be that hallowed grave made fragrant by our love and watered with our tears! But for whom have I brought you here to weep? For the dead? Oh! no, not for the dead; for they rest from their labour—a rest how sweet and well-deserved, after such arduous toil—and their works do follow them. Mark this expression! It is a happiness to be able to say that their works survive them, and that they have not left the world without bequeathing to it effects of their industry of which every succeeding age shall witness the beneficial and extending influence. (Hear, hear.) But this is not all. This is the least part of the fact. Their works do follow them. They were deeds not for time only, but for eternity. They are now recognised and felt in heaven. They engage the gracious approbation of the Master to whom they were rendered; and that approbation beams upon them in an effulgence of everlasting glory, which extinguishes all other honours in darkness. No! weep not for the dead; they are too happy for tears. Wherefore, then, have I brought you to the grave? To waken your sensibilities and to mock them? No; but to make you feel, with more reality, that those we have lost are no

longer in the field—the field which they were once cultivating, and which, whether with or without them, we have to cultivate still. While they were in it there was far from being a superfluity of workmen; on the contrary, cries were heard on every hand for an augmentation of their numbers. Then we were saying, “The harvest truly is great, but the labourers are few.” What must we say now, when the labourers are still fewer? And these other dear brethren, whose pallid countenances and attenuated frames give such affecting tokens of the toils and sufferings which endear them to us, how near to the grave have they been, and how little more service (if any) may they be permitted to render! At this rate the operations of the harvest-field will be grievously obstructed for want of hands to reap it. Oh! Sir, we want men to take the place of those whom the grave is hiding from our view! “Whom shall we send, and who will go for us?” Are there none throughout the churches—are there none in this vast assembly who will consecrate themselves this day unto the Lord? I check myself, however, in this appeal. We want not more men, but men of a peculiar kind. It is not every one whose feelings might be wrought on by such an appeal that would be fit to go. It is not every one who would be fit to go that would respond to such an appeal. It is not even upon our own best judgment (although the use of it, of course, is necessary and proper) that reliance can be placed. With the utmost care, some useless, some hurtful, and some bad men have been sent into the missionary field. We want men whom God has chosen. It is with him to pour out the missionary anointing on the head and on the heart. He only knows what work is to be done, and where the qualifications for it are to be found. He only can impart the spirit of genuine and lasting consecration. Our place, then, is at the throne of grace. We must pray the Lord of the harvest that he will thrust forth labourers into his harvest. If he will not do this, all our efforts will be useless. One man of the right sort will do more than a hundred others. Nay, hundreds of men will do only mischief if they be not the right men. And we cannot expect God to do this unless we ask him for it. Excessive reliance upon the various forms in which our own judgment may be exercised will do us the greatest injury. Let us entreat God to choose our men for us. He will do so if he has a work for us to do; but he will expect to see us humbly and fervently imploring it. Let it therefore be the cry of this meeting—let it be the cry of every subscriber, of every friend to this holy enterprise—the cry of this day and of every day—“O Lord of the harvest, send forth labourers into thine harvest!” (Applause.) The resolution which I have to move, Sir, is as follows:—

“That the recent removal by death of eminent missionaries, and the loud calls from destitute parts of the heathen world, make it more than ever desirable that the church should entreat the Lord of the harvest to raise up more labourers; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen, in order that they may be sent to occupy the high places of the field.”

The Rev. JOSIAS WILSON, of Islington, seconded the resolution in a speech of great heart and animation.

The Rev. Dr. Cox proposed the following resolution:—

“That the cordial thanks of the Society are due to William Brodie Gurney, Esq., the treasurer, to the Rev. Joseph Angus, the secretary, and to the members of the Committee; for the services they have severally rendered to the Society during the year: also to the ladies', juvenile, and other auxiliaries, which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them; that the plan of raising £5000 in shilling contributions has the hearty approval of this meeting, affording, as it does, to a very considerable number of friends an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.”

He said, I should not hope to secure your attention if I did not feel convinced that no part of our missionary undertaking will be considered by you as unimportant, but that you will feel that all derive grandeur and importance from the subject. The resolution, sir, I have to move is practical and financial. The general principle on which we should proceed is, undoubtedly, that there should be some fair proportion between the expenditure and the incomings of a Society; though I should not give so strait an interpretation of it as to preclude that fine and noble daring which, in dependence on God and on the liberalities of Christian people, induces the attempt, even at a great extra cost, to occupy new fields of usefulness, and with holy venturousness seek to spread the gospel everywhere. Besides, in calculating any amount of ordinary expenditure, certain exigencies and contingencies will arise, that must be promptly regarded. Only let a deeper Christian feeling pervade the church, and we shall not want money. The plan of operations which we propose for the removal of the existing debt is that of shilling donations. We wish, if possible, to have a simultaneous movement, securing £5,000 by 100,000 shilling contributions. A shilling contribution brings into co-operation multitudes who would not otherwise unite in any combination at all; and supposing there are any—and we know there are many such—who, on account of poverty, are unable to give a shilling, what we desire is that, in that case, the more opulent should give it for them, still maintaining the principle of the shilling contribution. This will bring us all into co-operation, in order to lighten the debt, and advance the interests of our Society. I would advocate this plan on the ground of experience; an experience gathered from the long and well-known practice of our Wesleyan friends. If we solicit large contributions, while a few contribute, and contribute nobly, the aggregate amount is comparatively small, but by asking small amounts, being widely distributed, the ultimate sum is large. I advocate this plan further on the ground of its direct appeal to the purity of Christian motive. It precludes ostentation. It avoids public display. It affords the opportunity of acting so that the left hand shall not know what the right hand does. Let me appeal to you then on account of the purity of this form of liberality. I promise shilling contributors that they shall not have their names published in a book; none will have to do anything more than to follow the promptings of a sanctified conscience. (Hear,

hear.) Here we ask not for a succession of shillings annually or monthly, but for one donation towards a specific object. Allow me to say, with regard to the circular letters, that the few answers already received to them have convinced me, as I was never convinced before, that there is a deep-seated feeling of Christian love in the hearts of our people. (Hear.) The answers received are to this effect:—"We are a poor church; we have been contributing this and that to the cause; but we feel that it is the cause of Christ for which you plead, the love of Christ constrains us, and, come what may, we promise you this shilling; if we cannot do it individually, we have neighbours who have pledged themselves to make up any deficiency." (Hear, hear.) Let me call upon you to respond to this appeal, and to regard these shilling contributions as so many little wedges put beneath the stones of heathen temples, which will loosen those temples until they are pulled down, and the glory of the Lord is revealed to the very ends of the earth. (Applause.)

The Rev. S. NICHOLSON, of Plymouth, in seconding the resolution, said:—"With reference to the shilling contribution, I confess that when the plan was first intimated to me, I regarded it with some distrust, not to say disapprobation. It appeared to me to apportion the burden most unequally; I instantly felt that there are many members of our churches to whom the contribution of a shilling would be a very weighty matter, and others to whom it would be a mere bagatelle. I was reconciled, however, by seeing the manner in which it is still left to the liberality of the more opulent to contribute to the support of the general objects of the Society. (Hear, hear.) It will be well, I think, if while in our several localities we urge this shilling plan, we put our friends in mind of general demands, and leave them at perfect liberty to meet them. I regard with very great interest the bringing of the claims of our Society more distinctly and impressively before our churches as such. Most cordially do I acquiesce in the sentiment, that upon the churches of Christ, as institutions bearing alike the impress of his authority and of his wisdom, devolves the duty of sustaining this cause. (Hear, hear.) I would not decline a contribution willingly tendered by any hand; but it seems to me that the churches have been accustomed to look too much to help from the world, and sometimes to go down for help to Egypt. This has been done not only in a great and flagrant case, to which I need not further refer, but in a great many cases by those who, while maintaining by words the spirituality of the kingdom of Christ, have degraded the profession of Voluntaryism, by a recourse to means which Christ would look down upon with a dignified and calm rebuke. One argument used by a preceding speaker was, that the names of the donors of this shilling contribution will not be recorded. Now what applies to the case of a shilling, applies also to that of a sovereign, or a £100 bank-note. A plan has occurred to me by which all the legitimate objects of a record might be secured, and, at the same time, all the objectionable considerations connected with the publication of names obviated. I quite approve of rendering a true, faithful, and particular account to contributors. It appears to me that the object might be accomplished, if contributions sent up from our several localities

were reported in the annual accounts as coming up from such and such towns, or such and such churches in those towns. We ought to cultivate more diligently the stimulating motives supplied by Christianity. The man who had been guilty of theft was not only to make a restitution, but to cultivate a disposition of love, and to employ means that he might have wherewith to give. We have not only to employ a wise and watchful economy, but also to cultivate those influences which make giving a delight. I need not remind the meeting what those influences are. Ye know, Christian friends! "Ye know," beloved brethren, "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Are we willing that that grace should be shed abroad in our hearts? Are we willing to regard ourselves not as proprietors, but as stewards? and do we reflect how soon we may be called upon to hand in the balance-sheet of our stewardship? Sir, if this feeling of stewardship were combined with a sense of our obligation to Him who gave himself for us, we should not have to press the claims of Christian missions under the circumstances and in the way in which we sometimes do press them, but all would seek after higher enjoyment and true dignity in the practical application of the words of our Lord Jesus Christ—words which have been somewhat singularly rescued from oblivion—"It is more blessed to give than to receive."

In the course of the proceedings several munificent donations were announced by the Secretary. These included the following:—From friends in India, towards the debt, £200; from the executors of the Rev. Thomas Boyce, £100; from Mr. and Mrs. W. Nash, Denmark-hill, £20; from a Friend, for general objects, £500; a second donation of £500 as soon as the Committee shall be prepared to send out missionaries to China; and a third donation of £250 for each of the three following years (as was understood) for the support of the Chinese mission. Several donations of £5 were announced in the course of the morning.

THE ADJOURNED MEETING

was held at Finsbury Chapel, at half-past six o'clock. The deep interest felt in the mission was strikingly evinced by the very large assembly present. Sir E. N. BUXTON took the chair.

The speakers were the Rev. T. Horton, Rev. Mr. Lewis, Rev. D. Gould, Rev. F. Trestrail, G. B. Kemp, Esq., and J. Coleman, Esq., Sheriff of Norwich.

*** The Baptist meetings, taken as a whole, this year, have been very excellent. Even the Bible Translation Society, with which we felt it our duty to deal somewhat freely last year, was not only most unexceptionable, but instructive and edifying. The speeches were singularly appropriate to the subject. The Exeter Hall meeting was one of the largest that has ever marked the celebration of the Foreign Mission of the Baptist community. The chief speech of the day was that of Mr. Freeman; and of that speech the most distinguishing feature was the seasonable, the graceful, the cordial and manly

tribute paid to the worth and character of William Knibb, of revered and immortal memory—a tribute which the Baptist body will duly appreciate. That act of justice will not be lost on the intelligent community who mourn his loss. One such *deed* as this is worth a dozen drivelling homilies about union. But while Mr. Freeman's speech was, under the circumstances, just what it ought to have been, something more was still wanted; *one* speech, at least, exhibiting adequate views of the stupendous theme, and stirring up the lowest depths of the hearts of the assembly,—such a speech as William Knibb always spoke, and such a speech as Charles Stovel, when not oppressed with bile, generally delivers. For the want of this a character of comparative feebleness marked the whole business of the day: The appalling fact that men are perishing by hundreds of millions was, we thought, but faintly realized. When shall our missionary assemblies be melted to tears under the contemplation of the case and condition of a lost world? The tone of the Chairman and several of the speakers, so far as it went, was a step towards the elevation of moral feeling that is wanted; but it exhibited a faintness, a languishing incompatible with the power essential to the movement of the souls of multitudes. In this, as in other spiritual things, we want more of the Spirit of God.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE Thirteenth Annual Meeting of the subscribers and friends to this institution was held at the London Tavern, Bishopsgate-street. Mr. Sheriff Laurie occupied the chair.

The Rev. T. TIMSON read the Report. It commenced by stating, that the debt resting on the Society at the commencement of the year had been extinguished, new auxiliaries had been formed, additional spheres of labour had been adopted, other agencies had been set in operation, and the prospects dawning on the Society were more cheering than any which had hitherto crossed its path. The claims of seamen had acquired a sympathy in London which they had never before received. The British and Foreign Sailors' Church had been opened for twelve months, during which, not less than 10,000 sailors had heard the word of God; and many had gratefully testified that they had not attended in vain. The average attendance at the day-schools had been nearly equal to that of last year; the decrease being accounted for, by the multiplication of similar schools in the neighbourhood. The Sunday-school was small, but improving. The Thames mission employed three paid agents, who had held upwards of 1000 services, at each of which, twenty sailors on the average attended. In the upper pool the work had been very successful. The sailors' lodging-houses had engaged much attention, and it was determined that a labourer should be employed

especially to visit them. Efforts on behalf of foreign sailors had hitherto been casual and limited; but the Rev. Mr. Muscutt had been engaged to visit those near the docks. Upwards of 50,000 tracts had been distributed. Bibles had been circulated, and libraries had been placed on board several vessels. During the year twenty-five Bethel flags had been sold to captains holding prayer-meetings on board their vessels. Reference was then made to Ramsgate, Shoreham, Torquay, Newcastle, Shields, Dublin, Milford Haven, Cardiff, and Newport, where the labours of the Society were being successfully carried on. With respect to foreign labours, there was but little to report. In conclusion it was stated, that, during the year, there was reason to believe that hundreds of sailors had been converted to God, and who had themselves become missionaries to their fellow-seamen.

G. GULL, Esq., presented the treasurer's accounts, from which it appeared that the total receipts of the Society, including a balance in hand last year of £2 2s. 7d., amounted to £2,212 8s. 1d.; the expenditure to £2,024 19s. 6d.; leaving a balance in hand of £187 8s. 7d.

The CHAIRMAN rose and said:—It must have been gratifying to you to listen to the Report so well read, and conveying such gratifying intelligence as it does. I feel proud to occupy the position I do, seeing so large an assembly before me, and that consisting chiefly of ladies, who take so deep an interest on behalf of the sailors. (Cheers.) They are the defence of our country, and are noble-hearted men. They not only defend us in time of peril, but they frequently leave their homes to seek another clime. (Hear.) It is by your efforts and those of the good and wise men around me that the sailor is comforted during his hours of solitude. Frequently when left alone he is led to offer up that prayer for his family which, but for the instructions you have imparted to him, he would not have uttered. (Hear, hear.) I rejoice that the institution is out of debt, and I hope that it will go on and prosper. Let us in this, the first city in the universe, set a noble example to show that we care for those who are far from our shores. (Cheers.) I am not sufficiently acquainted with the merits of the institution to be able to dilate upon them; but I rejoice in being here to aid in rewarding men who demand our deepest sympathies. (Cheers.)

The Rev. JOSIAS WILSON rose and said:—I am privileged to move the adoption of the Report, and it is just the sort of Report I like to move. When the sailors go to the wide deep they carry valuable cargoes; and the merchants of London should all be the friends of this Society. (Cheers.) Their property is at stake in their hands, and it is to them of the greatest importance that the captains and crews of their vessels should be moral men. Again, there is vast advantage in having sailors converted and becoming men of God. It is this—we talk in our Missionary Societies about their expenditure, and I believe men talk foolishly about it. The outfit of the missionary costs £200, but these are missionaries to whom you have not to give for this purpose 200 pence. Then you talk about £200 for the missionary, the sum the Secretary gives them, and which is only just as much as will keep body and soul together. (Hear, hear.) Still, the miserly Christians—and there are many such—complain that too much is given to the poor

missionary. Here are missionaries that require no salary whatever. We hear much about Voluntaryism in the present day; the truth is, a godly sailor, carrying his Master's message into the world, is one of the loveliest Voluntaries that I know. I have sometimes envied your gratuitous Sunday-school teachers. Here are men—valuable men! Oh! let us then, on every economical principle, and every God-like and every Christian-like principle, study to have these men regenerated, and made holy, zealous sailors and missionaries for you to the ends of the earth. These are reasons why I think every friend of Christianity should earnestly desire the prosperity of this great and good Society. Most earnestly do I wish it prosperity! It is not merely for the sake of the salvation of individual souls, but because it is intimately connected with the missions of the whole church of God, that we should desire the prosperity of this philanthropic institution. (Loud cheers.)

Mr. Under-Sheriff WIRE said:—I am gratified to find that the British and Foreign Sailors' Society has, during the past year, progressed in public opinion, has increased in funds, and has obeyed the apostolic maxim, "Owe no man anything." (Cheers.) I also fully agree in the sentiment of my reverend friend, that this Society embodies the elements of many others. It is truly one of the most effective, and least expensive of all our Missionary Societies. If you can send to the distant parts of the earth, both to the heathen and the civilised, a cargo of truly Christian men, fearing God, believing in his precepts and acting upon them with constancy, you send abroad an agency which is engaged in the conversion of the world, and in aiding the progress of those great institutions which adorn and distinguish our land. (Cheers.) Wherever such a sailor goes he carries with him the blessings of civilisation, the signs of peace, and the evidence that that imparts happiness to the world. (Hear, hear.) We may go further, and say, that the British and Foreign Sailors' Society, by the influence which it exercises where our sailors touch, combines in it the elements of a Society for the abolition of slavery. They go as free men, they belong to a nation of free men, they are taught to sing, that "Britons never shall be slaves!" and while they carry with them the proofs of their freedom, they are anxious to teach others that that is the condition which God has destined that the whole of his creatures shall enjoy. (Cheers.) It combines another element, and one which is the most important of all; namely, the proof of the truth of our common Christianity. You have heard from missionaries how often their efforts have been neutralised and their precepts despised in consequence of the conduct of seamen, when they have penetrated into countries where the missionaries had succeeded instrumentally in the conversion of the heathen to God. Can a clearer demonstration be given of the effect of their evil and debauched habits than in the influence exercised by French sailors in Tahiti. (Hear, hear.) Instead of carrying Bibles and tracts, joining with the natives in prayer, and associating with them in good and holy works, they have carried the vices of the civilised world, and have done much to degrade and pollute the minds of the heathen. If, therefore, Missionary Societies are necessary, and it is a Christian duty to support them; if we are to obey the injunction, "Go ye

into all the world, and preach the gospel to every creature," then ought we especially to care for the souls of sailors, that they may be an apt representation of our common Christianity, and carry with them wherever they go the evidences of the Saviour's love. (Cheers.) But there is another idea—the lowest to which the rev. gentleman alluded, and that is one that we should seek to impress on the merchant princes of this city. Look at the cargoes committed to the care of our seamen. We had a case of extreme cruelty, which was judicially inquired into the other day, and in the course of examination it appeared, that in a small vessel the value of the cargo was £80,000. (Hear, hear.) Nearly all the shipwrecks, all the ship burnings and disasters that occur at sea, have been occasioned by the vices and intemperance of the captain and crew. What interest, therefore, has the merchant of London, apart from the higher and holier considerations of privilege and duty, to advance the interests of this Society, and impart to the sailor, in charge of his property the true principles of the religion of Christ! Although the sailor is a man of thoughtless habits and character, and though, when he is on shore, after a long voyage, enjoyment seems his chief object, yet there was a striking fact mentioned to me by the Sheriff while the Report was being read, that should be taken in connection with it; namely, that out of 3000 prisoners who annually came under the care of the sheriffs, there are on the average only three sailors. (Cheers.) There is something in their character that forbids their being thieves. They are open-hearted, ready to receive impressions, and are anxious to repay the least obligation. They never forget a friend who has stood by them in difficulty, or the man who has been the means of elevating their character, or of converting them to God. (Cheers.) There are topics and subjects upon which some of the other speakers will dilate; but I confess that the more I reflect upon this Society, and the benefits of its agency, and the necessity there is for the church to rise up and perform its duty, the more strongly do I feel the claims which the Institution has upon us. How are we to bring about the conversion of the world? how are the heathen to be taught to throw their idols to the moles and the bats, if we send men to degrade them and pander to their vices, and to add to them the greater and more abominable vices of civilised life? The object we have at heart will never be accomplished until we concentrate our efforts, increase the moral power of the 300,000 sailors who are annually leaving our shores—until we have converted every ship into a Bethel, every meeting of sailors into a meeting for prayer, and every captain into a chaplain, able to direct and control his men. (Cheers.) If you wish to send men abroad who are the types of your civilisation—men who are the evidences of your Christianity, and who will endeavour to impart to others a knowledge of Jesus Christ and him crucified, you must seek the salvation of sailors. It is not the dream of the poet, nor the wrapt vision of the prophet, which we behold in the distance, when we say that all flesh shall behold the glory of God—that many shall run to and fro, and knowledge shall be increased—that wisdom and knowledge shall be the stability of the times in which we live. These are scenes depicted by the pen of inspiration, and their arrival is guaranteed by the infallible word of

the eternal God. It is our honour and our privilege that we are to become co-workers with Christ in bringing about these happy and delightful changes. (Hear, hear.) What has been the fate and the history of the maritime nations of the world? Where are Tyre and Carthage? or to come down to later times, the great maritime ports of the Mediterranean? They have become silent. Why? Because they neglected the gift imparted to them, and forgot the duty which God had intrusted to their care. Lest that should hereafter be said of England, lest her candlestick should be removed, and she should lose her prerogative to teach other nations, let us give our hearty, individual support, our contributions and our prayers, our zeal and influence, to promote the interests of the British and Foreign Sailors' Society. (Loud cheers.)

Captain Hogg, Rev. Messrs. Hinton, Baynes, and other gentlemen, addressed the meeting.

WESLEYAN MISSIONARY SOCIETY.

THE Right Hon. FOX MAULE, M.P., who occupied the chair, opened the business in a suitable and manly Free Church speech.

The Report was read by the Rev. Dr. BUNTING and the Rev. JOHN BEECHAM.

The Report commenced with a most gratifying announcement relative to the financial position of the Society. After several years of arduous and painful struggle, arising out of the long-continued inadequacy of its regular yearly income, large and growing as that income has been, to meet the continually augmenting expenditure unavoidably required for the efficient maintenance of its widely-extended missions, and to prevent a ruinous accumulation of deficiencies and embarrassments, the Committee have now the heartfelt delight of stating that a brighter day has dawned, and that at this moment, as far as the year 1845 and the years preceding it are concerned, the Society is OUT OF DEBT!

The next point was the income for the year ending in December last, which reached the

cheering sum of £112,823 9s. 6d., being an advance upon 1844 of £7,136 8s. 11d. It was stated, of this total the sum of £92,115 17s. 2d. has been raised at home. This home receipt includes £4,486 9s. 8d. contributed as juvenile Christmas offerings, and received in time to be entered in the balance-sheet for 1845, being an apparent increase of £1,571 14s. 1d. under that head. Further sums arrived too late to be so entered, but will be carried to the account of 1846; and the whole juvenile effort for the year is believed to have raised nearly £5,500. In this total there is also included a highly gratifying amount of £11,674 4s. 7d. received from various foreign stations, being an increase in that item of £1,897 0s. 5d. This sum, it should be remembered, is in addition to the very much larger sums which those stations severally raised for their own local expenses, in order to diminish their claims upon the general fund at home for the support of their missionary pastors.

The Society's expenditure in 1845, it appeared, amounted to £104,366 19s. Here (it was observed) there is a decrease of £4,821 7s. 3d., as compared with 1844, which is mainly to be ascribed to the good and kindly feeling, and spirit of willing sacrifice, evinced by our excellent missionaries themselves, and by the people to whom they minister; and also to the economizing operation of certain financial arrangements adopted and directed by the Committee, in reference to their annual grants to the dependent stations.

The Committee then present a general view of the actual financial state of the Institution, showing, as before mentioned, that it was now entirely out of debt. The regular claims of the year 1845 had been met; the deficiencies standing over from 1843 and 1844, amounting to £4,775 4s. 3d., had been liquidated; and the peculiarly favourable opportunity has been embraced for discharging the entire remainder of the old debt of £7,935, incurred on account of the Gold Coast and Ashanti missions in 1841, 1842, and 1843. That remainder amounted to £2,914 11s. 5d. The whole account for 1845, therefore, stands as follows:—

	£	s.	d.
Income	112,823	9	6
Disbursements:—			
1. Proper Expenditure of 1845	104,366	19	0
2. Deficiencies of 1843 and 1844	4,775	4	3
3. Remainder of the debt for the Gold Coast and Ashanti mission, to the end of 1843	2,914	11	5
	112,056	14	8
Surplus, or balance, to be carried to the account of 1846	766	14	10

Details of the contributions received in 1845 from the several auxiliary and branch societies, at home and abroad, are next given. Among the home receipts, which had increased during the year, we particularly notice the following:—

	£	s.	d.
London District Auxiliary Society	7,511	13	4
Kent ditto	1,817	6	3
Portsmouth ditto	959	0	0
Exeter ditto	620	5	1
Wales (North) ditto	825	6	8
Halifax and Bradford ditto	3,002	4	3
Lincoln ditto	3,899	0	3
Hull ditto	4,641	10	2
Carlisle ditto	780	0	8

	£	s.	d.
Edinburgh and Aberdeen Auxiliary Society	826	12	8
Juvenile Christmas and New Year's Offerings for 1845, (received in time,) and balance of those for 1844	4,486	9	8

There has been also an advance in the Juvenile and Christmas Offerings of about £1,570, making a total increase on the home receipts of about £5,295.

Since the last anniversary, twenty-three missionaries and six wives of missionaries, with two schoolmasters and one schoolmistress, have been sent out by the Society. The following is a

General Summary of all the Wesleyan missions:—

Central or principal stations, called circuits, occupied by the Society in various parts of the world	284
Chapels and other preaching places at the above-mentioned central or principal stations, as far as ascertained	2,522
Missionaries and assistant missionaries, including ten supernumeraries	397
Other paid agents, as catechists, interpreters, day-school teachers, &c.	847
Unpaid agents, as sabbath-school teachers, &c.	6,832
Full and "accredited church members	103,150
On trial for church-membership, as far as ascertained	4,315
Scholars, deducting for those who attend both the day and Sabbath-schools	71,625
Printing establishments	8

The Report then proceeds to give, in detail, the state and prospects of the Society's missions.

In Ireland, amidst many difficulties, and, in some parts, much opposition, the work of the Lord continues to advance, and the truth of God to prevail. There are upwards of sixty mission day-schools, containing more than four thousand six hundred children; above half of whom read the Holy Scriptures. Several school-houses have been erected by the aid of the Centenary grant for the purpose of religious education in Ireland. The Model-school in Dublin, conducted on the Glasgow system, fully answers the end proposed by its establishment. There are, at present, about sixty boys in the school, who are making satisfactory progress; while some masters who have been trained there have taken charge of schools in the country, where they will carry out the same system of instruction.

Referring next to the Continent of Europe, it is stated, that in France and Switzerland the missionaries have to contend with many hostile influences, which in some places, for a time, seem to frustrate their endeavours; but, on the whole, they have abundant reason to "thank God and take courage." The English department of the work in Paris is in a flourishing state. In January, the missionaries at Lausanne and Aigle, reported,—“Notwithstanding the afflictions and persecution to which our religious society, in common with Christians of other denominations in this country, has been subject during almost the whole of the year, our people have continued steady. Those whom we have lost are gone to other countries, and some of them are now useful members of our societies in France, being employed as teachers, or colporteurs of the Bible. By the blessing of God, the trials to which our people have been exposed have helped to establish the work of God in the souls of many, and made them more highly esteem their privileges and the means of grace with which they are favoured among us. We continue to meet for Divine worship, and a merciful Providence has thus far kept us from harm and danger.” “Before the revolution we had one hundred and forty scholars at Lausanne, and sixty at Aigle. This event diminished our numbers, and when the Government troops occupied our chapel, as barracks, the school was

broken up. The teachers, however, continued to meet their classes at their houses, until the chapel was restored. Since then our school, which had been reduced in numbers, has increased, and is now in a prosperous state. Some of the children meet weekly for the purpose of working for the missionary cause. The girls sew and knit, and the boys make nets and slippers. Others have collected juvenile offerings, and make themselves useful in various ways.” Since this was written, the Committee have received a letter containing the affictive intelligence that public religious services, at Lausanne, have been put a stop to by the civil authorities, who threatened that if their mandate for closing them were not immediately obeyed it would be carried into effect by force. With respect to the work in Spain, the Gibraltar station exhibits, in its several departments of the work, marks of improvement. The religious services are numerous attended, and an increase in the number of church members, as well as of scholars in the mission-school, is reported; while renewed exertions are made by the indefatigable missionary, and his coadjutors of other religious bodies, to diffuse more widely evangelical truth in all the quarters to which they have access.

Ceylon and Continental India then passed under review. In Batticaloa, “for the last five years, heathenism has been giving way before the truth, and now shows stronger marks of decay than ever. A great number of temples are entirely shut up, and a number more nearly deserted; so that priests and pusaries are at a considerable discount, and either starve or turn to other employments.” I think we may say, (says the missionary,) that heathenism is fallen: it may rise again; and probably will, if the gospel be withheld; but as it has fallen before the power of the truth, the same truth brought to bear upon it must utterly destroy it. May the time speedily come! The reclaimed wild men, or Veddahs, in Bintenne, “hear with great attention the instructions given to them. They manifest no wish to return to their former wandering mode of life, nor to their devil-dancing. A few boys in each village have learned to read the Scriptures in Singhalese, some of them with considerable fluency. The cocoa-nut trees which this interesting people have planted are growing; and from the extent of jungle which they have cleared and cultivated, they give proof that they are becoming a civilised people.” The Committee regard the missions in the island of Ceylon as answering their important purpose and design, and as worthy of increased interest and support. The members in the societies, chiefly natives, have increased to one thousand two hundred and forty; the children in the schools, to four thousand nine hundred and eighty-nine. As to the Presidency of Madras and the Mysore territory, it was stated —“The missions in India have in view the spiritual interests of the two classes of the population, viz., the European and English-speaking class, and the Native class, which use the vernacular languages. The missionaries at Madras and Bangalore have access to a very large English-speaking population, and have had the satisfaction of seeing the most encouraging results of their labours. Taking, as a specimen, the English congregation at Poonamallee, the testimony of the missionaries is very satisfactory: they say, ‘At Poonamallee there are twenty-

four members in our Society. We have always found it beneficial to visit this humble people; no man can view the triumphs of the grace of the gospel, as discovered in some of them, without intense interest; nothing but that grace, no earthly wisdom or expedient, could produce the changes that are observed here. The recklessness and indifference of the soldier are happily succeeded by the teachableness and simplicity of children. Here are those who spent their early years in intemperance and profligacy, "now clothed and in their right mind." The close of their life is more tranquil than its dawn; having nearly finished their pilgrimage, they serenely wait for the coming of Him who "hath called them out of darkness into marvellous light." The missionaries at Madras correspond with a band of Christian soldiers at Aden in Arabia, who consider themselves under their pastoral care. They are doing well, and have just finished the erection of their chapel, the dimensions of which are 52 feet by 30. Thus in Arabia we have now an humble place for the worship of God. The missionaries also correspond with Moulmein in Burmah, and Hong Kong in China, as well as with Arcot, Arnee, Secunderabad, and other chief stations in India, which are too distant for them to visit. By the promotion of vital godliness among the English residents in the East, the missionaries are not merely benefiting their own countrymen and their descendants, but they are also maintaining before the sight of the heathen and Mahomedan population a most important testimony to the truth and power of our holy religion. The missionaries at all the stations, whether on the coast or in the interior, have an opportunity of doing good through the medium of their own language, of which they diligently avail themselves." But the natives or aboriginal population of India are the great and primary objects of the labours of the missionaries. The mission press in Bangalore, which is ably conducted by the Rev. John Garrett, is an agent of great usefulness. Many thousands of copies of valuable books issue from it every year. By very ingenious improvements which the missionaries have recently effected in the Canarese type, the work of three weeks can now be done in three days, and at a proportionately reduced expense. Throughout the whole of the stations in India, very great attention is paid by the missionaries to the subject of education. Upwards of two thousand children are receiving a Christian education; of whom nineteen hundred and fifty-one are boys, and one hundred and forty-eight are girls. The schools for native girls in Madras, Negapatam, Bangalore, and Mysore, are very pleasing and useful establishments. "The head native school at Negapatam for the training of native agents was, for a time, considerably reduced by the pernicious influence of caste prejudices. No fewer than thirteen of the youths left the school, on being required to eat together without distinction; some of them have since returned, and other very promising candidates have been admitted; all caste distinction will for the future be entirely excluded from the school." This foul remnant of heathenism, *caste*, to which some of the native Christians, and even native missionaries, cling, has received a full investigation by the missionaries of various societies, and especially by those of the Free Church of Scotland in Madras, and by a com-

mission appointed by the Bishop of Madras for the same purpose. The conclusions to which these separate and independent investigations have led are identical in their spirit and character, and will tend to the entire extinction of caste from all Hindus who profess the religion of the Bible, and are under the care of Protestant missionaries.

Australasia and Polynesia were then adverted to. In New South Wales the labours of the missionaries have been accompanied by a considerable measure of success. In Australia Felix, the Melbourne circuit not only contributes liberally to the General Fund, but sends a surplus of its income to the district meeting, and is preparing to establish a Contingent Fund. In South Australia the Adelaide station is supported by local exertions, without any assistance from the general funds of the Society. The Swan River Mission, in Western Australia, continues to prosper, although prosecuted in the midst of difficulties from commercial depression and intolerant opposition. "The most recent letters received from Mr. Smithies convey the gratifying intelligence, that a gracious religious awakening had taken place, and that thirty or forty individuals, some of whom were whites, and others of them natives, had been 'converted from the error of their ways.' The admission of about eighteen native youths into the church of Christ, by the initiatory sacrament of baptism, may be regarded as the commencement of this important movement. That service excited great interest, and called forth the prayers and the sympathies of the congregation, in behalf of so many hopeful specimens of an aboriginal race sunk to the very lowest point in the scale of human degradation. 'O to behold,' writes the missionary, 'those once wretched and debased outcasts—those sable Australians—with their shining hair and faces, clad in neat blue garments, and white tippets, made by our Christian ladies in this place—bowing down, one after another, to receive their new names, in the name of the holy Trinity;—to behold their tearful eyes, amidst the tears and prayers of the congregation, was a scene not soon to be forgotten.' New Zealand, from the painful interest it has excited, requires especial notice. The sanguinary war which has commenced between the British forces and some of the Native tribes in the north of the island, is exerting a very injurious effect upon most of the stations in that district. At Auckland, the mission chapel is crowded on the sabbath with attentive hearers, several of whom have proved the gospel to be "the power of God unto salvation," and the "Native Institution" is reported to be "in full and successful operation;" but at Kaipara, and the Hokianga, the missionaries are seriously interrupted in their labour of love, while the lives of themselves and their families are exposed to danger. The state of the missions connected with the Friendly Islands—in the principal groups, Tongatabou, Haabai, and Vavau, does not appear to have undergone any remarkable change during the year. A great want is felt of additional missionaries. At Wallis's island the popish priests had excited the people to violence, and a native teacher was killed. In the important district of Feejee the missionaries are subjected to severe interruptions from the notes of war, and have to witness revolting scenes. There is cause, how-

ever, for rejoicing on account of the good which has been effected. "The work in Feejee," as the Chairman of the district remarks, "makes but little show; yet its silent progress is remarkable, considering the shortness of the time the mission has been established, and the fewness of the labourers employed in it." Although among the chiefs and rulers in this extensive group, none of the highest rank, none of those who exercise the most extensive influence, have embraced Christianity; yet is it cause of lively gratitude that "to the poor the gospel is preached,"—that "two thousand two hundred and fifty" individuals have formally renounced heathenism, upwards of one thousand of whom have yielded to the influence of gospel-grace, and are now united together in Christian fellowship,—that many of the rising generation are being trained in the mission-schools, in the "nurture and admonition of the Lord,"—while successive portions of the word of God are translated into the native dialects, and, by means of the press, widely diffused among the people.

The Report then referred to Southern Africa. The mission work in the Cape district increases in interest and efficiency. A great improvement has taken place at the Society's mission in Little Namaqualand, which is described in the following communication from the resident missionary:—"Lily Fountain.—You will be gratified to hear that the Lord has at length been pleased to visit us with a more copious outpouring of his Spirit than I have yet seen in this country. During the whole of the last summer a very gracious influence rested upon the various means of grace; but, about the months of February and March, several very unusual visitations were experienced. A short time ago I baptized fifteen persons, and admitted seven others into our society, who were baptized in their infancy. A considerable number more have been meeting in class, so that altogether the number of those who have become full members, and those who are candidates for membership, amount to between fifty and sixty individuals. I have heard from persons who have resided here a good many years, that they never witnessed anything like it. It is the practice of some of the best of our people, after the morning service, to retire among the bushes and rocks to pray; but they have recently been obliged to go to a considerable distance, on account of their wonted places of retreat being pre-occupied by others, and that in such numbers that they have with difficulty found a place of stillness. The voices of those who have never before been heard to pray have been heard this summer, and even young children, from whom such things were scarcely to be expected, have risen early in order to retire for devotional purposes. It was interesting to behold, among those who were baptized, young men in the full bloom and vigour of life, and also one man, the father of a large family, who is upwards of sixty years of age, and whose grey hairs show that time has produced important changes on his once robust frame, and that the closing scene is not very distant. He has been publicly married to the woman who had borne him thirteen children. To some such scenes may have no interest, but to myself, and I have no doubt to you also, they are particularly interesting."

Western Africa next received attention. The accounts from Sierra Leone and the Gambia are,

upon the whole, encouraging. The intelligence from the Gold Coast is, as usual, of a mixed character. Many are the difficulties and formidable the obstacles which in some places present themselves; but the success vouchsafed by the great Head of the church to the labours of his servants is so decided as to afford abundant encouragement to steady perseverance. The Rev. Thomas B. Freeman, since his return to the coast, has been indefatigably employed in facilitating arrangements for carrying out most efficiently the Committee's plans for the furtherance of the work; and the reports from the several stations are generally satisfactory. In the course of the year the town of Elmina, containing twelve thousand native inhabitants, exclusive of the Europeans attached to the adjoining Dutch fort, has been included in the list of the Society's stations. The important mission at Ashanti has suffered materially, owing to the want of help. The Rev. George Chapman, the missionary in charge of the station, early in the year was compelled to leave Kumasi for the coast, and ultimately to return to England, and that too at a time when there was not an European missionary in the district who could leave his own work for the purpose of supplying the vacancy occasioned by this removal.

"Our mission here," says Mr. Annear, "during the last three years, in connection with the influence exerted by the returning of the emigrants, has effected wonders—moral miracles! It has done more towards the suppression of the slave-trade than all other means ever did,—in these parts I mean, of course. This has arisen principally from the nature of the power which has been at work; it has been moral. It is not terror, dread, or the fear of a superior physical power, that has done it; but the eyes of many of the people have been opened to see the inutility of the traffic, and the innumerable evils which it entails upon the country at large. It is from feelings of true policy that a change is desired; and I am fully of the opinion that unless the minds of the people be thus enlightened on the subject, physical strength alone will never effect any permanent good. African slavery must be destroyed on the soil which gave it birth; and as it existed internally long before Europeans came to drag captives from their native shores, the first principles—the fundamental supports—must be hewn down; which can only be done by the diffusion of light, and a steady perseverance in the inculcation of civilised principles, based upon religious truths. This is the mode which has been adopted here, (on a small scale it is true,) and the effects which it has produced are truly great, and far surpass the most sanguine anticipations which could have been entertained. I believe fully that if the English power were to attempt to establish itself here, and merchants were encouraged to come along the coast for lawful traffic, nearly one half of the native chiefs would rally around the standard bearing Queen Victoria's colours, and wash their hands of the blood of their fellow-men. It is absolute poverty that keeps some of them from avowing their altered views of the traffic, as they are almost entirely dependent upon the bribes of the few 'great men,' who are still dealing in flesh and blood, and thereby reaping riches, for a maintenance. This is the case with Akrah, Matong, Banker, and several other chiefs here; who have

nothing to subsist on, since the English came here and spoiled their trade, save the presents received from Kosoko, and a few others. But let the British power be established, and offer protection to such parties, and I am persuaded they would at once come up to the standard. But, as it respects Akitoeye, the king of Aggido, and the chief Mawu, they are already openly, professedly *English*, and are fully prepared, from a conviction of the evil tendency of the slave-trade, to make treaties with any civilised power for its suppression. Kosoko and De Souza are the life and soul of the traffic in the Bight of Benin: there are several others, doubtless, of inferior power and influence, but they are the leaders, and they keep the flame alive. Yet I believe that moral light and civilised principles are so increasing, that they will soon become too strong for them. All that is wanted now is more extensive means for the spread of religious truth, or the protection and sheltering wing of some civil and anti-slavery power, as a place of refuge for such as are emerging from the gloom. That such a thing is required will be seen by a simple reference to the case of Akitoeye, and his brother Letida: their growing aversion to the inhuman traffic, and consequent friendship with the English, was doubtless one of the principal causes of the outrages perpetrated on them. You will see that I refer to the slave-trade as being our principal barrier here; and, comparatively, almost every other obstacle originates in it. Let the people be nothing more than simple heathens, or blind idolators, and then I am persuaded our work would be comparatively light. It is the trade in human blood and bones,—man selling his brother, —and the callous, brutal, inhuman, and fiend-like state of mind which must ever be associated with it, that forms the mighty obstruction in our path. Never was I more satisfied of the propriety of our having an establishment here. If we take no active measures whatever, I am persuaded that our simply living here must ultimately effect a great amount of good. The convulsions and wars which have, and which yet will for a short space occur, will also work for our good. Our character will thereby be established; and we shall have the means of more extensive usefulness. Let it not for a moment be imagined from any statements which I may at any time have made, that I anticipate any insuperable or permanent obstruction to the spread of our cause here. The sooner we have more missionaries, the sooner will the field become fit for the reception of the 'precious seed.'

The West Indian stations are generally prosperous. In Antigua, some decrease has taken place in the number of communicants. To the want of an adequate number of missionaries, however, this decrease must be considerably ascribed. Where the labourers are too few, how can the field be efficiently cultivated? Antigua, for instance, has had only three missionaries: it was not, therefore, to be expected that the same amount of good would result from the operations of the year, as might have been looked for, with God's blessing, had six missionaries, the number which the station requires, been vigorously at work, instead of three. The improved state of the Society's funds will, however, encourage the Committee to fill up the vacancies in our missionary ranks in this dis-

trict, as soon as possible. Missionary operations have been considerably impeded, during the year, in Grenada, by the protracted affliction of the missionary. The Trinidad station has also suffered by the severe and protracted affliction of two of the missionaries. The past year has been one of unusual anxiety and trial to the Tobago mission,—partly from an extraordinary amount of sickness and mortality, and partly from the insalubrity of the season. The thirtieth year of missionary operations in the George-Town circuit, Demerara, has been one of continued and increasing prosperity. At a public meeting, held only twenty years since, all the leading persons in the colony unanimously resolved, that "the Court of Policy be forthwith petitioned to expel all missionaries from the colony, and that a law be passed prohibiting the admission of missionary preachers into this colony for the future." But in 1845, the principles and designs of the missionaries have been so well ascertained and so highly appreciated, that all the leading persons in the colony including His Excellency the Governor—who has presented a donation of £100 sterling—and the members of "the Court of Policy," have cordially and liberally subscribed towards the erection of a new Wesleyan chapel for the use of the Society's missionaries. The local reports from the Arabian coast, and Mahaica stations are also satisfactory. In Barbadoes, amidst all discouragements, the missionaries have been cheered with "tokens for good." In reporting the state of the Societies and congregations at Kingston, Jamaica, the missionaries attribute some decrease which has taken place, in the number of church members, chiefly to the new state of things which has been growing up since the abolition of slavery.

The Report, lastly, adverted to the state of the Societies and congregations under the care of the Committee in the British Provinces of North America,—which, according to the latest returns, is such as to afford gratitude for the past and hope for the future.

In conclusion, the Committee say—

This annual review of the Society's missions will not fail to strengthen the conviction, that the obligation which now more especially rests upon the Society is not so much to prepare for embarking in new enterprises of charity, as to provide the means for giving greater efficiency to its existing mission establishments. Two important facts are made apparent. On the one hand, there is found abundant cause for gratitude to Almighty God for his furthering blessing vouchsafed to the endeavours of the Society's missionaries in their several spheres of honourable effort, and for the gracious spirit of inquiry produced in the minds of multitudes of heathen people. But, on the other hand, at several of the most important missions there has been a decrease in the number of church members, which decrease has been very little more than met by the additions which have been made at some other stations; so that, on the whole, instead of the Committee having the usual privilege of reporting a net increase of several thousands, in the total number of those who are united together in Christian fellowship at the mission stations occupied by the Society, the returns of this year exhibit an increase of only four hundred individuals above those which were given in the last year's Report.

The speakers were Dr. Grey, Sir G. Rose, Mr. Latrobe, Dr. Hannah, Colonel Conolly, Mr. Chapman, Mr. Greer, Dr. Jenkyn, Mr. Angus, and other gentlemen.

*** Deeming the above Report one of the most valuable ever presented to a public assembly on a similar occasion, we have laid before our readers a very ample outline of it, in preference to extracts from the speeches, which, however, were, upon the whole, as usual at that meeting, very good, full of business, of common sense, and highly pertinent to the great object. There was among the speakers, too, an unusual, and a very seemly mixture of various denominations, a fact which might have relieved a portion of the gentlemen from the necessity they seemed to feel of spending their breath on the "Alliance," and enabled them to reserve it for the greater work of urging the claims of the perishing heathen. From the Report we learn, with regret, that our Wesleyan brethren have, in more than one instance, been receiving Government money, a deed for which, notwithstanding our general admiration of that Body, we praise them not. The sums received, moreover, are, in amount, contemptible, just enough to pollute the pure and noble stream which flows, with steadily augmenting force, from the heart of a numerous, zealous, and generous people. Such grants to such a people we hold to be as unnecessary as they are, in our view, derogatory. But the reception of such grants is not merely derogatory; it is paralyzing; it concedes to Government a great principle. Never, never can a Protestant community, in the receipt of Government grants, consistently, or efficiently, oppose the endowment of Popery. Reason, justice, true philosophy, and just legislation, unite in demanding the endowment of all or of none! If the true Nonconformists of England shall ever be induced so to swerve from the path of pure and lofty principle, as to receive the gold of the Magistrate, we hope the sum may be such that its magnitude will, at least, to some extent, tend to dignify the deed, and hide the ignominy. As the world's history testifies to splendid robbers in the character of conquerors, so if it shall ever be that that portion of the church shall be conquered, and shall crouch for bread at the foot of thrones, let her aspire, at least, to be a splendid pauper! The views of the Wesleyan community, on this great question, form a subject of the deepest interest to the friends of religious liberty, and the advocates of New Testament church polity. Their views, on this matter, even at home, are a serious affair; because such views have divested them of nearly

all influence with the Government in opposing its patronage of popery. United with the Independents and Baptists in the struggle, their weight, from this circumstance, will be little more than as dust in the balance, whereas, with just principles, they might materially contribute to decide the contest. But when the fact is remembered, that their missions are rapidly surrounding the globe,—a fact in which not a man among them more sincerely and deeply rejoices than ourselves,—their views on this vital matter become still more serious. While they are carrying with them the seed of the glorious gospel, and successfully sowing it under every sky, it is exceedingly to be lamented that they should mingle it with any portion of the Church and State tares, which have produced such a harvest of heresy, corruption, imposture, and crime as has distinguished the impious, oppressive, and cruel reign of ANTICHRIST.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Forty-third Anniversary of this magnificent Institution was held in Exeter Hall, Lord SANDON in the chair.

The following statement presents a view of the Society's receipts, issue, and expenditure:—

"The entire receipts of the year amount to £101,305 15s., being an excess over the previous year of £3,550 4s. 2d. This increase has chiefly taken place in the free contributions from auxiliary societies, and receipts for Bibles and Testaments. The receipts for Bibles and Testaments during the year have amounted to £55,976 10s. 9d., being an increase over the preceding year of £8,076 16s. 11d. The total sum applicable to the general purposes of the Society is £45,329 4s. 3d., including £33,022 9s. 3d. free contributions from auxiliary societies; being an excess of £1,473 18s. 8d. over the free contributions from auxiliary societies of the preceding year.

"The issues of the Society have amounted to 1,441,651; viz., from the depository at home, 1,104,787; from depôts abroad, 336,864; being 525,840 copies more than in the preceding year. The total issues of the Society have been 13,324,487 volumes. The expenditure during the past year has been £105,851 2s. 9d.; being £20,033 7s. more than the previous year. The engagements of the Society exceed £56,730 0s. 7d."

The speakers were the Marquis of Cholmondeley, the Bishop of Calcutta, Lord Ashley, Mr. Blackburn, (of Claremont Chapel,) Dr. Grey, Professor Fleidner, Dr. Alder, Dr. Legge, Mr. Harford, and Lord Teignmouth. Of the speeches, which, as a whole, were good, that of Mr. Blackburn we consider the best, and give it entire.

The Rev. J. BLACKBURN said:—I have the honour, my lord, to propose the following resolution:—

"That the thanks of this meeting be given to the Right Honourable the President, the Right Reverend, Right Honourable, and others, the Vice-Presidents, for their continued patronage and support."

In the days of Cowper, the poet of Olney, a peer who would stand on God's behalf before

the public was a rare spectacle; for he speaks of one who

"Wore a coronet and pray'd."

My lord, we have cause to bless God—to bless God on account of the individuals themselves—on account of the institutions of our country—on account of the welfare of this mighty empire, that now there are not a few who bend the knee before their Creator in the highest walks of life, and who are willing to come forward and patronize a Society formed for the circulation of his revealed word amongst every nation and kindred and tongue and people. (Cheers.) I am sure that we are all this day too much imbued with the spirit of that book to allow flattering words to proceed from our lips; and we are told, indeed, in that book itself, that if we do "utter flattering words" God will "take away our breath." (Hear, hear.) I desire, therefore, my lord, not to say one word in reference to the venerable President of this Society, Lord Bexley, whose place you occupy to-day, or in reference to any of the Vice-Presidents of this Institution; but, as one who has so recently occupied office, allow me to congratulate you on having such an ally as Lord Ashley, seeing him take his place amongst you to-day, and on hearing from him an avowal of noble Protestant principles, not less striking than the constant manifestation by him of a patriotic and humane disposition towards the humbler classes of the community. (Hear, hear.) The course which that noble lord is taking in reference to ragged schools, to the vagabonds of the metropolis, as well as the operatives of Manchester and the north, must endear him to every one who, without regard to caste or station, respects man as man, and as a candidate for a common immortality. (Cheers.) Having made these remarks in reference to the motion which has been intrusted to my care, allow me to say further, that I did greatly rejoice to hear Lord Ashley allude to the Protestantism of this Institution. Assuredly this is a time when we should call to mind the views of the fathers and founders of this Society; and I was delighted the other day, on looking into a volume of that noble man, the lamented Dean Milner, one of your finest and ablest apologists—(hear, hear)—to find him saying with regard to the Reformation from Popery, "It was not Saxon confessions, neither was it Saxon liturgies, that broke the pillars of Popery on the continent of Europe, but it was the Bible translated and circulated by Martin Luther." This was the sentiment of one of your first advocates, and I am sure that whilst the entire sufficiency and sole authority of the word of God are maintained by us, we may confidently expect the fulfilment of that promise, "They that honour me I will honour; but they that despise me shall be lightly esteemed." (Cheers.) Allow me to say, my lord, that it seems most important at this time, when in certain quarters such strange theological opinions have been revived, that we should hold to this opinion, and adduce, for the confirmation of our faith, instances of the sufficiency of the word of God to enlighten and sanctify men, irrespective of human ministrations. (Hear, hear.) You will not suppose, my lord, that, as a minister of one of the sections of the church of Christ, I stand before you and this meeting to depreciate what I account a Divine institution—the institution of the ministry—(hear,

hear)—but, at the same time, I must maintain, that the Lord the Spirit, by whose inspiration the blessed word was penned—can bless the perusal of the same, so that when an individual utters the prayer of the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," he shall find in the illumination of the eternal Spirit that which shall make the word of God "a lamp unto his path." I was looking a short time since into the autobiography of the Rev. Richard Baxter, and I am sure there is not a Christian here who does not venerate the memory of that excellent man, and who does not appreciate the great benefits which have been conferred upon the church of Christ and upon the souls of men by his incomparable writings. My lord, how did that man become religious? How did religion enter into his family? He tells us that he was living in a village in Staffordshire, on a little farm belonging to his father. He describes, in terms which I will not repeat, the state of the public ministry in that district; and then he adds: "But though we had no better teachers, it pleased God to instruct and change my father by the bare reading of the Scriptures in private, without either preaching or godly converse, or any other book but the Bible; and God made him the instrument of my first conviction, and approbation of a holy life." So that all that Baxter did instrumentally, he was indebted to the paternal influence of his father, who had learned to know God, not by human teaching, but by the teaching of the Spirit of God through the inspired word. And, my lord, what is the work that has risen in France in connection with the labours of those most interesting and successful missionaries, the colporteurs? The extraordinary revival of Protestant principles and Protestant feelings, both in France and in Switzerland, must surely be attributed to the fact, that the word of God is alone sufficient to inform, to enlighten, and, by the operation of the grace of God, to renew the minds and hearts of men. Aye, and when I think of some of the missionary stations,—they are missionary stations no longer,—when I think of Madagascar, and of those poor inhabitants of the island who are bowed down under the tiger-like despotism of the sanguinary queen—I hope I do not use language which is offensive; but really, when I think of the atrocities which have been committed, I know of no language which can be too strong as a description of such conduct—when I think of those who are driven by iron despotism into the caves and dens of the island, to assemble at midnight there to read, by a feeble light, the pages of God's word, and have a hope full of immortality kindled in their hearts which enables them to brave all the terrors of their sovereign; and when I turn from that island to Tahiti, and see the Tahitians standing forth for the independence and liberty of their country against popish aggression and wrong—when I think of these doings, I cannot but feel how patriotism and piety are sustained by the mere use of those Scriptures which the Bible Society has been the instrument of sending again and again to those parts of the world. (Hear, hear, and cheers.) My lord, these facts tend to confirm, in our minds, confidence in the result of circulating the Holy Scriptures, and may well make us thankful to hear of the unprecedented demand for the word of God. When we remember who those

are that have asked for the Scriptures—the teeming population of the manufacturing districts, the operatives who have tried every system, and have found it to fail—(hear, hear)—it is delightful to find that they are willing to come to the word of God at last. (Hear, hear.) It seems as if man must have a religion. (Hear, hear.) These parties have been addressed by Rationalism, and by Deism, and by Atheism, and by all the other isms that come from hell; and, having found themselves disappointed in all their expectations, they are now yearning for something on which to build their hopes for immortality. (Cheers.) It was delightful to hear the conclusion of the Report speaking of the Spirit of God exciting in the minds of these people an appetite for the Divine word. Oh that many of them may at length say, “I found thy word, and I did eat it; and it was sweet unto my taste.” And, my lord, if I am not trespassing too much upon the attention of yourself and of this audience, allow me to say, that now that we have attained the forty-second anniversary of this Society, we occupy an elevation from which we may look upon all the way by which the Lord God has led us. I do firmly believe in the apocalyptic announcement of “Him that sitteth on the throne,”—“Behold I make all things new.” No man can take anything like an extensive view of the progress which has been made since the first formation of this Society, without perceiving that He who sits on the throne of heaven is, by his operations on earth, creating all things new. The minutest circumstances connected with the issue of Bibles by this Society ought not to be overlooked. My lord, how is it that we can supply the prodigious demand which is made for the Bible? There is the invention of stereotype-plates; there is the invention of steam-power in connection with the printing press; there is the improvement in the manufacture of paper,—these things have grown out of mechanical skill and chemical knowledge, and they are elements which He who sits on the throne is making subservient to the advancement of his cause and kingdom; and when, in addition to what I have mentioned, we see that venerable servant of Christ, Dr. Wilson,—once my honoured neighbour, but now connected with a distant post of labour,—brought home with such speed and in such comparative security, instead of enduring all the pains and perils of a long sea-voyage; and when we see other beloved servants of Christ also brought home by steam-navigation in a few weeks, instead of having to endure a tedious sail of several months; we cannot, I think, fail to see that God is, by these appliances, carrying on his great work amongst our fellow-men. (Hear, hear.) My lord, no individual can look at what has been done during the forty years which have elapsed since the formation of this Society, without perceiving that what I have advanced is sustained by facts. At that time the Egyptian hieroglyphics had not been explained, and all the infidels of France were declaring that something would be found there which would upset the Mosaic history, and prove the Bible to be a forgery. There was at that period no access to the chronology of China; but now, honoured brethren on the platform, Dr. Legge, and Dr. Hobson, can tell us that China has nothing to reveal which can invalidate the word of God,

or shake the faith of the Christian world. Then we were told that geology was sure to damage our faith in creation; but geology establishes the facts of creation, instead of endangering them. The regions of the East, the scenes of the poetry of Job and of David, were then inaccessible; the Turkish Government would not allow strangers to go to those parts, and therefore it could not be ascertained by observation whether the Bible had correctly described the scenery. Now, however, we find that the Bible is the best guide to Palestine, and that no man can employ a better instrument to direct him in his path to those scenes of ancient grandeur than the word of God supplies. (Cheers.) I glance at these things to show what progress has been made in reference to the authenticating,—if I may use such a word,—of the Holy Scriptures. (Hear, hear.) “The words of the Lord are pure words, like silver tried in a furnace of earth, purified seven times;” and if you think of the various tests through which the word of God has passed, and of this antiquarianism, this geology, this literary test, and the critical examination of the text which has taken place, you must acknowledge that all this has tended to confirm our faith and to assure us that we possess the true words of the living God. (Applause.) My lord, although we have great cause to be thankful for the past, we yet have great cause to look to the future. I am now going to make a suggestion. You have done vast things for the masses, but I want something to be done for poor scholars and poor students, and poor pastors, who require learned books, but cannot afford to buy them at the price at which publishers usually issue them. Now, the Roman Catholic church has supplied the Polyglot of Paris and Antwerp, and our noble Walton has supplied the London Polyglot, which is a monument of learning honourable to the church of which he was a member, and to the country to which he belonged. In these days no publisher would venture to produce such books as those. Much has been done critically for the text of Holy Scripture since the period which I have mentioned; and as this Society marshals under its banners several most learned members of the Universities of Cambridge, and of the Dissenting communities, why, I may be permitted to ask, with the aid of your happily growing funds, should there not be produced a noble edition of the word of God in the original languages, which having employed the best scholarship that you can command should be a lasting monument to this Society; and be looked at 200 years hence as the Bible Society Polyglot? Surely it is high time that Protestantism took such a position in the literature of the world; it is high time that Protestantism were thus represented. (Cheers.) Though I own that Walton's book is an incomparable work as regards both its character and its learning, yet I think we should be anxious to do something, in our day, to hand down a similar volume to those who follow us. I doubt not, my lord, that on your paternal estate there are many noble trees; some of them, however, are growing old, and you are anxious to plant, that those who succeed you may walk under the shadow of trees which are at present nothing but saplings. So should we all seek to provide spiritually for the generation that is coming after us. (Hear, hear.) Our fathers have done nobly for us—(hear,

hear)—and our Society having men of learning, and leisure, and wealth, it would be an honour to it to produce a work, the influence of which would be felt amongst all the colleges and schools of learning throughout the world. (Hear, hear.) Pardon me, my lord, for this suggestion. (Cheers.) Before I conclude, may I be allowed to say that I hope, though it may not be thought convenient or desirable to alter the course which has been pursued for years in reference to prayer, oral prayer, on this occasion, we shall all feel the duty of uniting more earnestly in prayer,—in secret, in the family, and in the church, for the blessings of the Holy Spirit upon the circulation of the word of God. (Hear, hear.) Assuredly the minds of those who are crowding to possess themselves of the Scriptures must be in an interesting state; let us, then, intercede for them, that that God, who is the Giver of every good and every perfect gift, would so enlighten, purify, and bless them, that they may know the glorious law of liberty and rejoice in the freedom wherewith Christ makes his people free. (Applause.)

CHRISTIAN INSTRUCTION SOCIETY.

THE Annual Meeting of the subscribers and friends to this important institution was held at Finsbury Chapel. The assembly was very large, and Mr. Alderman HUNTER took the chair.

MR. PITMAN read the Report, which teemed with facts illustrative of the beneficial results arising from the operations of the parent society and its affiliated associations. It faithfully depicted the moral condition of London, and showed the vice and consequent misery in which multitudes of its inhabitants are still living.

The meeting was ably addressed by Mr. Green, Dr. Alliott, Mr. Wilson, Mr. Burnet, and Mr. Smith.

MR. WILLIAM JONES, (Tract Society,) in seconding the resolution, said he would simply give them two facts, illustrative of the power of Christian kindness. A visitor heard that there was dying in his district a Roman Catholic young woman. He then went to the garret in which she lived, without any earthly comfort; but, on knocking at the door, for the purpose of conversing with her, her parents refused to allow him to do it. He then went and bought a jelly and a cake for the poor dying girl, and again visited her. Her mother again turned him away, when he said, "I thought your dying child might be refreshed by a little jelly and a cake." She was moved, and said, "Give them to me, and I will take them to her." "No," replied the visitor, "I must do that myself." He was then allowed to enter. (Hear, hear.) His words were blessed to the girl, and after three weeks' visitation she expired in the full and joyful hope of the gospel. (Cheers.) The second fact was this. A young lady visited a district near her father's house, without intermission, for four years. At one cottage in particular no impression appeared to have been produced. One night, going rather unexpectedly, she found the man, whose name was John Camomile, at home. She urged him to go to chapel, but he said, if he did, all the neighbours would say he was mad. "If that is all your objection," said she, "I will tell you what we will do. You come on the week evening, and the gallery-door shall be left open; and so you can come in the

dark, and hear in the dark, and go away in the dark." He at length consented to do so. He went, and in that dark gallery tears of penitence fell from John's eyes, and angels went to heaven with the intelligence that another sinner had returned to God. (Cheers.)

THE REV. JOHN BLACKBURN, at the close, said that the Society had not received the support it deserved. He and Mr. Pitman had served it for twenty-one years without any remuneration. (Hear, hear.) All they had asked was the support of a noble, disinterested, Christian public. Because they had not hired agency to dodge gentlemen for subscriptions, they had seen the Society's funds declining year after year, till now they were below £300. If that state of things was to continue, he would not remain their secretary. If they would sustain it, he was willing to be their servant. It was a state of things not reputable to the pastors and churches of the metropolis.

SUNDAY-SCHOOL UNION.

THE forty-third Annual Meeting of this invaluable institution was held at Exeter-hall on Thursday evening, the 7th ult. At an early hour the devoted teachers of the metropolis began to assemble, and the spacious hall was soon inadequate to contain the numbers desirous of being present. Hundreds, after a fruitless endeavour to obtain admittance, were compelled to submit to their disappointment. The chair was taken by JAMES KERSHAW, Esq., of Manchester.

A hymn, especially selected for the occasion, having been sung, Mr. E. MANNERING engaged in prayer.

THE CHAIRMAN then rose and said:—"I will not detain you by offering any apology for having consented, at the request of your honoured Secretary, to occupy the responsible position in which I now find myself. I cannot but feel that a great honour is conferred on any one who is permitted to preside at such a meeting as this. I am oppressed by the unmerited distinction which is thus conferred upon me. Nevertheless I will here state my conviction that there is no institution by which this metropolis is distinguished and adorned that deserves a higher patronage, nor one that has superior claims upon the Christian liberality of the public. (Cheers.) I feel exceedingly happy thus to meet you, for the first time, in connection with so great a cause; and I trust that our meeting here to-night may be attended with considerable advantages. Happy as I am, however, delighted as I feel to meet you, I find that another class of feelings is rapidly stealing over my mind. I cannot look around upon the vast assembly; I cannot reflect upon the character which is here embodied and represented; I cannot think of the high and holy purpose to which you aspire; and, above all, I cannot contemplate the conditions and claims of those whose welfare we design to promote, without being almost overwhelmed by a sense of the magnitude and responsibility of the work in which we are engaged. But the very considerations which seem for a moment to overpower us, are precisely those which, when viewed in another aspect, are calculated to cheer, to encourage, and to impel us onward in the path of duty, while we look to Him for help and guidance who is the rock of our defence and our high tower—(hear,

hear.) I am persuaded that, in addressing this assembly, I am speaking to those who are in the strictest sense of the term the friends of education. (Hear, hear.) You are anxious for the diffusion of useful knowledge; you would, if you could, banish ignorance for ever from the land. You are divinely taught that "for the soul to be without knowledge is not good." You are too enlightened yourselves to permit you to doubt, for one single moment, the advantages of knowledge, especially to the young; and even if it were otherwise, the people are determining this question for themselves. (Cheers.)

With regard to the younger portion of the population, and with respect to that class which is raised above the lowest in the community, I am persuaded, with regard to these, that a strong desire for education exists. The people, indeed, resolve to be educated. (Hear, hear.) Now, if I am right in taking this view of the case, you cannot doubt but that the supply will be equal to the demand. The important question then is, By whom shall this education be communicated? Popery is competing with Protestantism, and infidelity with both. With what element will you feed the hungry mind? With what waters will you assuage its thirst? The current is set in on all sides; you cannot stem the torrent, the tide will flow on with resistless energy. Each competing party may appear to offer similar rudimental knowledge, each may apparently offer a similar description of mental food; but it is in the very nature of things that popery will seek to infuse into the heart its baneful superstitions, and infidelity its deadly poison; whilst a pure and holy Christianity would mingle with its elementary institution the doctrines and the principles of the Divine word, and thus seek at once to illuminate, to purify, and to save. (Cheers.) It is, then, for bodies, for combinations of Christian men; it is for the pure church of Christ to take this matter in hand, and in humble dependence upon God, and in confident reliance upon his grace, decree that wisdom and knowledge shall be the stability of our times. (Cheers.) The present period appears singularly auspicious for this purpose. The public mind is prepared for an onward movement. Recent events have brought on inquiry and discussion. (Hear, hear.) The number of day-schools is greatly augmented; and, under proper regulations, such as I hope will everywhere obtain, they may become auxiliary to our Sunday-schools; they may act together for the advantage of each reciprocally. By means of the day-school the art of reading, essential to the purposes of the Sunday-school teacher, will be acquired. (Hear, hear.) The mind will be inured to some degree of mental effort, and thus your Sunday scholars will be better prepared to receive at your lips, and in the sabbath-school, the knowledge that maketh wise unto salvation. (Cheers.) Viewed, then, in connection with the existing state of feeling in this country, with regard to popular education, it is impossible to reflect upon the character and operation of this institution without being deeply convinced that it is an enterprise of the highest value, and one calculated, under the blessing of God, to produce the most momentous consequences both to the present and future generations. In the course of these observations I have incidentally referred to the purposes you cherish with regard to the instruction of the young:

permit me most sincerely to congratulate you on the Christian philanthropy which those purposes display. Nothing, surely, can be more important than that the young of our country should be instructed in the benign and holy principles of Christianity. It is essential to their present peace and future happiness. Its issues are not confined to time alone, they reach into eternity. Sensible of this, you are doubly anxious that the young should make the sacred Scriptures the subject of their daily study, that its sacred truths should be engraven on their hearts; that they should become the rule of their faith and the guide of their conduct, and that by them they should be led into the paths of holiness and of peace. You earnestly long and pray that by repentance towards God and faith in the Lord Jesus Christ, they may become heirs of eternal salvation. Persuaded that true religion can make the young useful and happy, you are desirous that its blessings should be enjoyed by all. For this purpose it is that you are willing to labour and toil in the self-denying work of instructing in sabbath-schools the children of the poor. While you invite all who desire to be instructed, your sympathies are especially devoted to the children of the needy, and their very misery and wretchedness are the incentives of your benevolence and pity. (Hear, hear.) This is emphatically a mission of grace and mercy to the young. Again receive my warmest congratulations. You are amongst the greatest benefactors of the human race, the best friends of your country, the greatest contributors to the weal of the commonwealth; you bless the young for time, you bless them for eternity. (Cheers.) The measure of your success, although not equal to your wishes, is, nevertheless, so great and so valuable as to encourage you in the review of the past, and to animate you with hope in the contemplation of the future. Careful and diligent observers cannot but trace in the progress of the Sunday-school institute results which, in a large degree, have affected the tastes, the manners, and the habits of our people. Its moral influence may be seen in the amelioration of our laws and in the improvement of our social condition. By it and through it our country has been raised in the scale of nations, and has, in some degree at least, attained that true greatness which consists alone in the religion and the morality of her people. But not to dwell on this view of the subject, let us turn our attention for a single moment to another aspect of the case. By the Sunday-school system thousands have been reclaimed from paths of misery and of death, and have become themselves labourers, that others might be partakers of the like precious faith. The mind, by its instrumentality, has been imbued with knowledge, spirits have been rescued, immortal minds have been emancipated, the darkness of night has been dissipated, the slumber of conscience has been broken; the sweet accents of mercy have fallen upon the ravished ear of the trembling captive, the impenitent have wept at the cross, have knelt at the altar, have testified their allegiance to the cause of the Redeemer, and are now either serving him on earth, or dwelling with him in the mansions of light and joy. To ascertain the full amount of your success, you must go into almost every city, town, and village; be acquainted with the history of almost every one of your schools;

enter into innumerable dwellings of the poor; and trace the career of ten thousands of their offspring to eternity: eternity alone can reveal the amount of your success. In review of all, may I inquire what are your best purposes with regard to the future? You answer, "To be faithful unto death." Yes; fidelity to your sacred trust, and a firm determination never to relinquish the cause you have so solemnly espoused, are required at your hands. Look to Him from whom alone strength equal to your necessities can come, and then the noble career in which you have embarked shall at length be consummated, in the everlasting joy of myriads saved by your instrumentality, and you shall be cheered and encouraged by the voice of Him who hath said, "Be thou faithful unto death, and I will give thee a crown of life." (Cheers.)

W. H. WATSON, Esq., then read the Report. It stated that the assistance of the Union had been sought by various denominations of Christians in the British colonies and in foreign countries. The grants amounted in the whole to £248 11s. 2d. The Report then referred to the operations of the Society in Denmark, Holland, France, India, Australia, New Zealand, the West Indies, Bahamas, Nova Scotia, and Canada. In reference to home proceedings it stated that the great increase in the number of applications for grants of lending libraries compelled the last committee to make an urgent appeal for pecuniary aid. At the annual meeting in 1845, it appeared that the Benevolent Fund was overdrawn, to the extent of £349 1s. 5d. The Committee were happy to report that the appeal made had been responded to with much readiness and liberality; and the balance due was now reduced to the sum of £53 7s. 11½d. Eleven grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 261, amounting to £5,997. The number of libraries granted this year had amounted to 183, making a total of 1,553. The Society had then sustained a pecuniary loss of £125 8s. The amount of sales during the last year was £9,713 12s. 5d., being an increase of £152 7s. over the sales of the previous year. The following were the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—

	Schools.	Teachers.	Scholars.
South . . .	103	2,368	22,310
East . . .	147	2,900	28,500
West . . .	113	2,073	19,022
North . . .	116	2,587	23,094
	479	9,928	93,826

One-half of the scholars attend in the morning, and more than two-thirds in the afternoon. After advertising to visits paid by deputations to various parts of the country, and their beneficial influence, the Report concluded by commending Christian union as exemplified and illustrated in this institution.

The total receipts for the benevolent fund, during the year, amounted to £2030 0s. 5d., the expenditure to £2,083 8s. 4d.; leaving a balance against the institution of £53 7s. 11d. The trade account presented a total for the year of £13,546 12s. 7d.

The Rev. W. FRASER rose and said: I do not know whether the meeting will give me suf-

ficient credit for modesty, when I say that I have considerable difficulty in moving this first resolution. I have always a difficulty in moving the first resolution: that difficulty was enough, but it was increased when the chairman told the meeting that there were certain eminent ministers around him who would address and entertain you. I thought he looked askance at this Hercules of a man, Dr. Campbell. (Long continued cheering.) I feel persuaded, whoever may be the brethren that are still to address you, that he conceived that the Doctor was a little host in himself; but when we had a letter from the Bishop of Norwich, I wished I were under the platform instead of upon it. (Laughter and cheers.) But I will not yield to Dr. Campbell, nor will I yield to the Bishop of Norwich, nor to any man in England, in my love to sabbath-schools. (Cheers.) If I mistake not, the first principles of our holy religion were taught our Chairman in a Sunday-school. I know that it was in a Sunday-school where I first heard the sweet tidings of redeeming love; and as long as blood runs in these veins, and there is a pulse in this body, I shall love the sabbath-school. (Cheers.) We are all of opinion that the Sunday-school institution is a scripturally organised institution, having for its object the moral and religious benefit, and especially the conversion, of the young. In the returns from our missionary institutions, we find distinctly this item: the number of additions made to our churches during the past year. Perhaps there may be a difficulty on the part of our Committee in obtaining an item like this, but in my opinion, it is one that should be obtained, I was about to say at all expense; it is so essentially necessary, that we should see what returns we are making to the church of God from these institutions. I do not question for a moment the great good that has been done, I rejoice in it; but I place this matter before the meeting, and submit to them whether it would not be a subject of congratulation to every lover of this institution, and of thankfulness to the great God in heaven, if we could see in our annual Report, as far as we are able to make it out, a return of the dear young friends added to our churches during the past year. May I be pardoned, brethren, for saying that you enter these institutions, in the strength of Omnipotence, to do what? To convert the children to the Saviour. Oh, the unspeakable luxury of leading a lamb to the bosom of the Shepherd! And how unspeakable is the divine enjoyment of receiving into Christian fellowship hundreds of the lambs of the flock! Enter these schools with the spirit of Christ, the spirit of meekness and patience, the spirit of forbearance, and especially the spirit of love. I know you will excuse me, though a voice has sometimes been heard by some of us on this very point. Do not manifest harshness. You will never win, never conquer, by harshness. The first time I saw a man strike a child in a sabbath-school I shrank within me—(cheers)—and the only satisfaction I should have had would have been to have brought that man—I do not say where. (Laughter.) Allow me to give you an illustration. A good man, a friend of a gentleman on this platform, the superintendent of a sabbath-school in the east, was one day annoyed by a teacher. It was said, "There is a lad striking us with a stick." He looked round, and

could see no stick. Again there was a cry, "There is a lad striking us with a stick." He slowly turned round, and saw that an overgrown lad had a stick, and that after striking with it he pushed it up his coat sleeve. My friend stopped till the lad pulled it out again, and the instant he did so the superintendent put his foot upon it and broke it. This wicked fellow came to my friend and said, "I shall catch you some night as you are going home, and I will break your head for breaking that stick." "What!" said the superintendent, "what do you say?" "I will break your head some night as you are going home. You had no right to break my stick." I put it to your gentleness, sir, whether this was not really provoking? He went up to the lad and said, "John, give me your hand; I have prayed for you many a time, but I will pray for you more than ever." The lad wept, and the teacher also. The lad left the school about a fortnight afterwards; and when, some two or three years subsequently, my friend was at a watering-place, at a little distance off, he saw a tall young man making his way towards him. He soon came up, and said, "How do you do?" "I do not know you." "Have you forgotten me!" "Oh no, I recollect the stick;" and he started. "Ah! you need not run away; but what are you doing now?" "I am a member of a Wesleyan society. After I had left, when I was wandering at a great distance, I began to think of what had passed, and that led me to Christ. The first impression I had of a saving character I received when you broke my stick and afterwards took me by the hand and said you would pray for me." Go on, then; you are sowing immortal truth in these young minds, and cannot tell what may be the result. That seed is yet to be developed, and my revered and honoured brethren will pardon me for saying that I have no notion of telling our friends that they are to wait for the harvest till the judgment day. I speak soberly and in the fear of God, and say, Seek a harvest now. (Hear, hear). The gratification that your souls are to receive from the development of the truth is of such a character that God, if you ask it in faith, will give it to you now. Let me present you with an illustration. There was a tall young man, head and shoulders above all the children in the school, who came in one night, while the teacher was catechising the children on the parable of the talents. The lad sat down and the question was asked him, "What is meant by doubling the talents?" He blushed and slunk away. "Cannot you answer the question?" No answer. The teacher then said, "Suppose your father were to purchase two pounds of tea, for which he paid 8s., and suppose he were to tie these two pounds of tea in a little cloth, and were to hang it over your back, (in Scotland they would call that a pack,) if when you came home on Saturday night you were to bring home 16s. in the place of 8s., would not that be doubling the pack?" "Yes," said the lad. "Well, that is the meaning of the parable of talents." The lad went away and took a variety of turns in the world. This sabbath-school teacher had to visit the little town where he lived, and this then young man was introduced to him as an officer of a Christian church. God had blessed their pastor, and see what this doubling of the pack did. The young man stood up one church-meeting and said, "Our chapel is crowded; God

has blessed the labours of our minister, and let me tell you a story about a pack." He repeated it, and then closed with a resolution to the following effect: That they should go to another part of the town, take their pastor, obtain a young one, build a large chapel, and see if they could not double the pack. The people said that it was an excellent thing, and they carried it out; the new chapel became filled as well as the old one, and they doubled the pack. (Cheers.) They went on, and God blessed them. Some friends then started a Highland mission, and this young man again stood up at a church-meeting. The people looked at him, thinking that he had some droll story to tell. He asked if he should again tell them about doubling the pack, and went on to say that £80 a year would support a good man as a missionary in the Highlands, but that it would take £15 more to pay the rent of the house. He proposed, therefore, that they should raise £95 per annum, have a missionary in the Highlands, and so double the pack. (Cheers.) They obtained the money. (Renewed cheers.) There was then a loud call for a mission to Jamaica in connection with the Presbyterian church. This young man prayed over the matter, stood up again at a church-meeting, and said, "Brethren, God is blessing the labours of our pastor, sinners are converted, we have plenty of money for the purpose, let us have a missionary in Jamaica: it will cost £250." He carried that resolution; and the teacher who first instructed him was present on the day when the missionary was ordained for Jamaica—(cheers)—and a venerable old man, the grandfather of the youth, preached from those blessed words, "Ethiopia shall soon stretch out her hands unto God." You are dropping immortal truths into the minds of these young friends: go on in your work. There is a cry coming down from heaven, and it is the voice of One you love, "Be faithful unto death, and I will give thee a crown of life." (Loud cheers.)

Rev. JACOB STANLEY, President of the Wesleyan Conference, said: Sir, I have great pleasure in seconding the resolution; the adoption of which has been so well moved by my revered friend on my left. I have known something of Sunday-schools for many years. I was myself a teacher in a Sunday-school as long ago as the year 1798, when such schools were quite in their infancy. At that time there were very few Sunday-schools existing in any part of the kingdom; there were only two, I believe, in the county of which I am a native. Sunday-schools were not then regarded with a favourable eye. Many feared that they would do far more harm than good. They fancied that giving education to the poor would derange the order of Providence; and they did not seem to feel the force of the words of Gray—

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

They had no idea of sweet flowers, or valuable gems, being found anywhere but among persons of their own class; for, though not professedly, we have in reality been divided, like the Hindoos, into castes, and at the period to which I refer, there was a sad fear that the lower caste would rise as high as, or perhaps higher than those immediately above them, and that every-

thing would be thrown into confusion. (Hear, hear.) Sir, I am happy to say that though Sunday-schools were at that time so very scarce, they have since become very numerous; they are now to be found in all places, and among all denominations of Christians: Episcopalians, Presbyterians, Independents, Baptists, Methodists, can all speak of their Sunday-schools. (Hear, hear.) I remember that when Sunday-schools were yet in their infancy, they were only to be found in connection with conventicles. (Laughter.) Even amongst Nonconformists the number of schools was very limited; though there were several Nonconformist places of worship in my native town, not one of them had a Sunday-school, but that to which I was attached. However, they all caught the infection, and established Sunday-schools; and in many cases the Sunday-school movement made its way not only among the Nonconformists, but also among the members of the Established Church. Some of those persons established Sunday-schools, I believe, from the purest motives, thinking, as we ourselves did, that they would benefit the rising generation. But a great many schools were established on the principle of self-defence and self-protection. (Hear, hear.) I am of opinion, sir,—and I have lived now for some years in the world, and have, I hope, gone through it with my eyes open,—I am of opinion that the different sections of the Nonconformists by their example have not only introduced many Sunday schools into the country, in connection with the Established Church, but have also introduced hundreds and thousands of evening lectures and evening services, that being a time which, within my remembrance, was considered very uncanonical for the worship of God. (Hear, hear.) But, sir, whether Sunday-schools originated in a desire to profit the rising generation, or merely in the desire of those who formed them to protect themselves, and to preserve their people from the contagion of Dissent, I rejoice that they do exist. (Hear, hear.) At the same time, I must observe, that the value of such institutions depends very much upon the tuition which the children receive in them. If the Scriptures, the unsophisticated word of truth, be taught in these schools, then God will bless them. But if scriptural truth be diluted with superstition and error; if the traditions of men are placed on a level with the word of God,—and they are not unfrequently placed above it,—then I believe the instruction given will not ultimately be beneficial to the religion of the country. (Hear, hear.) I said that Sunday-schools were formerly very scarce. But whither do we now travel—to what city, to what town,—I was going to say, to what hamlet—and not find Sunday-schools, scholars, and teachers. (Hear, hear.) We do not think that our religious establishment is anywhere complete unless we have a Sunday-school and a missionary society connected with it; and we, who are believers in the Trinity, have added another thing—namely, tract societies—to our several religious establishments. (Hear, hear.) He observed that there were ministers and missionaries who had received their first impressions in Sunday-schools. To this fact I, too, can bear testimony. I have known ministers, both in the Establishment and among the different denominations of Dissenters, and among ourselves—we do not exactly call ourselves Dissenters, (laughter,) we

say that we are only Nonconformists, though I cannot help thinking that the two terms have pretty nearly the same import; for if I do not conform to a thing, I take it for granted that I dissent from it. (Laughter.) I have, I say, known men of genuine piety, of superior intellect, and of no ordinary gifts for the work of the ministry, who started in the Christian life from Sunday-schools. (Cheers.) I was very much struck with a passage in the Report, to which reference has already been made, in which it speaks of there being, within the narrow circle of five miles from the Post-office, about 10,000 Sunday-school teachers. Why, sir, can the world stand before such an army, if all who compose it are faithful? (Hear.) The work in which they are engaged is very important, and I trust that the young people who enter upon it do so from principle; the work is very important, and I trust that they so feel its importance that they never go to a Sunday-school without devoutly and fervently imploring the Divine aid. (Hear, hear.) Our success, whether as teachers in Sunday-schools or as Christian ministers, depends upon that aid which the Divine Being has connected with the use of proper means. Paul planted, Apollos watered, and God gave the increase. In like manner it is our work to plant and our work to water, and if we do this in the proper manner God will give the increase. The very name of your institution, "The Sunday-school Union," has great charms in it with me; for I have always felt a disposition to unite with Christians, whatever might be their pronunciation of Shibboleth—(laughter)—if I only felt satisfied that they were devoted to Christ, that they were believers in Christianity, and that they were labouring to promote, not their own honour, but the glory of Christ; wherever I have found such men, my heart has been united to them. (Hear, hear, and cheers.) An Evangelical Alliance, Sir, is no new thing with me. It pleased God, in the early part of my ministry, to introduce me to the acquaintance of a very pious and excellent minister of the Baptist connexion. We became so friendly—for he, like myself, had the spirit of evangelical union in his heart—that we even interchanged services—a thing which had never been known in that part of the country before. My people were alarmed; his people were alarmed. My people said, "That Baptist will have our minister under the water;" his people said, "Why Stanley will have our minister out of the water." (Great laughter.) Why, Sir, we agreed to differ on some points; we did not think them absolutely essential to salvation whilst we held the Head. There are many things, with regard to our bodies, which, though important, are not absolutely essential. It is of great importance to our comfort that we should not be blind; but it is not absolutely essential to our happiness that we should possess our sight. Sir, the little leaven has leavened a great part of the lump, and it will continue operating until the whole lump is leavened. We are told that Sunday schools have been established in India. Why they are established in almost every place where there are missionary stations. You have them at Tonga; you have them in the Feejee islands among the cannibals; you have them in almost all parts of the world. (A voice, "Louder," and symptoms of impatience.) I do not

exactly understand what that means: if it mean that I should say nothing more about Sunday-schools, I will sit down. (Cries of "No, no," and a voice, "We can't hear in the gallery.") Oh! I beg your pardon; there was a time, I believe, when I could be heard better—(loud and general cheering)—but my lease is out—my threescore years and ten have expired. Still, though my lease is out, my will to work for the great Master remains. (Immense applause.) And allow me to say that I shall feel great pleasure in leaving the world, whenever God shall call me out of it, in a much better state than it was in when I entered it. (Renewed cheering.) Sir, we live in wondrous times—oh, how different from the former! (Hear, hear.) We have sometimes been told that the former times were better than the present. There is not one word of truth in that statement. (Hear, hear.) The former times—why, what were they? We had no Bible Society in the former times; we had no Missionary Societies in the former times; we had no Tract Societies in the former times; we had no Sunday-school Societies in the former times. Sir, the present times are incomparably superior to the former times. I am afraid that our friends in the gallery find it very difficult to hear me, or I should feel disposed to proceed. I know it is a very trying thing to the patience of people when they wish to hear and cannot. The only relief I have in my own mind in reference to this trial is, that it will have exercised patience—(laughter)—and patience is a Christian virtue. (Renewed laughter.) Perhaps it is possible, however, to exercise that virtue too much, and therefore I will retire, simply seconding the resolution. (Cheers.)

The Rev. A. REED, of Norwich, in presenting a resolution on the establishment of local Unions, delivered a copious and powerful speech, of which we have space for only a small portion. Sir, said he, in this resolution, embracing two points, I have no doubt we shall have the cordial acquiescence of the meeting. First, as regards union amongst Christians, whatever may be our opinion in reference to certain evangelical alliances—and there may, perhaps, in this large meeting be some diversity of opinion on that subject—let me say that evangelical alliances are no new things, whilst such a platform as this exists. (Cheers.) What, I ask, is this but an evangelical alliance,—an evangelical alliance which has stood the test of time, and whose creed, if it have one, is unobjectionable? An evangelical alliance this, whose efforts are turned practically to a subject of great importance, and which not merely waits to exhibit union, but is permitted to rejoice in the exercise and development of union! (Hear, hear.) Sir, evangelical alliances are no new things, while such institutions as the Sunday-school Union, and the Bible Society, and other societies which I might mention, exist amongst us. (Cheers.) I rejoice most cordially in every effort to bring good men together, not so much that they may see "eye to eye," as that they may feel heart to heart—(applause)—and I am persuaded that the more of eminent and vital piety there is in our churches respectively, the more shall we see the Divine line-

ments, the image of God reflected from the character of our brethren; and we cannot help loving that image. (Cheers.) I wish, on this account, Sir, that the bishop of Norwich had been present amongst you to-night. (A voice on the platform, "So he is," followed by laughter.) I do heartily wish that we had here the bishop of Norwich, permit me to say, with all respect, by courtesy so called, and allow me also to say that that respect is unfeigned and deep. (Hear, hear.) It is pleasant to speak of the excellences of friends when they are absent, as pleasant as it is to tell them of their failings to their face. (Laughter.) Now, as I am stationed in the diocese of that prelate, and am therefore called sometimes both to say things and to do things which may not be agreeable to his feelings, and as he also is required to say and do things which may not be agreeable to mine—(laughter)—it is exceedingly grateful and pleasant to stand here and sincerely and honestly tell you that I believe there is no man in England who is more right-hearted in matters of this philanthropic and Christian character than is that prelate. (Cheers.) Sir, we have had one Stanley, a Jacob Stanley, a Wesleyan bishop, if I may so call him, this evening—(laughter)—but there is another Stanley, an Edmund Stanley, and, though the name is not so familiar as the other to which I have referred, I hope we shall have him, too, amongst us next year. I am quite persuaded that he would be as much in his element on a little bench engaged in instructing children in a school—indeed, I have seen him in that position—(cheers)—as amongst the bench of bishops, sitting in etiquette and in state; aye, sir, as much at home on a platform like this, as in the crowded and courtly halls of royalty itself, or in the closet of the queen. (Great cheers.) I rejoice exceedingly that we have such a chairman. You have heard him yourselves, and therefore he need not be spoken of more particularly. (Laughter and cheers.) Sometimes we have at these meetings chairmen who seem like fish out of water—(hear, hear)—there are a few unhappy convulsions at the beginning upon dry land—(great laughter)—and they then sit down in the chair, and all is dead and cold during the remaining part of the meeting. (Hear, hear.) Now that is not the case with our dear friend, the present chairman. Having grown up in the very midst of Sunday-schools, from the very bosom of them, and being at once an ornament to them, and a glorious specimen of their fruits, he stands amongst you, or rather sits, perfectly in his element—(hear, hear)—obviously so—(laughter)—and we are equally in ours with him, (cheers); and, Sir, as they have a reward for city magistrates, I think it would not be a bad thing for the Sunday-school Union to have, as its reward, a sort of passing the chair on these occasions; those who have passed the chair being ever afterwards exceedingly respectable in the eyes of all true friends of this Society. (Laughter.) The other point in this resolution has reference to the deputations which have visited so large a part of the country. I looked out for Norwich: but really it was like looking for a needle in a bottle of hay—(laughter)—so

extensive have been the operations of the Committee during the past year. I was perfectly astonished at the statement. I am quite sure, too, of this, that if the visits elsewhere have been as productive of good as those made to Norwich, blessed indeed must be the sum total. (Cheers.) They found us, as far as union was concerned, comparatively speaking, asleep. I don't know that they have entirely awoke us yet, but I trust they have done a great deal.

Mr. WATSON then announced that it was intended that Dr. Campbell should second the resolution; but the Doctor feared that his voice would not be heard. He therefore called upon the meeting to see if *they* could exercise their influence in inducing him to attempt to address them. For a few moments the Doctor hesitated; but in response to loud and long continued cheering,

Dr. CAMPBELL rose and spoke at some length: but we pass by his observations to make room for the interesting facts brought forward by the next speaker.

Mr. JONES, of the Tract Society, then rose and said: I was applied to a short time since to lend Dr. Campbell my voice—(laughter)—but after having undertaken that most onerous duty, it was discovered that it had returned to him. (Cheers.) I was then requested to follow him and propose the last resolution. After what we have now heard, I wonder what Dr. Campbell's voice must be when it is full and flowing; and yet I need not wonder, because I understand it is so great and powerful that he speaks to five hundred thousand persons on the first day of every month. (Laughter and cheers.) I am quite sure, therefore, that I undertook a work of supererogation when I promised to represent him. I have to present to you a resolution appointing the officers and committee for the ensuing year; one of the driest resolutions that can be placed in the hands of a speaker. I had prepared a few thoughts upon the Union, but Dr. Campbell has taken up that topic. I would say with him, after twenty-five years' experience in a kindred institution, "Union for ever." (Cheers.) If the work of Sunday-schools be as important as it has been represented—and I am sure we shall all admit that it is—is it not very desirable that there should be co-operation? I sometimes find, in different country places, one disadvantage connected with popularity, and that is, that just in proportion as a minister is a popular man, he is unable to visit the Sunday-schools connected with his own place. He is so frequently called from home that his school loses all the advantages that would stand connected with his counsel and advice. I am quite sure that in the school the minister would frequently gather some of the most important topics on which to address the people committed to his care. Mr. Reed has said that sometimes the preacher is taught by the Sunday-scholar, and I remember an instance of the kind. That venerable man, Mr. Hunt, who once preached in Southwark, was discoursing one Sunday morning upon the great and glorious subject of the Deity of Christ. During the time he was preaching he happened to say, "Who can explain to me the great mystery of godliness?" The venerable man, three

times in succession, repeated the question. There was a little boy in the Dockhead Sunday-school who looked round perfectly astonished that no gentleman could answer the question—(laughter)—for as it had been three times repeated, he thought that an answer was required. He rose up in the gallery, and with his little monotonous voice, exclaimed, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The old man raised his hands, and said, "A minister of eighty has this morning been taught by a Sunday-school child." (Loud cheers.) If the work of conversion be the great work to which you are to attend, may I, for a moment, touch upon that point? I am sure my friend on the platform will agree with me, that if we wish to be the means of converting children, we must make them feel that we are their kindest and best friends. I do not believe that the man who hid the cane up his sleeve would ever have been the means of converting a child, had he continued that kind of instrumentality. Just notice one or two facts. In one of our fragment schools—which, since they have obtained noble patronage, are now called ragged schools—a young teacher struck a poor wretched boy, without shoes or stockings, a severe blow on the head. The boy turned round, and was about to return the compliment. I went and caught hold of the boy, and said, "You must not fight." I looked at the teacher, and only looked at him, for I was afraid that by speaking I should lower his authority. But the little fellow's temper was not quite subdued, and the moment I spoke he took hold of me by my coat, pulled me over the form, and I fell among the children. (Laughter.) I must confess that, when I rose, I felt a little humbled at the idea of being thus overthrown by that little urchin, but I was sure it would not do to be angry. I took him aside and talked to him, and kindness in a few minutes humbled him. If you want to be useful to these poor degraded children, the cane will do no good, but you must accomplish your point by Christian kindness. The governor of the Reformatory in the Isle of Wight told me that there came into that prison a boy that had been convicted fifteen times, and as often committed to jail. He found that

"Law and terrors did but harden
All the while they worked alone."

The governor remarked, "When he came to my room, I said, 'My boy, I am your friend from this moment. I will take you to the chaplain, and he will be your friend;' and together they prayed for that boy's conversion. He never displayed, during the two years he was in confinement, the slightest opposition to the will of the governor, who had thus acted kindly towards him. See what kindness can do! The time of his imprisonment was over, and the governor told him that he had no longer power to keep him, that the doors were open. The boy stood at the door from morning to night, and said, 'Let me entreat you to keep me in prison.' So great had been the power of Christian kindness over him.

(Cheers.) I will mention another case, relating to a poor girl in a ragged school; and I trust that it will not be thought improper to refer to myself in corroboration of a fact. When I went to visit that poor girl, the neighbourhood in which she lived was so thoroughly bad, that it was imprudent to go without a friend. That girl, however, was one of the firstfruits of Christian kindness in the ragged school. She joined the church of Christ, and, under deep affliction, was taken to one of the hospitals. On her leaving it, the sister of the ward remarked to a friend, "I am sorry that Mary is going to leave us." On inquiring the reason, she replied, "When the ward door was shut at night, and no one permitted to come in, Mary read the Bible, and then knelt down and commended us all to the goodness of God. She went to every dying person, and tried to point them to Christ as the only Saviour." There have been girls in the school who, when they first entered, would put one arm round your neck, and then, with the other hand, have abstracted a coin from your pocket; and yet they have been reclaimed. (Hear, hear.) We sometimes find Sunday-schools the means of uniting the rich and the poor most delightfully together. I was once in a northern county, where it was my privilege to abide a short time with a gentleman having large property there. He said on the Saturday, "We always breakfast rather early on the Sunday morning, because the whole family go to the Sunday-school." At nine o'clock we started through the park, at the end of which a beautiful school had been erected by the 'squire, in which about 300 children were collected together. (Cheers.) Who was the superintendent? The 'squire of the estate adjoining.

(Hear, hear.) Who was the teacher of the Bible class? The 'squire's butler. Who was the teacher of the Testament class? The 'squire's valet. All the menservants had their classes. (Hear, hear, and cheers.) I inquired of one of the young ladies, who had the girls' Bible class? I saw the tear flow while she said, "Dear nurse, who has trained us all up." (Cheers.) The lady of the family was in an adjoining room, with a select class, consisting of children too old for the general classes of a Sunday-school. The Spirit of God has descended on the children, and, from the kindness of those who have been placed over them, some have been brought to the saving knowledge of the Lord Jesus Christ. Allow me to say to teachers, Pay the greatest possible attention to the most unkind children with whom you happen to meet in your schools. Sometimes it happens that from these degraded ones there rise up the future ministers and missionaries of the church. (Hear, hear.) I knew a boy who was the most troublesome a teacher ever met with. If ever perpetual motion was found out, it was in him. He was always willing to do that which you did not wish him to do, and unwilling to do that which he was required to do. Yet I have heard that boy, whom scarcely any one could tame, stand up before two thousand people in the public congregation, and, as one of our useful ministers, preach the unsearchable riches of Christ. (Cheers.) Sometimes we see the wonderful grace of God displayed, not only in calling the vilest of our children into the fellowship of the church, but to become the future teachers of the everlasting gospel. (Cheers.)

JOHN BROWN, Esq., and other gentlemen, addressed the assembly.

THE CHRISTIAN WITNESS.

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LONDON, JUNE 1, 1846.

THE MAY MEETINGS.

IN our present Number our readers are supplied with a rich banquet of truth and eloquence, with respect to the world's evangelization. With a view to subserve as far as possible this greatest of earthly enterprises, we have shut out all other subjects. The

London Missionary, the Home, the Irish, the Colonial, and other important societies, are reserved for our next Number, all these having held their meetings on days subsequently to that on which it is indispensable to close our columns.

UNION MEETINGS.

INSTEAD of our usual summary and review of the proceedings of the Annual Meetings of the Congregational Union, we have given the reports and principal papers at length; a measure whereby we believe we shall not only instruct and gratify our readers, but exceedingly further the important objects of the Union.

The copious and admirable annual letter read by Professor Watts will appear in our next. It can hardly be necessary to invite the special attention of our readers to the report of the *CHRISTIAN WITNESS*, and the resolutions which followed. There is one resolution which led to a somewhat lengthened discussion, and which was, by the unanimous consent of the meeting, withdrawn.

THE UNION MAGAZINES.

THAT the reference, in the following Reports of the Union, to dissatisfaction with certain articles contained in the Magazines affecting the Established Church and the Evangelical Alliance, respectively, may be rightly understood, it is necessary to state the facts with precision. Resolutions of complaint, then, came from only *three* places, Hull, Liverpool, and Birmingham,—the two latter the strongholds of the "Alliance." The first town transmitted simply a temperate protest against the Appledore tract; the second, an argumentative opinion, without special mention of the Magazines, that the UNION ought not to be so identified with any publications whatever, as to be held or considered responsible for their contents; and the third, a series of resolutions to the same effect, reprobating the tone and spirit of the articles aforesaid. To meet this state of things, the Committee of the UNION, with the entire and cordial concurrence of the Editor, prepared a resolution to be submitted to the Assembly, to the effect that the UNION is to be considered as bound only by documents and papers which emanate from the Committee; that with respect to the general conduct of both the periodicals, the sole responsibility rests with the Editor; and that a note of this purport should be appended to the first Number of the *WITNESS* for the ensuing year. This resolution was accordingly moved and seconded; and then arose an animated discussion, in which some of the chief speakers expressed their conviction of the inexpediency of carrying the resolution to a vote,

considering that the end was sufficiently answered by the discussion. The resolution was accordingly withdrawn, with the unanimous consent, and amid the loud and general cheers of the Assembly, thus leaving the matter precisely as it has stood from the beginning,—an act which was as honourable to the Assembly as it was gratifying to the feelings of the Editor, who duly prizes the generous confidence thus reposed in him by his brethren. To the resolution itself, however, he had no objection, but the contrary. Nay, he himself actually moved its adoption on the previous day, at the meeting of the distributors of the Fund for Aged Ministers, where it formed part of the report to be presented to the Assembly on the following day. How could he object to it? It was avowedly not intended to express, nor even to imply, the slightest censure on the conductor of the periodicals; but simply to define "sanction" and limit responsibility. It was, moreover, merely a declaration of what had, from the first, been the understood fact and his own view of the case, the only view consistent with reason and common sense. But, notwithstanding all this, his judgment, on further reflection, gave a decided preference to its withdrawal, forasmuch as there were parties without, whom it is needless to specify, who would have pronounced it a censure, and proclaimed it a triumph. From the resolution, which was passed unanimously, relating to the Church and State controversy, it will be seen that the amplest scope is given to writers on the subject of Establishments in both the Magazines; that the Editor is left in the full and entire possession of his official liberties, rights, and privileges; and that on the part of the Assembly there was not the slightest attempt either to gag or to fetter him: the very idea was deprecated.

After the discussion which has taken place the Editor has no doubt that he could now proceed with reasonable comfort in the discharge of his duties; but on maturely revolving the subject, he has reached the conviction that the better way is at once and for ever to set the question at rest by the voluntary publication of a standing *Notice*, avowing for himself the sole and undivided responsibility of the general conduct and contents of the Magazine. This, which he has now done, he wishes to be considered as a spontaneous act of deferential regard to the views and feelings of those brethren who may still deem themselves more substantially relieved by it;

for although the number of such, he believes, is comparatively small, yet great in worth, elevated in position, and potent in influence, it is entitled to very high consideration. The Editor is well assured that not only the masses, but the great body even of the ministry, have no solicitudes whatever on this point of responsibility; but remembering that he labours for a Union, he will endeavour, to the utmost of his power, to please every member of it, from the least to the greatest. Such, however, are the diversities of human judgment on the one hand, and the imperfections of human action on the other, that when he has done his best he may oftentimes only afflict where he sought to gratify, and will have to ask forbearance where he expected praise. But let it not be forgotten that the error may as often cleave to the judge as to the performer, so that while the critic publishes what he considers another's fault, he may only be proclaiming his own infirmity.

Many of our zealous friends, we find, are not a little exasperated by what they deem a lack not only of courtesy, but of justice, towards the Editor, on the part of some "Alliance" brethren at the Assembly, and they all but reproach him for the excess of his moderation; but it may relieve them to be assured that he congratulates himself on his escape with so little damage, and that he was enabled to deal so sparingly in retaliation. This feeling was not a little heightened by the following passage in a public journal, on which his eye fell at the very moment he sat down to pen this article. It is headed "Editorial Pleasures," and runs thus:—"A gentleman named Doolittle, educated at Harvard University, a native of Connecticut, went to the south to edit a strong Anti-Slavery paper in a district where a whole armoury of bowie knives were used in preventing freedom of speech. Mr. Doolittle held his situation six months, during which he was stabbed twice, shot thrice, once cudgelled, and once thrown into a horse-pond; but he congratulated himself on never having been kicked. His patience, however, having at length failed him, he retaliated upon his tormentors by shooting two of them dead as door-posts, and then departed for more peaceful regions." This is doing the thing respectably. Let English Editors look at this and be comforted!

But seriously; the Editor was doubtless wronged by one distinguished brother, who seemed to have expended nearly all his milk and honey on his Evangelical Allies, and to have reserved only a draught of bitter waters

for the Editor of the Union. The provocation, indeed, was so strong that had the Editor promptly repelled the charge, which had been an easy task, and then vigorously commenced assailing on the small conspiracy which had for months been plotting against the peace of the Union and the prosperity of its Magazines, which he had ample means of doing, the bulk of his readers, probably, would have both approved and praised the deed. But remembering the exalted private worth and the pre-eminent public service of his offending friend, and being most anxious to heal divisions rather than to foment them, on rising to speak, he resolutely not only abstained from all attack, but confined himself to a few general and somewhat playful observations, without even offering either defence or apology, there being little to defend and still less for which to apologize; for there was not a breath uttered against aught in the FRIEND except the Appledore Tract; and that in the WITNESS over which his revered brother said he "blushed" was, of course, the Editor's letters in reply to Sir C. E. Smith,—letters in which—"blush" who may—the writer glories!

The Editor had determined to make no public reference whatever to this subject; but circumstances have compelled him. A very condensed report of the discussion found its way into the papers, and through them it has gone forth in a thousand varied verbal versions, to the no small concern of many honest hearts. Let this, then, be taken as a simple and true statement of the question. The Public Press being excluded from the meetings of the Union, the reports which appeared in the *Patriot* and *Nonconformist* were, of course, obtained clandestinely, although, we think meritoriously; but those reports, while upon the whole accurate, were necessarily so brief as to leave out many points of great importance. Among these was the statement of the Editor, that from those three "Alliance" Associations of churches, which sent up condemnatory resolutions, not a line of complaint, or remonstrance, not a word of any sort did the Editor ever receive! This fact he announced in tones of indignant remonstrance. He asked if there was no medium between perfect satisfaction with the conduct of the Editor of a periodical, and a solemn appeal against him, without his knowledge, to the Executive Committee, and even to the Annual Assembly itself? He submitted to the meeting that from a party who so largely trade in the graces of urbanity and forbearance, in the amenities of earth, and in the

charities of heaven, he was entitled to very different treatment, adding that he would not thus act towards the errand boy of the smallest tradesman who served his family! Even in a case so humble, he would first deal with the servant; an appeal to his master would be a last resort. He further stated, as an additional illustration of "Alliance" generosity, that the complaining resolutions transmitted by those three Associations, were unaccompanied by even one breath of general approbation, or one word of encouragement! Nay more, he stated, that, with a single exception, he had never, from any individual connected with any of these Associations, received one line of contribution, or one act of assistance! These are facts which supply materials for comment; but we forbear. They are facts which show that some people suppose their relation to an Editor, intensely labouring for the public good, consists simply in two things—the privilege to judge, and the duty to condemn! Such people, however, are but a handful; and he views their conduct as the fruit not of malice but of mistaken zeal. He must nevertheless calmly, but distinctly intimate, that he expects from one and all of them very different treatment for the future. Another exhibition of the same sort will, most probably, have a very different termination. He "listened," as he said, "with patience and good temper to all that was set forth. He could afford to do it. The success of the Magazines and the position he occupied enabled him to do so with perfect composure. He had not to come *there* to learn in what light his labours were looked upon by the Christian public of Britain. That point was incontrovertibly settled; there were other parties to those matters besides the Assembly then met, and whatever might be the feeling *there*—although he was bold to believe that the feeling of that hall was in his favour—there was no mistake out of doors." The Editor, with the utmost sincerity, treated the matter very lightly. He stated that while rejoicing in the service of the churches, he was oppressed by it, and often weary of it, and that he would, with great satisfaction, for six months, place the WITNESS in the hands of Mr. James, who might then infuse into it as much of a meek and loving spirit as he wished, thus presenting a series of specimen Numbers, and enabling the public to form a judgment concerning them; and to Dr. Redford he offered, for the same period, the PENNY MAGAZINE, that he might illustrate his own ideas of benevolence and beauty. The Editor said, all his

concern was for truth and the good of the churches; they were, therefore, at perfect liberty to take from him either Magazine, or both; or to leave both under his management; or he would take both altogether off their hands. Any of these courses was equally indifferent to him. From all this it will be seen that, while the Editor followed the things that made for peace, he did not wholly forget what was due to truth, to the public, and to his office.

We hope this statement will prove satisfactory to our ardent friends, from whom communications are pouring in upon us by every post. For their sakes mainly, not our own, we have penned this narrative. We sympathize with their just and reasonable solicitude and dissatisfaction. We can, however, assure them that they need entertain no anxieties. All is safe, and all is well. When the leader of the opposition exclaimed, "Above everything, I value the integrity of the Union; let its integrity be preserved, though the publications should to-morrow be crushed!" who said, Amen? Union is good, but it may be purchased too dearly; we set lightly by any Union which is formed at the expense of truth. The Congregational Union is, in our eyes, a laudable confederacy; yet it must be valued not as an end, but as a means; it must be tested by its results, and in the judgment of all true and enlightened Nonconformists, its incomparably greatest achievement, and by far its principal glory, is the creation of its periodicals. "Above everything," such men "value" truth; and were the alternative the suppression of the Magazines, or the loss to the Union of one or two Associations, they would, perhaps, require but a brief space to determine which event would most affect the propagation and defence of truth. With the people of England for a Jury, we should not fear to conduct this argument to a successful issue. It were easy to conceive of even a Congregational Union with a bloodless heart, a paralysed hand, voiceless, powerless, penniless,—a splendid name significant of nothing either good or useful! "The Publications crushed!" This language is full of grief and alarm to not a few of our best correspondents, who never saw anything in the character of the daughters that ought to endanger the life of the mother. Let all such take heart, and be assured that the mass of the Assembly were in perfect sympathy with the mass of the public! The conduct of that honoured body was just, nay, generous, noble, everything that the most ardent and enlightened

of our friends could have desired. In their spirit and deportment we gloried, and it will be our best endeavour to render the periodicals worthy of such a community. Again, many, we perceive, are afraid lest henceforth the spirit of the WITNESS should be reduced to the temperature of the "Alliance." Such fears are groundless. While it is in our hands, it will continue to be what it has hitherto been, both in spirit and in principle, till those hands forget their cunning! The recent discussion will add to our caution; but it will in no degree abate our courage! It will be our constant and earnest endeavour to do the best work in the best manner, to invest principle with power, and to fight the battles of Heaven in its own spirit! The storm is over and gone, and now, we trust, the sky will remain clear, and the air serene. The business terminated in a manner the most harmonious and satisfactory. Of all concerned the prayer, we hope, will henceforth be, "Lord, we beseech thee, send now prosperity!"

THE EVANGELICAL MAGAZINE.

WE have just received a communication from our esteemed friend, the Editor of the *Evangelical Magazine*, with whom and its respected Treasurer we had previously had interviews. Both these gentlemen assure us that the agent to whom reference was made in our last Number had no instructions from the Trustees to pursue the course there ascribed to him; but that, on the contrary, they had enjoined him to use the utmost caution in the prosecution of his somewhat delicate duties, to give no offence to the friends of the CHRISTIAN WITNESS, and that for everything that their agent may have said or done contrary to this he alone is responsible. We have the greatest satisfaction in making this statement, which we feel assured will give equal pleasure to our readers. But while the Trustees are thus happily exculpated, the case of the agent, as stated in our last, remains unaltered; and

we regret to say that since publishing the "Strange Revelation" we have had further confirmation, both oral and written, of its truth: but here the matter must terminate.

THE FREE CHURCH OF SCOTLAND.

A NEW subject of deep interest has recently arisen in the religious world. The money which the Free Church received from the slave-states of America forms a question which has already begun deeply to agitate Scotland, and it bids fair also, forthwith, to engross the minds of the friends of humanity in England. In the North, the advocates of the slave have exerted themselves, with great energy and no small success, to engage the attention of Free Churchmen previous to the meetings of the Assembly. On every ground it is exceedingly to be desired that the Assembly would, at once and gracefully, yield to the surrounding and rising pressure. Time and further contention will only increase the difficulties of their position, rendering retreat both more difficult and more humiliating. If the Assembly, following the example of men in high places, could but muster sufficient moral courage, spurning the fetters with which circumstances have bound them, to say, "We have changed our minds; we will send back the money," it would not only end the matter, and extricate them from their troubles, but be an act of homage to truth, which would contribute not a little to repair the wrongs they have unintentionally perpetrated on three millions of fettered men. Or, if they cannot, or will not, change their minds, and act upon the change, then, the next best course is, promptly and magnanimously, to do the same thing as an act of deference to the judgments and feelings of multitudes of their Christian brethren. We most deeply lament that anything should have occurred to interrupt the progress of the Free Church, and to distract the minds of her ministry and people.

The Union Meetings.

PROCEEDINGS OF THE SIXTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES, HELD IN CROSBY HALL, ON TUESDAY, MAY 12; AND BY ADJOURNMENT, IN CROSBY HALL, ON FRIDAY, MAY 15; AND IN THE CON-

GREGATIONAL LIBRARY, ON SATURDAY, MAY 16, 1846.

REV. ROBERT VAUGHAN, D.D., Professor of Theology in the Lancashire College, Manchester, in the chair.

The Chairman conducted the introductory worship, and gave an opening address.

The following delegates from other bodies of Christians were presented through the Chair to the Assembly:—

Rev. Hugh Price, Denbigh, delegate from North Wales.

Rev. William Swan, Secretary and delegate of the Congregational Union of Scotland.

Rev. Messrs. King and Smith, representing the Congregational Union of Ireland.

The following admissions to the fellowship of the Union took place:—

The association of Cornwall, on the motion of the Rev. J. E. Richards, of Wandsworth; seconded by the Rev. George Smith, of Poplar.

The church at Throope, in Hampshire, on the motion of the Rev. J. C. Harrison, of Camden Town; seconded by the Rev. H. M. Gunn, of Alton, Hampshire.

The Rev. John Harsant, of Bassingbourne, on the motion of the Rev. J. Hayden, of High Wycombe; seconded by the Rev. H. Madgin.

The Rev. Robert Forsaith, of Royston, on the motion of the Rev. H. L. Adams, of Newark; seconded by the Rev. E. Mannerling, of London.

The Rev. Joseph Stockbridge, of Guilden Morden, on the motion of the Rev. F. Watts, of Spring Hill College; seconded by the Rev. H. Madgin.

The second church at Southampton and its pastor, the Rev. Thomas Pullar, on the motion of the Rev. Dr. Massie, of Manchester; seconded by the Rev. John Hill, of Stafford.

The churches and brethren of the Finsbury Metropolitan Association, on the motion of the Rev. John Hill, of Stafford; seconded by the Rev. William Spencer, of Devonport.

Messrs. Moss and Hide, brethren of the Dutch Reformed Church in New York, asked and received permission to be present as visitors.

The Report of the Committee was then read by the Rev. A. Wells, and adopted on the following resolution, moved by Edward Baines, jun., Esq., of Leeds; seconded by the Rev. John Alexander, of Norwich:—

I. That the Report now read be adopted and published.

Report of the Committee of the Congregational Union of England and Wales, presented to the Sixteenth Annual Assembly of the Union, Tuesday, 12th of May, 1846.

CHRISTIAN BRETHREN,—Your Committee has laboured with great willingness and pleasure through the past year to conduct the affairs, and promote the prosperity of your Union; and now submits for your candid and favourable consideration a report of its proceedings, and of your position and prospects as a Union.

One of the primary objects for which you have laboured to form and maintain

this Union among yourselves, is to employ it as a medium for fraternal fellowship with other bodies of evangelical believers. The past year has not proved fruitful of opportunities for this delightful intercourse. The services of your present Chairman were happily obtained to visit Edinburgh as representative of this Union, at the annual meetings of the Scottish Congregational Union. In this your Committee much rejoiced, being greatly desirous to show every mark of respect and sympathy for the Independent Churches of Scotland, and believing that fraternal intercourse between the Congregationalists of the two countries is peculiarly desirable in the present state of ecclesiastical interests and questions all around.

In this sentiment your brethren of the northern Union seem fully to participate, as they received your representative with great affection and joy; and have reciprocated this token of regard and mutual support by deputing to appear among you this day, their beloved Secretary, the Rev. William Swan, whom for his own sake, and for theirs whom he represents, you will receive with every mark of respect and love.

Your Committee has thought that an important and appropriate occasion for renewing your suspended communications with brethren of various evangelical bodies of Christians in America has now presented itself in the prevailing rumours and apprehensions of hostilities between the two nations. A calm and respectful appeal in favour of peace, addressed by your Assembly to American Christians, could hardly fail of a kind reception, and of some beneficial influence. The Committee will submit for your consideration the propriety of adopting this step, and has prepared accordingly the draft of such an address to be laid before you, should the proposal commend itself to your favourable judgment.

The brethren delegated by the last Annual Assembly of this Union to attend the preliminary meetings held in Liverpool last October, for advancement of extended Christian union, in which originated the measures for forming the projected "Evangelical Alliance," reported the results of their mission to your Autumnal Meeting held shortly afterwards in Manchester. That great movement being now placed on its proper basis—the action of individual Christians on their personal responsibilities—no other way of promoting it is now open

to bodies of believers but the expression of favourable sentiments and wishes. Your Committee feel secure of your cordial concurrence, when expressing its earnest hope and prayer that all the proceedings of the ardent friends of Christian love now conducting that most interesting experiment may be so guided with heavenly wisdom and charity as to realize all their holiest aims for increasing fellowship and concord among truly evangelical believers of all denominations.

In respect to the publications of the Union, your Committee reports—

1. That the use of your Hymn Book has continued to extend and its sale to increase very considerably through the past year. Two beautiful pearl editions will be forthwith issued, as no doubt great numbers will desire to possess this book of their devotions in the same superior form with others of the like class and use.

2. That the sale of your Tract Series has diminished, and is now very limited.

3. That the completion of their sets by the subscribers to the Historical Memorials is still far from general. Many have not taken the second—a yet larger number have not applied for the third volume. As a consequence of this, the laborious compiler of that most valuable work has not yet received one half of the remuneration assigned him before the further profits of the work should be jointly his property and that of the Union. Hence, the Committee can do no less than appeal to all interested in the history and principles of Independence, for efforts to promote the circulation of this standard and authentic work, which must be the future resource and appeal of all inquirers into the sentiments, struggles, and sufferings of the fathers of the English Congregationalists.

4. Of each of those most important branches of your publication department—the Magazines of the Union, and the Wycliffe Series—a distinct Report will be in due course presented to this Assembly. Nothing therefore would be here advanced in respect of either, were it not that the Committee feels both anxious and bound to bespeak the most favourable regards of the Assembly in behalf of the Wycliffe Society. Its concern for the success of that project cannot be too strongly expressed. For the encouragement of literary enterprise in our body—for cherishing reverence and imitation

of the learning, independent thought, and high principles of the founders of Independency—for opening to general access the stores of research contained in their works, on every subject necessary to decide questions of ecclesiastical polity—for preserving our denomination from the discredit and reproach of leaving the writings of its founders in neglected obscurity, when all others are zealously bringing forth theirs into a popular form and wide circulation—for these and other similar considerations, the Committee feels a most earnest desire that the continuance and eventual completion of the Wycliffe Series may be secured by an extensive and a successful effort to increase the list of subscribers.

5. With respect to your Calendar, and the two annual Series of the Minutes of your Assembly, and its adjourned Autumnal Meetings hitherto published, the Committee has under consideration the desirableness of effecting some improvement. It is suggested to reduce the Calendar in size and price, retaining in it those articles of denominational and general religious intelligence that are chiefly of use and interest for the year to which each member belongs. Then as the printing and gratuitous circulation of two yearly Series of Minutes have been found very expensive, it has been thought that if at the close of each year there were published, at a very low price, even to the incurring of some loss by the Union, a year book of the denomination, recording all the proceedings of the Union, with statistics; brief notices of ministers removed by death within the year; erections and enlargements of chapels, with some information of their origin, tenure, cost, and other like circumstances; ordinations, and removal of pastors; and all movements and events affecting the progress of our whole community—that such a book would be extensively purchased, would be circulated without charge through the booksellers, and would remain in series a valuable record of the times and events they might record. This is a plan not determined on, or even matured into form, but suggested in Committee; and is now mentioned to give opportunity for remarks thereon. This intimation would be very incomplete were it not to be added, that in connection with such a change in the mode of publishing the Minutes of your proceedings hitherto adopted, there is a design to make more ample use than heretofore of the pages of the *CHRISTIAN*

WITNESS, for giving publicity to the documents presented at your various assemblies. In this way a very material saving in the expenditure of the Union may be effected, while the intelligence of the Union will be circulated both more extensively, and in a more permanent form.

In respect to your British Missions, your Committee would report in a tone of encouragement. There is obviously throughout our churches a rapidly growing sentiment in favour of the most vigorous efforts to propagate the gospel, in harmony with all their views of its truth and polity, throughout our native land and its dependencies. It could hardly be otherwise in times like these, among a body of Christians cherishing such views and hopes as those by which we are animated. Moreover, with much acknowledged deficiency, and amidst many causes for devout humiliation, our testimony for the truth and kingdom of the Saviour is working salutary influences among the English people wherever found. In this good work, and in its success, your British Missions have borne an efficient part. Neither in England, Ireland, nor the colonies, has their labour been in vain in the Lord. The increased support derived for them from the simultaneous October collections, calls for a grateful and cheering acknowledgment. For the year now reported the amount remitted by 342 churches has been £5617 17s. 11d., showing an increase in the number of contributing churches of thirty-one, and of £1271 19s. 3d. in the amount of contributions. It must, however, be distinctly and thankfully stated, that a considerable portion of the increased amount now reported arose from a generous effort at Manchester to distinguish the year of your visit to that town by some more than usually abundant aid in favour of the British Missions of your Union.

The Committee is unwilling to regard or treat as hopeless, though as yet but little adopted, the proposal, strongly pressed two years ago, for a general system of a weekly penny contribution by all church members for British Missions. It is believed that the communicants in our churches must far exceed one hundred and twenty thousand, and yet even that number of contributors would raise twenty-five thousand pounds per annum with a high degree of ease, pleasantness, and religious advantage to all the donors. In some churches this

practice has been adopted with a success that would no doubt attend the same proposals in all other cases wherein it was made with the concurrence of the pastors and deacons. To name in this place the churches by which this good work has been begun would be invidious; but though so partially adopted, yet eleven churches have remitted £149 13s. 1d. thus obtained. Could but one penny per week be obtained for British Missions from every member in communion with all our churches, the entire revenue of those Societies, hitherto derived from every other source of income whatever, how splendid and imposing soever some of its items may have appeared, would be more than doubled from this one form of contribution alone.

The Assembly will not need to be reminded of the loss sustained in the executive of your British Missions by the sudden removal, in the prime period of his years and usefulness, of the late honoured and lamented secretary of the Home Missionary Society, Dr. Matheson. He gave to the service of that most important branch of the common work the zealous devotion of his sound judgment, large views, kind spirit, and unwearied industry. By night and day his work was on his heart and on his hands. He loved the gospel; he could not bear what was evil; he held firm to the known principles of both our theology and our polity. He judged wisely of the wants of our country, and of the duty of our churches, in these eventful times, and discerned clearly how the Society he served ought to be conducted with reference to both. His colleagues found him a most pleasant and fraternal associate, and the missionaries whose work he superintended a kind and sympathising adviser. Deprived, by a most unexpected and monitory stroke of their beloved coadjutor, the Committee feel secure of the approving concurrence of the assembly for placing on record this testimony to his excellence, coupled with assurances of Christian sympathy towards his bereaved widow and ten fatherless children.

This change in the position of the executive of your British Mission societies has naturally brought under consideration proposals for consolidating the management of those societies, with some view also of including, in any improved arrangements that may be adopted, the Board for General Education. Nothing more has been as yet effected with this

view than to hold some meetings of brethren principally interested in the question for general discussion on its desirableness and practicability; but the consideration thus given to a subject confessedly of great importance, and of no less difficulty, has postponed any attempt to fill up the post vacated by the removal of our lamented brother, Dr. Matheson, by the invitation of any brother already occupying efficiently the pastoral office, a proceeding not to be adopted but under the pressure of obvious necessity, or the hope of great results.

The important subject of Congregational Benefit Societies has been carefully considered by the Committee to which it was confided: and extensive publicity having been given to the proposed regulations for such societies through the pages of the *CHRISTIAN WITNESS*, some most valuable suggestions have been elicited from correspondents. The effect of these communications has been to prove how slowly and with how much care these regulations should be brought into the form wherein they are finally adopted; because, after societies have once been formed in accordance with them, subsequent changes, however needful, will be effected only with the greatest difficulty, and very imperfectly. Therefore the Committee on Benefit Societies has deemed it the wisest course to await further criticism on the proposed rules, and then, with the aid of all the light that can be gained on the subject, to subject them to a most careful revision before finally recommending them for general adoption.

The finance of your Union still occasions uneasiness to your Committee. A recent examination of your affairs made it evident that at least five hundred pounds were required to place them in a satisfactory state. The Committee appealed to numerous friends, requesting each to give or obtain five pounds towards the sum required. Brethren have kindly responded to this appeal, and the Committee hope to complete the proposal by renewing and persevering in applications to other brethren, known friends of the Union, whose assistance has not been as yet obtained. If success be thus realized in opening without incumbrance the operations of the ensuing year, and every practicable measure of economy in conducting and reporting your proceedings be adopted, then the state of your affairs at the close of the year now commenced will show clearly what can be accom-

plished with the present resources of your Union, and what permanent financial measures will be indispensable to its efficiency and usefulness.

The Autumnal Meeting, held at Manchester in October last, proved all that was anticipated, and more than this need not be said. Whatever generous hospitality and public spirit could do to render the occasion happy and effectual, was done by the churches and pastors of that noble town. Their kindness will be long held in grateful recollection by all who had the happiness to be present. It would have been indispensable now to make this respectful mention of the fraternal reception given to your Union by friends at Manchester, had nothing more been required than to discharge a deep debt of gratitude; but, in fact, the meeting there originated two proceedings of great importance, which must both come under notice of this Assembly in due course, and are now mentioned to prepare the way for their consideration when formally introduced. The one is the important subject of deferred annuities to provide for the support and comfort of our pastors in their declining years. On this matter a memorial was read to the Autumnal Meeting at Manchester by the Rev. John Harris, of Westbury, deputed to that service by the brethren of the Wilts and East Somerset Association. The paper presented by Mr. Harris, and the proposal advocated in it, were referred by the Manchester meeting to the distributors of the *CHRISTIAN WITNESS* fund in aid of aged ministers, as cognate to their branch of trust and duty. Their report thereon will be presented to this assembly in due course.

The other proceeding which originated at Manchester was the appointment of a committee, comprising brethren from both London and the provinces, to consider two papers then read—the one by the Rev. J. Ely, the other by the Rev. A. Wells—embracing various important topics not unsuitably grouped under the general designation of “*Congregational Economics*,” and comprehending such matters as the following: the acquisition of more correct and complete statistics of the churches—greater system and regularity in making contributions for religious and benevolent objects—increased efficiency and economy in the management of public institutions—and provision for increasing the incomes of many inadequately sustained pastors in their years of active labour and service—with

some other subordinate but related subjects. The Committee thus appointed to consider the matters brought forward in these two papers, was empowered by the vote of the assembly at Manchester under which it was appointed, to hold a meeting at Birmingham, and the Rev. J. Ely was named convener. A meeting was accordingly held at Birmingham, on the 18th and 19th days of March. The conclusions at which that meeting arrived Mr. Ely kindly undertook to embody in a report, which will be presented to this Assembly at its adjourned session on Friday morning next. The Committee would be inexcusable were it not in this place to record its grateful acknowledgment of the very important services rendered to the Union by Mr. Ely throughout this affair, in which that most esteemed brother has employed the highest zeal and intelligence to serve the body of Christians in which he justly holds so eminent a place and reputation.

Permit your Committee to remark, that probably on no one of these various matters can any final conclusion be arrived at during this present Annual Assembly. They may be advanced a stage, may be discussed, may be brought into more publicity, may be referred for elaboration into a practical and working form; but for our body to move safely and well on such questions, it must move slowly. In particular there are the two related and most deeply important subjects of increased support for inadequately sustained pastors during their years of active service, and of deferred annuities for their comfort in the decline of life. It seems to the Committee that these should be considered together, and if possible advanced together—that neither should be preferred to the other unless as the result of very patient inquiries into the comparative necessity and probable working of both. The Committee with these intimations will await with confidence, and receive with respect, the conclusions at which the Assembly may arrive.

It is with much satisfaction that the Committee announces the cordial assent of a meeting of the pastors and other brethren of the towns of Plymouth, Devonport, and Stonehouse, to a proposal that the adjourned Autumnal Meetings of this Assembly should take place among them. The Committee anticipates a cordial reception from this Assembly to the proposal, that at its close it should stand adjourned for a meeting in October next

at the important towns just mentioned, believing that by a visit of this Union to the western parts of the kingdom, both the Union and our Congregational cause there may reap important and mutual benefits.

It cannot be concealed, and it may be noticed with advantage, that your Committee has held charge of your affairs through the past year under some new and growing difficulties. There is not now among all the brethren associated in this Union that entire unity of tone in thought and feeling on all subjects important to Congregational principles, interests, and action, that once prevailed. More specific allusion to what is intended would be unsuitable, and is not necessary. The Committee can hardly hope that its course, under these circumstances, has given entire and universal satisfaction to all its constituents; but it can with respect declare that it has anxiously studied to secure the harmony and welfare of this important and beloved Union, and, with permission of the Assembly, will proceed briefly to expound the principles and views by which it has been guided.

The Committee has deemed its primary duty to be constant care for the integrity and harmony of this Union, and, in general, a course favourable to union among all the Independent churches of our country, whether associated in this Union or not; for the Committee has cherished, and does still cherish, hope that there are no diversities of either opinion or feeling among us on any subjects, theological, ecclesiastical, or political, which a very moderate amount of the true Christian temper may not employ as an exercise for forbearance rather than as an occasion for controversy or discord. Therefore the Committee has endeavoured so to shape its course as to preserve the platform of this Union as broad and open in point of action as it is in point of constitution; namely, so broad and open as to embrace in harmony all brethren who, standing in recognized fellowship with any Congregational associations in England or Wales, are willing to join this wider confederation of the same brotherhood. Therefore, to preserve this breadth and openness of your Union for the peaceful and harmonious fellowship of brethren who, while they will find ample common ground on which they are of one heart and of one mind, must also always find many subordinate questions on which they will most right-

fully claim and exercise perfect freedom of judgment and action, every human association notwithstanding; it seems to the Committee that on all questions of this latter class your Union should cautiously abstain from any utterances of sentiment or courses of action whatever, reserving itself wholly for those fraternal, devout, and useful movements which will be found to afford safe and wide scope for all its energies. The Committee has judged that your Union should be so conducted as to be equally open, on the one hand, to brethren who are ardently promoting universal fraternization among all evangelical Christians, and, on the other hand, to those who are as ardently labouring for the termination of State establishments of religion, between which classes of Christ's servants in our churches their only difference affects the expediency of certain modes of action, for their principles are identical, and their end is one. The brethren of our denomination are unanimous in desires for visible manifestations of love and unity among all evangelical believers in the world, though they are not all equally hopeful and zealous for promoting present projects for that glorious end. Our brethren are no less unanimous in a devout desire to witness the universal prevalence of Christ's unworldly kingdom, purified from all human legislation, and differ only as to the measure and kind of movements for reaching that sublime consummation which present duty and wisdom require of our churches and their pastors.

Uneasiness has arisen with respect to the Magazines of the Union. The elation too naturally produced by their surprising success might, but for this drawback, have become excessive. Your Committee has received communications on this delicate subject from various associations. In some of these documents, the tone of your Magazines, on ecclesiastical subjects especially, is the subject of direct or implied censure—in others it is on the same account warmly commended. These expressions of the judgment of different bodies of its brethren, the Committee received and considered with the respect so justly due to them, but their diverse character is a distinct warning how cautiously the subject to which they refer must be handled. Yet when thus appealed to, it became impossible that your Committee should decline the introduction of the subject to the view of this assembly; or withhold a candid and respectful decia-

ration of its sentiments thereon; or shrink from submitting such resolutions for your consideration, as under the circumstances it judged most prudent and likely to be beneficial.

Now the Union is more than its Magazines. Were we shut up to the alternative, "No Union, or no Magazines published by the Union," there could be no hesitation. But surely both the Union and its Magazines may be preserved with harmony and mutual advantage. If the Magazines be conducted with neutrality on all questions respecting which the Union itself must stand open and uncommitted,—if a tone of Christian dignity and courtesy be preserved in them,—if the sanction given them by the Union be so defined as duly to limit its responsibility for their various contents; then all will be effected needful to render those Publications instrumental of incalculable good, and to secure for them the approving support of the entire Union, and of a still wider circle of the best Christian mind and heart of our country. The united counsels and efforts of the Assembly and Committee of the Union, and of the Editor of your Magazines, cannot fail of attaining an end which every friend of the Union will equally assist to promote, and delight to witness.

It is obviously a time for wise counsel and calm temper; for prayer to God, and forbearance toward one another. If the brethren now assembled are able by the Divine blessing to discern and pursue the course that will remove difficulties, strengthen concord, and advance useful action in this Union hitherto so harmonious, it will doubtless be a token to us for good from our Divine Master, and will animate and encourage our whole brotherhood to proceed in a confidence that with us liberty and union are compatible, and each the safeguard of the other.

The report on the CHRISTIAN WITNESS Fund in Aid of Aged Ministers, and on Deferred Annuities for the support of brethren in old age, was then read by the Rev. A. Wells, as follows:—

Second Annual Report of the Distributors of the Fund in Aid of Aged Ministers, derived from the Profits of the "Christian Witness," presented to the Sixteenth Annual Assembly of the Congregational Union of England and Wales, Tuesday, May 12, 1846.

WITH much satisfaction the distributors report that the circulation of your Magazine, the CHRISTIAN WITNESS, for its

second year,—namely, 1845,—showed throughout a steady increase over that of its first year, 1844. And though to add the information that its sale for the first four months of the present year has again proved an increase over that for the same period of last year, is to extend this report beyond its proper limits, as in strictness it ought to refer only to the affairs of the Magazine for the year 1845, yet it is natural to state the gratifying fact that your issue of a PENNY MAGAZINE, the sale of which is of an unprece-

dent extent, has not realized the fear so generally entertained, and in which even your Editor himself, in some degree, participated, that the sale of a second and cheaper Magazine would diminish the circulation of the first.

Yesterday the distributors performed the pleasant duty of voting to forty applicants grants amounting in the whole to £408.

The cash account for the first two years' profits and distributions is as follows:—

	£	s.	d.
Profits for 1844 . . .	709	13	2
„ 1845 . . .	775	7	9
One dividend on first investment of £500 stock . . .	7	17	10
A donation . . .	0	10	0
	£1,493 8 9		

	£	s.	d.
Distribution, 1845 . . .	261	0	0
„ 1846 . . .	408	0	0
Balance left in hand . . .	824	8	9
	£1,493 8 9		

Two purchases of £500 each in the 3½ per cent. funds have been made. Of course, therefore, a portion of the profits already obtained on account of the current year, 1846, have been thus invested.

Some censure has been expressed that the distributors have not made larger and more numerous grants from the ample funds at their disposal. Their explanation is—First, That last year they voted sums to all the applicants but one, and this year to all but three; the only reason for withholding from two of these being that they were clearly ineligible under the standing rules: one was not sixty years of age, the other had not been for twenty-five years a Congregational minister. Secondly, The distributors could not regard this second distribution but as still experimental; the permanent rate of profits and the ultimate number of applicants cannot be regarded as already ascertained. Thirdly, The distributors have hope that when the profits of the PENNY MAGAZINE are added to those of the CHRISTIAN WITNESS, the immediate distribution of the whole from year to year will not be found necessary among the number of applicants probably to be expected, but that a portion may be invested for the gradual formation of a fund, aided and increased from other sources, to provide deferred annuities in aid of brethren now young when they too reach the period of decline and infirmity. At least the distributors have not found themselves either empowered or obliged to decide at once so weighty a question

in the negative by immediate grants of the whole accruing profits to the present limited number of applicants.

The distributors cannot forbear to add a few remarks on their deeply interesting function as the almoners of your fund in aid of aged and honoured brethren in the ministry. The answers given to queries proposed by the distributors for eliciting the information necessary to guide them in the discharge of their trust, have brought strikingly to view a fact not before unknown, but not enough considered, that many most devoted and successful servants of Christ among us have had to maintain a struggle, during the best years of their ministry, under the pressure of numerous families, on scanty resources, so harassing and depressing, that both their constancy under these difficulties must be ascribed to some special helps of Divine grace, and the possibility that they should ever have been able to provide things honest in the sight of all men throughout their course, to signal self-denial on their part, and a special blessing from the Providence that supplied the widow's unfailing cruse of oil and barrel of meal. The distributors of your fund in aid of aged ministers will be among the foremost to promote measures for aiding pastors in their years of active service, for none will be more clearly informed than they of the urgent necessity of such assistance. Then, also, these brethren whose active years were passed amidst abundant labours and scanty support are found but very inadequately provided for amid the infirmities

of declining years. Indeed, brethren, it is a good and necessary work to send them succour. You have made many aged hearts glad, and have engaged the prayers of many good old men to invoke a blessing on your Union and your Magazines. And a noble work it will be to promote the general adoption of deferred annuities for ministers in old age. How would it cheer a humble brother's heart through life, and especially as the evening period approaches, to know that on reaching his sixtieth year he will become entitled of right to a secure and regular payment of fifty pounds per annum!

The Assembly will not deem it unsuitable that the distributors should give expression to a grateful sentiment on the important service your Editor has been honoured to accomplish in imparting so vigorous an impulse to religious periodical literature for the people—for the many—who, though they cannot become learned, may yet be informed and enlightened. Your Editor has most successfully laboured to cheapen the price, extend the circulation, and improve the character of that most important source of thought and influence for the multitudes of our people—the periodical religious press; a mingled honour and responsibility claiming on his behalf the united thanks and prayers of all his brethren. The example thus set has already influenced and will continue more and more to influence the similar publications of all the religious bodies of the land. All around there will be religious periodicals cheaper, improved, and more universally read. In the higher departments of periodical literature new and advanced enterprise among us may be cordially and thankfully hailed. The warmest friends of the *CHRISTIAN WITNESS* and of the *FRIEND OF THE PEOPLE* will be the first to assist and to delight in the success of our monthly *Review of Theological and Biblical Learning*, and our *Quarterly Journal* in the highest walks of general science and literature, fully worthy as they both are to take place among their best contemporaries of the same class and scope. But withal, progress must be still our aim. Yet cheaper, if possible—yet better, if possible—wider circulation, which is certainly possible—must be our motto for religious periodicals. The general press far outdoes the religious press as yet. Immeasurably improved as is the general literature now provided at a cost incredibly low for the many, the Christian mind may safely re-

joice in its unprecedented circulation, but will only the more devoutly wish to see religious knowledge spread abroad through the land and through the world with fully equal advantages.

Among many causes for the highest satisfaction and gratitude with reference to the success of your Magazines in every other respect, some uneasiness has arisen as to some articles contained in them, expressed by brethren to whose judgment great deference and respect are due. It is also thought by many that its members, under the general "sanction" now publicly given to them by the Union at large, may be held inconveniently responsible for all the Magazines contain. There is a sincere desire on the part of all concerned in the conduct of the Magazines to remove these hindrances out of the way of universal and cordial satisfaction in their success. For the latter ground of complaint the obvious remedy seems to be, that the announced "sanction" of the Union should be carefully defined and guarded. For the former your Editor stands responsible. He is not a man unknown among you. Wherever he cannot write with energy and decision, he must cease to write. His course and aim are obvious: he is labouring to inform and move the multitude of our people. This your Editor judges is not to be effectually done without some point and power in the writing addressed to their too stagnant faculties; but your Editor speaks, when your Committee assures the Assembly that he is not forgetful of what is required by the spirit of the gospel, and due to the judgment of his brethren.

The Autumnal Meeting of the Union held at Manchester last October, referred to the consideration of this Committee of Distributors of the *Witness Fund*, a paper then read by the Rev. J. Harris, of Westbury, Wilts, on deferred annuities in aid of the support of pastors in their declining years, and the subject itself to which that paper related. On this important subject, the following propositions are therefore submitted.

1. Whatever new or further measures may be adopted for promoting this object, it must be remembered that already in various associations some plans for that aid are already in operation, and with these there must be no interference or clashing; what is done must operate entirely clear of them. It must stand equally separate from any plans that may

be adopted for assisting the salaries of pastors in their years of vigorous service.

2. Whatever is done must be in the way of equitable insurance—a legal right must be created entitling the insured pastor to the regular receipt of his annuity on attaining the prescribed age. Let the pastor be assisted in obtaining the right, but let the right itself be made a clear and legal claim.

3. It would not only be impolitic and insecure, but, in fact, impossible to establish an equitable insurance society distinctly for our own pastors, for the simple reason that they are not sufficiently numerous, even were they all without exception to insure, for constituting a company at once safe and on low premiums. Many institutions combining in a high degree both these advantages, low premiums and secure returns, already exist—and some one of them—say the Government annuities—might be selected for effecting all the insurances now contemplated.

4. It would be obviously unwise to found the yearly payments needful for such a system of insurances on the yearly profits of Publications, however at the outset ample and promising continuance. Those profits may fluctuate and fail, and nonpayment forfeit the insured interests dependent on them for annual maintenance—the free movements of literary enterprise and independence may come to be seriously compromised by an unavoidable regard to serious interests dependent on Magazine profits. Therefore the interest of vested capital is alone a secure and proper basis for providing in whole or in part for the payment of annual premiums securing future legal annuities.

5. There is, nevertheless, cheering ground for hope that the commencement of such a system of assisting pastors when young to make the proposed legal provision for old age, may be obtained through the medium of the profits of the two Magazines of the Union—a portion thereof may, it is hoped, be annually funded for that purpose. It is, of course, premature to do more at present than offer a general suggestion on the subject. The two annual distributions already made have, it is true, left a considerable surplus, but in future years the number of applicants may greatly increase. Then, on the other hand, no profits from the second Magazine have as yet accrued, and no probable estimate of their amount can be safely mentioned. A year hence both

these uncertainties will be in some good measure cleared away. The third distribution of profits will furnish a better indication of what are likely to be the permanent claims, and the amount of the profits of the two Magazines will be better ascertained. Then if it should prove that an annual investment can be made of a portion, fixed or discretionary, of the yearly profits of your two Magazines, the interest of such annually growing capital to be employed in assisting young pastors to make the provision of an annuity for old age, there could surely be no method of applying these profits more legitimately and effectually to their pledged object—aid to pastors in old age.

6. Were such a commencement of a fixed capital fund, arising from annual investments of a portion of your Magazine profits, the interest of which should be thus appropriated, once entered upon, there can be no reasonable doubt that it would be augmented by many donations and bequests.

7. It may help to set the subject in a clear light to remark further, that if the use now suggested be made of any portion of your Magazine profits, it will become necessary to fix a date previous to which the period of twenty-five years' ministerial labour necessary to entitle an aged brother to aid from your fund must have commenced, because all who could have obtained help for insurance, and neglected to do so, must forfeit eligibility to aid by grants—otherwise the far superior help of deferred annuities will never wholly supersede the far inferior assistance of eleemosynary grants.

8. It will probably be found advantageous to adopt as simple a course as possible in respect of the regulations under which the proposed aid in effecting insurances for deferred annuities should be administered. Perhaps the only restrictions necessary to be observed in aiding recognized Congregational Pastors would be:—First, Not to aid in effecting any annuity of less annual amount than fifty pounds, because a smaller sum than this would not afford adequate means to assist an aged pastor in retiring from his post when no longer equal to its duties;—and, Secondly, Not to aid any pastor in effecting an insurance whose income from all sources should exceed £200 per annum. Then, subject to these restrictions, to grant a uniform sum,—say six pounds per annum, in aid of every pastor assisted to effect

an insurance—so leaving brethren who insured at a later period in life, or for a larger sum than fifty pounds a year, to meet the increased annual charge from their own resources.

9. Were this foregoing proposal adopted the resources needful to carry on this design would be at once determined: for every two hundred pound's stock purchased in the three per cent. funds, one deferred annuity would be provided for in permanent succession.

10. These statements, if approved by the Assembly, will be open for consideration and comment during the ensuing year, and thus the way may be further prepared for discerning the wisest methods of procedure in an affair of such great and permanent importance. No immediate action in reference to it is recommended, because considering the present position of our body at large there seems no resources for commencing the scheme equally available and hopeful with the probable annual surplus of the Magazine fund; and if the plan is to have this origin, the delay of at least another year, however to be regretted, seems unavoidable. Another reason weighed with your Committee to prevent their recommendation of an effort to raise at once a large capital for the immediate commencement of an Insurance Aid Society, which is, that a strong desire is evidently growing up among us for some adequate plans and efforts to assist in raising the salaries of ministers during the period in which they bear the heat and burden of the day. Now these are cognate schemes—they are parts of one great design, better provision altogether for the ministry in our churches—and it seems therefore just and wise, that these two great branches of one important work should be considered and adjusted simultaneously, and with a due proportionment to each of all the resources we can command for their accomplishment.

The following resolutions were then read *in extenso*; and it was moved by the Rev. Dr. Leifchild, of London; seconded by the Rev. Robert Harris, of Westbury; and adopted:—

II. That the draft of resolutions on the CHRISTIAN WITNESS, and on Deferred Annuities, now read, be received and submitted for consideration.

The two following resolutions were considered and adopted as follow:—

Moved by the Rev. William Bean, of London; seconded by the Rev. T. Aston, of Buckingham:—

1. That the report on the CHRISTIAN WITNESS and CHURCH MEMBER'S MAGAZINE, and on the amount and distribution of the Fund in aid of Aged Ministers, derived from its profits, now read, be adopted and published with the Minutes of this Assembly.

Moved by David Derry, Esq., of Plymouth; seconded by the Rev. H. J. Bevis, of Ramsgate:—

2. That the distinct portion of the report now read which refers to Deferred Annuities in aid of ministers in the decline of life be in like manner adopted and published: also, that this subject be referred back to the distributors of the CHRISTIAN WITNESS Fund, with instructions that they further consider the views and mature the plans thereon now submitted; and that, if it can be done with advantage, they report progress to the adjourned meeting of this Assembly to be held in October next.

The Assembly adjourned, after prayer offered by the Chairman.

The ADJOURNED SESSION, Friday, May 15, was opened with psalmody, and with prayer by the Rev. T. P. Bull, of Newport Pagnell.

The two remaining resolutions of the series commenced in the former session were considered and adopted on motion as follow:—

Moved by the Rev. Henry Bromley, of London; seconded by the Rev. John Green, of Uppingham:—

3. That it is the decided judgment of this Assembly that in the CHRISTIAN WITNESS the cherished views of the Congregational churches on the purely spiritual nature of Christ's kingdom, and on the entire inconsistency therewith of any human legislation whatever on religion, be vigorously advocated; and that in the CHRISTIAN'S PENNY MAGAZINE the same topic should be occasionally presented in a more elementary and popular form; but that in both Magazines it is the more necessary to maintain, on these subjects, a grave and dignified tone, because they are the organs of a large body of Christians not quite agreed as to the best methods of advancing them.

Moved by the Rev. John Hill, of Stafford; seconded by the Rev. H. B. Jeula, of Greenwich:—

4. That this Assembly appreciates most highly the eminent services of the Editor of its two Magazines; most cordially thanks him for the laborious energy and zeal with which he has conducted them; and, offering him its warm congratulations on the unexampled circulation thus gained for his literary

labours to serve his Divine Master and his fellow men, prays that he may be guided by wisdom from above to make the best possible use of those great talents for influence and usefulness with which he has been entrusted.

The brief statements of the affairs of the three Societies for British Missions were then read: that for the Home Missionary Society by the Rev. R. Ainslie, that for the Irish Evangelical Society by the Rev. T. James, and that for the Colonial Missionary Society by the Rev. A. Wells.

On which the following resolution was moved by the Rev. J. L. Poore, of Salford; seconded by the Rev. Patrick Thomson, of Chatham; and adopted:—

III. That the Assembly is deeply impressed with the growing importance that its British Missions should be carried forward with vigour, and would express its judgment that the new arrangements in the executive rendered necessary by the lamented death of the late Dr. Matheson should be such as to promote energetic action in working all the three Societies.

The Rev. James Sherman next read a report from the Committee appointed to prepare Rules and Tables for Congregational Provident Societies: whereon it was moved by the Rev. J. E. Richards, of Wandsworth; seconded by Edward Baines, Esq., of Leeds; and adopted:—

IV. That the report of the Committee on Christian Mutual Benefit Societies, now submitted to the Assembly, be adopted; and that the plan for such societies described therein be recommended to the immediate attention of all our churches and their pastors.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

Report of the Committee appointed by the Congregational Union in England and Wales, to consider the Rules and Tables suitable to the Formation of a Provident Society for the Churches and Congregations of the Denomination.

WHEN your Committee presented to the Congregational Union the Rules and Tables which were afterwards published in the CHRISTIAN WITNESS, they believed their work accomplished, and that the plan was theoretically complete. The wide circulation of the CHRISTIAN WITNESS, carrying them into all parts of England, was however of great value to the scheme, as observations were elicited from practical men which led to thought and inquiry. Among other communications was one directing our attention to a work lately published by F. G. P. Neison, Esq., on Vital Statistics, as containing proofs of the defectiveness of our tables

and rules. After perusing that able work, and after repeated interviews with Mr. Neison, your Committee became painfully convinced of their duty to revise both the plan and tables.

To show that no light or trifling suspicion has caused the Committee to waver in their opinion of the security of their former rules and tables, it may be necessary to state, that the statistics of Mr. Neison are derived from the two quinquennial returns of the Enrolled Benefit Societies to Government, and of returns from other societies which have not taken advantage of the Act, altogether amounting to the vast number of 4000. To obtain statistics independent of the Government, Mr. Neison offered premiums for the best returns according to the schedules furnished. These premiums induced many to sacrifice the time which such an analysis of their members, receipts, payments, deaths, expectations, and funds required, and brought to him a mass of statistical information on Friendly Societies which has never been accumulated before. These returns have been so arranged and analysed, that he has ascertained the value of life in all the principal trades and professions. So accurate and extensive has been the investigation, that nearly every member belonging to those 4000 societies has his entire history recorded, his age at entering, the amount paid and received, his number of weeks' sickness, whether he is alive or dead, and whether the society has gained or lost by his membership. Besides the incredible labour of this Herculean task, the expense to Mr. Neison of bringing the statistics to the present state of perfection has not been less than £3000. The results of this investigation were submitted to a council of the Statistical Society, consisting of the first authorities in Europe, who have approved and sanctioned their publication, and agree that they are the only work upon which dependence can be placed from actual data furnished by existing Societies. Mr. Neison assures us that up to March, 1845, he should have considered our rules and tables safe, but the facts have overthrown existing theories; and he feels obliged to submit to the actual experience of so many friendly societies.

Such were the reasons which induced the Committee to pause and investigate their plans, and the result they believe will prove that there was another hand than chance which guided them.

After the most anxious thought and deliberation, they beg now to submit the following plans and alterations which they propose for adoption:—

1. *The admission of females as insurers against sickness as well as males.*

The former rules allowed males only to insure for sickness, under the prevailing notion that females had more sickness than males, and that it was more difficult to detect imposition in sickness in females than in males. From returns of various societies of 133,000 weeks' sickness, the difference in the sickness of males and females during that period was very trifling, but the balance was in favour of females. This is accounted for by females being subject to less accident, and having greater freedom from intense care than males. The actual experience of friendly societies investigated proves that females may be admitted with equal safety. As this is a very important discovery, both morally and statistically, the Committee have determined to adopt the plan of female insurance.

2. *The Rule relating to prohibited and hazardous trades* has been abandoned, for the satisfactory reason that some of the trades and professions supposed to be most prejudicial to life are found, upon statistical investigation, to be less so than some which are believed to be more healthy. For instance, clerks are found to have less sickness and more mortality than printers, who have more sickness and less mortality than clerks. Every person proposing to join the society is therefore left to the discretion of the directors and of the surgeon.

3. *Instead of a table for pay in sickness during life*, it has been made imperative that a person who insures against sickness up to sixty, sixty-five, or seventy, should also insure for a weekly sum of at least half the amount after that period to the end of life; because a provision for sickness through the whole of life would amount to nearly the same sum as an assurance for sickness up to seventy, and an annuity of half the amount.

4. The clause in the rule which states that a member shall be excluded "*if he cease to be a member of a Christian church or regularly to attend Divine worship*," has been omitted, because your Committee thought it unadvisable and unjust to inflict a temporal punishment for an ecclesiastical offence.

5. An additional provision has been made for *females during confinement*. By adding 8d. per month to their regular

contribution, married females can have the attendance of a surgeon-accoucheur, and 4s. per week during their confinement.

6. The table for *immediate annuities* has not been reprinted, as it was supposed that a person wishing for an annuity would generally prefer the Government tables and security.

7. *No reduction is to be made in the sick pay.* Whatever sum a member assures for he will receive, however long the duration of his illness. This alteration your Committee have adopted after several lengthened interviews with Mr. Neison, at which he proved it was both morally and scientifically correct; that the most flourishing societies act upon the same plan; and that the tables were prepared for that end. Your Committee feel this will be a great improvement, and prove a vast blessing to the members.

8. The chief difficulty your Committee found has been to render the Society *available to every congregation*; but this they now think is overcome. In many societies, if members remove to another locality, they are obliged to sell their interest in the society, or to lose their future advantages. The Committee were most anxious to prevent the possibility of a member being obliged to sell his interest in consequence of removal; therefore they now propose that each congregation, however small, may have its own society; that a number of congregations shall form a district, over which a local committee or board of directors shall preside, to superintend its local affairs, and be paid for their services, and an agent or secretary be appointed, so that any member removing to another district shall merely be transferred from the district in which he formerly resided to that into which he has removed; that separate and distinct accounts be kept of the receipts and disbursements of every district, and all surplus funds above those required for claims shall be transferred to the central office in London, and be placed out at interest by the general treasurer. Thus a common fund of mutual interest will be established. Money can be employed to greater advantage in large than in small sums, and greater safety secured by a large and united institution than by small local or district societies.

Thus your Committee have endeavoured to present to the churches a Society the operations of which they believe will prove a blessing wheresoever it may be

cherished; but as its success will much depend on the patronage it shall receive from the ministers of the churches, they beg respectfully to recommend it to their notice, trusting it will commend itself to their judgment, and be found worthy of their adoption and support.

The report of the Wycliffe Society was then read by the Rev. John Blackburn: on which W. A. Hankey, Esq., moved the following resolution; which, after having been seconded by the Rev. William Bean, of Camberwell, was adopted:—

V. That this Assembly would again record its cordial approval of the plan and objects of the Wycliffe Society, and its deep anxiety that it should be adequately sustained; and that as it seems indispensable to its perpetuity that some guarantee be obtained to protect its Committee from personal risk while attempting to augment the number of its subscribers, and to carry forward its literary labours, this Assembly authorizes its Committee to give such guarantee, on their receiving a lien on the unsold copies of the Wycliffe Society's publications.

REPORT OF THE WYCLIFFE SOCIETY.

IN entering upon a Report of the proceedings of the Wycliffe Society, the Committee would request permission to refer to the circumstances which led to its formation, and for their own vindication to detail somewhat minutely the particulars which have placed it in its present critical position.

At the Autumnal Meeting of this Union, held at Liverpool, October, 1842, a memorial was presented by one of its Secretaries, recommending the formation of a Society, that should rescue from oblivion the scarce and almost extinct tracts and treatises of the ablest advocates of further reformation, from the time that popery was abolished till the Revolution was effected.

This overture was most favourably received by that assembly, and it was resolved that vigorous efforts should be made to obtain the greatest possible number of subscribers, while the task of maturing the plans was remitted to the executive of the Union with instructions to carry it into effect.

The Committee of the Union was occupied till the spring of 1843 in preparatory arrangements. They resolved to designate the association, the "Wycliffe Society," in honour of the first English reformer; and they calculated that they could furnish three volumes,

with an aggregate of 1,500 octavo pages, if they should succeed in obtaining not less than 1,500 subscribers.

The first prospectus, issued early in that year, was followed by a second in the autumn, in which, so convinced were the Committee of their need of 1,500 subscribers, to fulfil their engagement to give *three* volumes, that it was distinctly stated, "That no work will be put to press till the list contains that number of names."

At that time, not 700 subscribers had been registered: the Committee therefore continued to use all the appliances of the press, and of the post-office; and by public advertisements, and private circulars, sought to augment their number. Most languid was the response to these appeals, as will be shown by a single fact, that the issue of 3000 circulars only produced 49 additional subscribers; so that in a fourth prospectus, dated July, 1844, they announced that "Nearly *eight* hundred members have enrolled their names, and the subscription list will be kept open until at least fifteen hundred subscribers have been obtained." No considerable augmentation having followed these oft repeated appeals, it became a grave question with the Committee whether they should not publish the failure of the project, pay off the expenses already incurred, and return to the subscribers the balance due to each.

Anxious, however, to avoid a course which would so signally dishonour the Congregational body, they were willing to hope from the experience of similar societies that the publication of the first volume would immediately produce a great augmentation of subscribers. They therefore resolved to proceed, and to print 1,500 copies of each work, that they might be ready for the anticipated influx of new members.

As it now devolved on them to decide on the subject of that volume, they concluded that in effect that question was determined already by the illustrious name which the Society had adopted, that they must commence the series with "The Tracts and Treatises of John de Wycliffe."

As probably no individual in the kingdom was more fully qualified by previous researches to prepare such a volume than Dr. Vaughan, they applied to him to undertake the task, to which he consented, and the work was ready for distribution in March, 1845.

Although there does not exist any col-

lection of the great reformer's writings, at all equal in extent or information to that volume, yet from causes which the Committee cannot explain, its appearance did not produce the expected augmentation of the number of subscribers; and their fond hope of seeing £1200 or £1500 contributed was disappointed, as the list never contained more than 950 names, and from several untoward circumstances the amount actually received by the treasurer did not exceed £850.

Your Committee having begun to print, no course was now open to them but to proceed with the second volume. The great and impressive use made of patristic learning and ecclesiastical history by tractarian writers suggested the propriety of putting to press "the Select Works of David Clarkson," who had vindicated our opinions by an appeal to the writings of the fathers. They were accordingly adopted for republication, and it was anticipated the volume would be quickly prepared for the subscribers. But here also your Committee were doomed to disappointment, for the posthumous works of Mr. Clarkson had been originally prepared for publication by persons so incompetent to the task, that Mr. Cooper, to whom the editing of the volume was confided, found himself involved in a very laborious and difficult task, which delayed its publication to the beginning of the present year. The works of the Rev. John Robinson, who was the virtual founder of the colony of New Plymouth, and whom Neale calls, "The Father of the Independents," were selected to form the *third* volume, for the first subscription; but the facts already recited will, the Committee hope, be sufficient to justify them in not putting it to press until they should have the judgment of this assembly thereon.

When it is known from the audited accounts that 37,500 prospectuses have been printed, and 13,300 circulars issued; that the postages have cost £70; and the repeated advertisements in 29 newspapers, magazines, &c., £80, no surprise will be felt that about £267 have been expended in getting the Society into existence, though many will doubtless marvel that such strenuous appeals to the public spirit of our own denomination, and to the Nonconformist body at large, should not have obtained much greater returns.

In such circumstances, it is plain that the Committee cannot proceed in the management of the Society at their own personal risk, and that they must look

somewhere for a guarantee to protect them from pecuniary loss.

They are well assured that in the largest publication societies, private gentlemen anxious for the success of the enterprise have been responsible for large amounts, in order that the respective undertakings might advance without embarrassment for want of means.

Such efficient patronage the Committee hope to find in this assembly. If twelve gentlemen would guarantee £25 each, or if the assembly by its vote to-day would authorise its Committee to give a guarantee for the same amount, this noble scheme may yet be realized, and a series of volumes produced that will be at once a testimony to the faith of our forefathers, and a memorial of the filial gratitude of their descendants.

There are reasons, however, to fear that the very object of the Wycliffe Society is not understood. It has never proposed to publish *cheap* volumes like the series of the practical works of English Puritans; nor has it promised to produce *popular* books, adapted to the prevailing spirit of the age; but to collect and republish the scattered tracts and treatises of those noble confessors who fought the battle of scriptural Protestantism and of religious liberty in this country, and to whom its Nonconformist communities are under lasting obligations. It is a fact, not generally known, that complete collections of their writings do not exist. In vain will you turn to the catalogues of the Bodleian library, at Oxford, or of the British Museum, Sion College, and Dr. Williams' library, to find them, as it often happens that the entire stores of these noble repertories, do not even supply anything like complete series of their publications. Now at a period when the public mind is awakening to the principles and struggles of these men—when the painter depicts their forms, and the man of letters vindicates their characters, and refutes their calumniators, surely those who boast of inheriting their principles, and of occupying their pulpits, should not abandon an enterprise which proposes to rescue their expiring testimony from oblivion, and to erect a literary memorial to their honour, more significant and enduring than monuments of marble or of brass. Nor need we abandon it, if that co-operation be afforded to which this literary enterprise is unquestionably entitled. The absence from the subscription list of many well-known names amongst us, both lay and cle-

rical, has excited the surprise of various subscribers belonging to other denominations. Surely if the Duke of Manchester thinks the Society worthy of his patronage, wealthy Nonconformist gentlemen may offer it their aid; and if the Bishop of Georgia can contribute to its funds across the Atlantic, many of our brethren in the ministry at home may assist it by their subscriptions.

The Nonconformist ministers and laity of the 17th century munificently patronised the proposals to publish the practical works of their revered pastors; and by their munificence the ponderous folios of Goodwin, Baxter, and Manton, of Bates, Charnock, and Owen, are found upon our shelves. Their tracts, and those of their predecessors, are rapidly becoming extinct, and the reasons which led them to brave the loss of all things will be rather a matter of oral tradition than of documentary evidence, unless we are prepared to emulate the zeal and liberality of former generations.

The Rev. John Ely, of Leeds, then presented and read the report of the Committee on Congregational Economics.

On this important paper the Rev. John Blackburn moved; Malachi Fisher, Esq., of Blandford, seconded; and the meeting adopted:—

VI. That the cordial thanks of this Assembly be given to the Rev. John Ely and the Committee on Congregational Economics, of which he acted as convener, for the valuable report now presented, and that it be printed in the CHRISTIAN WITNESS, with a view to prepare for the further consideration of its proposals at the adjourned Autumnal Meeting of this Assembly; but that its suggestions in particular on the further consolidation of the British Mission Societies, the collection of statistics, and such other points as admit of any present action, be referred to the immediate consideration of the Committee of the Union.

Report of the Committee appointed to meet at Birmingham, to take into consideration the Suggestions contained in certain Papers on the Economics of Congregationalism, and read at the Autumnal Meeting of the Congregational Union, held in Manchester, in 1845.

The Committee appointed by you at your last Autumnal Meeting, to take into consideration certain suggestions on the Economics of Congregationalism, proceed to report the result of their deliberations.

To facilitate the consideration of these suggestions, a series of questions was prepared by the writers of the papers containing the suggestions referred to, and transmitted to all the members of the Committee. The replies to these questions were carefully digested, and their substance was presented at the first session of Committee.

The Committee convened in the month of March, and devoted two entire days to the business for which they were designated.

I. The subject of STATISTICS first occupied the attention of the Committee; and the first inquiry entertained respected the matters that would most fitly come within the range of statistical investigation. The following resolutions were adopted in reference to statistical returns:—

1. "That the parliamentary returns be made the basis of the proposed arrangement for obtaining accurate local statistics; and that the ascertaining of these points be the business of the party making the application to the respective places.

2. "That the names of chapels and of pastors for the time being be an item of information.

3. "That in ascertaining the capacity of chapels, the number of sittings be accurately stated.

4. "That the return of the congregations respectively be the *average* attendance of *that part* of the day when the congregation is *largest*,—exclusive of Sunday-scholars.

5. "That in ascertaining the full amount of persons under ministerial care in respective localities, *the average above referred to* be estimated as constituting *two-thirds of the whole*.

6. "That the numbers of the members be taken *as returned* by the respective pastors.

7. "That the returns of Sunday-schools include the number of *children* (male and female) and of *teachers* (male and female,) with a statement of average attendance; and also replies to the following queries,—Are there any day-schools supported by your congregation? What number on the books? What average attendance? Does your congregation assist in supporting other day-schools?"

Your Committee felt that there are many other matters of statistical inquiry well entitled to be included in the returns sought: but they were impressed with the desirableness of avoiding whatever

would augment the difficulty of obtaining the returns asked, and agreed therefore to recommend that, to secure simplicity and accuracy, other questions should be waived.

With this view, while they were sensible that a comparison of the state of things at present with that of several former periods would be most desirable, they agreed that it would be inexpedient to press the inquiries essential to such comparison: they resolved therefore,

8. "That the various returns be for January 1, 1846."

Yet one retrospective item might, it was thought, be asked without rendering the returns complicate. In reference to this they recommend,—

9. "That the date of the erection of chapels, if known, with the dates of any subsequent enlargements,—and the amount of chapel debt, if any,—be stated."

On the methods best adapted to secure the required returns, the following resolution was adopted:—

10. "That the Sub-Committee, having considered various modes of obtaining the statistical information, recommend that it be obtained, as far as possible, through the medium of county associations."

The all-important, practical question, as to the *agency* by which these suggestions might be carried out, next came under the consideration of your Committee. It was obvious that labour and cost would be demanded to secure the requisite returns. The matter was very carefully considered; and the following recommendation is respectfully but earnestly urged on the attention of the Union:—

11. "That it is hereby recommended to the members of the Congregational Union, to take immediate and efficient means for obtaining the statistics resolved on, and to employ such agency as may be required for the purpose; and that when an estimate shall have been made of the expenses, and the Committee shall be able to pledge themselves to a prompt and energetic pursuit of the object, a Sub-Committee of laymen be appointed to raise the amount, and that the obtaining of the statistics be not commenced till the amount shall have been raised."

II. From statistics your Committee proceeded to the subject of our EVANGELIZING AND OTHER SOCIETIES.

The consolidation of the *Irish Societies*

was deemed desirable; but this is a consummation which it did not seem to your Committee likely for the present to be effected.

On the subject of the British Missions the following resolution was adopted:—

1. "Not being furnished with sufficient data to form a judgment on the expediency of uniting the *three Societies for British Missions in one organization*, the Sub-Committee would recommend the further consideration of the question to the Committee in London."

In reference to the supervision of our Societies, it was ascertained that a plan had been adopted by the London Missionary Society for the thorough investigation, by a competent and impartial Committee, of the whole matter of finance, and that it was intended to have recourse from time to time to similar investigations. On this information your Committee founded the following resolution:—

2. "That the present meeting is gratified to learn that the London Missionary Society did, on a former occasion, invite a number of lay gentlemen from various parts of the kingdom, carefully to investigate the expenditure of that institution, and that the Directors are contemplating a repetition of that measure for the current year;—and that, in the judgment of this Sub-Committee, such a plan is desirable for all our Societies, periodically, every fifth or sixth year."

Your Committee were of opinion that revision might be beneficially extended to the operations as well as the finances of Societies, and agreed to adopt the following resolution on this subject:—

3. "That this meeting is impressed with the great importance of our various Missionary and other Societies making a complete and careful revision from time to time of the fields of labour occupied, and agencies employed, with a view to securing the greatest practicable efficiency of the respective Societies, and proportioning the exertions made to the wants of the world;—and that this resolution, if approved by the Congregational Union, be recommended to the Directors and Committees of the several Societies to whom it refers."

One further recommendation your Committee deemed it desirable to offer on the subject of our Societies, and to this they respectfully call special attention as of great practical importance: it is expressed in the following words:—

4. "That it is highly desirable to review and improve our county associations generally, and that the subject be referred to the consideration of the Union and of the associations themselves."

III. The subject of Congregational Contributions was next considered.

On this subject it was felt that much might be done to augment the interest of our churches in our great objects by personal visitation, and that, while thus increased contributions might be obtained, there might be a saving of expenditure by improved arrangement in collecting them. In pursuance of such a plan of visitation, it was perceived that a special agency must be employed; and though that agency could only be employed to promote the objects of your own affiliated societies, your Committee were of opinion, that the regular collection of statistical information might be connected with those objects. It was therefore resolved:—

1. "That, in the judgment of this Sub-Committee, it would greatly conduce to the interests of the Congregational Body, and to the objects contemplated by the 'British Missions' Societies in particular, if an agent were employed whose primary duties should consist in *visiting the various districts and churches* in the country, and in *accurately collecting the statistics* of the body; and this Committee therefore decidedly recommend to the Congregational Union, and to the Societies involved, the appointment of such an agency for the said objects."

IV. The papers which your Committee were appointed to consider gave prominence to the importance of congregational prosperity as indispensable to denominational efficiency. To this subject their attention was next directed. They concurred in the opinion, that whatever depresses the ministry enfeebles the several churches and the whole denomination. They did not, however, deem it desirable to offer any suggestions in regard to certain subsidiary matters in which it had been intimated that ministers might be assisted,—such as the erection of parsonages, and provision for their old age and for the education of their children. To avoid all complicated questions, they confined themselves to two points,—the burden of chapel debts, and the augmentation of ministerial salaries. On these points they agreed to present the following resolutions, as expressing their opinions, and including practical suggestions:—

1. "That this Sub-Committee, deeply impressed with the urgent importance of the earliest possible liquidation of *chapel debts*, and encouraged by several examples of successful efforts to accomplish this object within the bounds of separate *counties*, and of numerous examples of such attempts in particular *congregations*, would press earnestly for the adoption of similar district or local measures for this object throughout the denomination, as far more efficient than any central organization; and that this Sub-Committee would earnestly recommend a strong appeal to the various county and district associations, to originate the movements so indispensable for the assistance of the weaker congregations within their respective bounds, in effecting the removal of debts so heavily oppressive on the feebler communities.

2. "That this Sub-Committee is deeply convinced that the interests of religion in connection with the Congregational Body would be essentially promoted by the establishment of a *fund for improving the inadequate salaries of efficient ministers*, and for stimulating the exertions of smaller and newly-formed churches; and, although the Sub-Committee is sensible of the manifold difficulties connected with the administration of such a fund, it strongly recommends to the Congregational Union the appointment of a *special Committee*, maturely to consider and present a plan for effecting such a measure on a basis consonant with the principles of Independence, and the voluntary efforts of Christian churches."

V. The subject of extension came next under consideration. In reference to this the judgment of your Committee was expressed in two resolutions:—

1. "That this Sub-Committee deems the origination of chapels in the *metropolis*, and principal *towns* of the kingdom, suitable in architecture and locality to the surrounding population, one chief present means of advance to the Independent denomination,—and rejoicing in what has been already accomplished in this line of effort, both in London and several large towns, declares its judgment that this work can be best done by local effort and organization, and would urge the subject, with respectful earnestness, on brethren in all the crowded populations of the empire.

2. "That in the judgment of this Sub-Committee the churches in the (several) towns should be advised to attend, with the greatest diligence, to the *rural dis-*

tracts around them, and should gather the fruits that may result from their efforts into association with themselves as a common centre, thus diffusing their influence to the widest possible extent,—in preference to the method sometimes adopted of forming small churches in localities where there is little prospect of ever securing self-sustaining congregations.”

VI. On only one other subject did your Committee pronounce a judgment. It having been felt how desirable it is to awaken a livelier interest within the bosom of our churches on behalf of our several objects, the following resolution was agreed on:—

“That in the judgment of this Subcommittee, it would be an effectual means of increasing the interest both of pastors and churches in all the public undertakings and institutions of the denomination, if information and appeals respecting them were frequently introduced to the distinct consideration of church-meetings, with judgment and affectionate pastoral skill.”

Other matters of interest were included in the papers referred to the consideration of your Committee; but it was deemed undesirable to distract your attention among a multiplicity of objects. They have selected the most important and practical. They conclude their report by offering most respectfully the suggestions herein recorded to the wisdom of their brethren,—only adding the expression of their earnest and devout desire for the prosperity of the several churches, and of the whole Congregational Body.

Revision of the Constitution and Management of the Union. After some discussion, the Rev. Dr. Reed, of London, moved; the Rev. J. A. James, of Birmingham, seconded; and the Assembly adopted:—

VII. That the constitution of this Union, and the arrangements hitherto adopted for conducting the business of its Annual Assemblies, and for electing its Committee and officers, be referred to the Committee for revision, with instructions to report progress to the Autumnal Meeting in October next; and that any report then presented be published preparatory to further consideration in the Assembly of 1847.

The Rev. Francis Watts, professor in the Spring Hill College, Birmingham, then read the annual letter, on the wisdom and necessity of more general and systematic support of the public institutions immediately connected with our own churches: on which it was moved by the Rev. James Sherman, of

Surrey Chapel; seconded by the Rev. Thomas Stratten, of Hull; and adopted:—

VIII. That the letter to the churches on the more general and systematic support of public institutions immediately connected with their own denomination, now read, be adopted and published; and that the best thanks of the Assembly be given to the brethren, the Rev. Messrs. Watts, J. A. James, J. Hammond, and J. Roberts, who prepared the same, for their acceptable service.

The letter to American Christians, on efforts for the maintenance of peace between the two countries, was then read by the Rev. Algernon Wells; and the cordial adoption thereof was moved by the Rev. J. A. James, of Birmingham; seconded by the Rev. Dr. Hamilton, of Leeds; supported by the Rev. Dr. Massie, Rev. Dr. Campbell, and Edward Baines, jun., Esq., of Leeds; and carried unanimously:—

IX. That the draft of the letter appealing to American Christians for mutual efforts to preserve peace between the two countries, now presented, be adopted, and forthwith transmitted to the United States through all available channels for giving it extensive publicity.

PEACE BETWEEN ENGLAND AND AMERICA.

A fraternal Address from the Sixteenth Annual Assembly of the Congregational Union of England and Wales, most respectfully addressed to the Evangelical Churches of the United States of America, with their Elders.

HONOURED CHRISTIAN BRETHREN,—We greet you affectionately, in the name and for the sake of our Lord Jesus Christ.

We have reckoned it among the greatest honours and advantages realized by our Union, that we have by its means obtained fellowship, both by letters and by delegations, with various communities of our evangelical brethren in your country: and, now, after some regretted suspension of that fellowship, we seem to discern an appropriate occasion for addressing you in the love of our common Lord.

That occasion we find in the threatening rumours of war between your country and ours, which have for some time with varying degree prevailed—an awful evil, which may the God of peace avert!

Our appeal is from Christians to Christians. Ought we not, brethren, to consider it a part, a great and holy part, of the mission assigned to us by our Lord, to promote peace on earth, and good-will among men? And how high and sacred

a work should we regard it, to testify among men, and to pray before God, for peace between our respective beloved countries!

We do not found our appeal on the abstract and essential unlawfulness of war under the gospel of Christ. That question we leave untouched. We take ground common to Christians of either sentiment on that undecided controversy. We call on you in the sacred name of Christianity for co-operation to prevent the crimes and miseries of war between brethren, and on a question which cannot for a moment be thought to require, or therefore to justify an appeal to arms.

Nor do we chiefly appeal to you, brethren, for efforts to prevent the physical and temporal calamities of war, dire and horrid as they are. It is not the slaughter of men, the havoc and destruction of the fair fruits of industry, the interruption of beneficial commerce, the arrest of all social improvement that we most intensely deprecate; but the calamitous, the fatal blow that war between America and England would strike on all our sacred activities to spread the glorious gospel. To see that great work disturbed and interrupted by horrid war would pierce our hearts with deepest anguish. We should then see the glory of our religion, the hopes of our world, the claims of our Divine Lord, beaten down into the dust; and beneath their dishonoured overthrow would lie downtrodden all the best interests of this world and of our common humanity.

On the differences between our respective Governments, out of which these apprehensions of hostile policy have arisen, we offer not a word beyond the suggestion that they surely may be adjusted by wise and moderate counsels. A war for them would be a war of passion, not of necessity. The Christian temper is alone wanted for their adjustment. Be it your care and ours, beloved brethren, to impregnate with that spirit the respective communities of which it is our sacred charge, we ought to be the light, the salt, the leaven.

We are sure of your concurrence, brethren, in the sentiment that unbroken peace between England and America is of the deepest import to the whole world. Ought not these two nations to teach mankind, by an impressive example, that free institutions render every people blessed with them, pacific, enlightened, commercial, moderate, and virtuous? Is not the last hope for mankind wrapped

up in this fact and sentiment, of which holy Christianity is the benignant parent?

Nor do we less expect your assent to the declaration, that we judge the peace and good-will of America towards England, and of England towards America, to depend greatly on the Christians and Christian ministers of the two countries. It is for them to cherish and diffuse sentiments of mutual respect between the two nations. It is theirs, by prayer, by discourse, by the press, by every interchange of thought in public or in private, to promote the sentiment that no two nations in the world are under obligations so many, so strong, and so sacred to honour and love each other as Old England and Young America. If we have failed in this temper and duty on any occasions; if we have allowed ourselves to be hurried by sympathy with prevailing public sentiment into resentful feelings and bitter words, as English Christians against America, or as American Christians against England, let us hasten to correct the fault, and to repair its mischief in the spirit of a true regret and a revived charity.

Honoured brethren, let there be no strife between you and us, nor between your country and ours, if our joint testimony, influence, and prayers can prevent it. Accept our appeal as before our common Master. As in his view would we thus address you. A response from you, on this great theme, will be hailed by us with sincerest joy. We will accept in love your exhortations. Let the voice of peace sound across the Atlantic from east to west, and from west to east. Let prayer for peace ascend on high from either land. Then shall God be merciful to us and bless us. God shall bless us, and all the ends of the earth shall fear him.

A series of resolutions on the Charitable Trusts' Bill was then presented by the Rev. J. Blackburn, and approved and adopted upon the following resolution, moved by John May, Esq., of Ipswich; seconded by Malachi Fisher, Esq., of Blandford; and unanimously carried:—

X. That the resolutions on the Charitable Trusts' Bill, now read, be adopted and forthwith published; and also that a petition founded thereon be prepared and presented to Parliament in the name of this Assembly, signed by its chairman, and by the officers of the Union.

The session was closed with prayer, conducted by the Rev. Thomas Smith, A.M., of Sheffield.

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

JULY, 1846.

Theology and Biblical Illustration.

A PREVAILING ERROR.

For the Christian Witness.

AN error very prevalent in our times is that of those who imagine that they have nothing at all to do in the matter of their conversion to God, and of which, owing to its delusive and soul-destroying tendency, men can hardly be too often, or too faithfully warned. To many throughout the land it has proved a stone of stumbling, and rock of offence. Proceeding upon its truth they have neglected the overtures of mercy in the gospel, and turned a deaf ear to the warnings and threatenings of the book of God, expecting that altogether independent of themselves, by some unknown and mysterious process, God would convert and save them, and that unless, and until he do that, they cannot help themselves. Thus, according to the words of the prophet, "they shut their eyes lest they should see, and their ears lest they should hear, and should understand with their heart, and should be converted and healed." They tell us that in the business of religion they can do nothing, but at the same time, given over to a reprobate mind and full of all unrighteousness, they can do those things which the word of God and their own conscience alike condemn. Now we would remind all who may have embraced this delusion, that whilst salvation from first to last, in every step and stage of it, is a work of grace and of God, it is a work for which every man is held, and justly held, responsible. Every man into whose hands the tidings of the love and mercy of God come, may not treat them as he pleases, but is under the highest of all obligation to receive them as addressed to himself, and it is at the peril of his soul's salvation that he either neglect or reject them. The consequence is, that should any thus favoured, from whatever cause, in the insatiation of their heart, live and

die destitute of an interest in the salvation of the Son of God, they perish in their sins, and have themselves to blame, their blood is upon their own head; and the resistless conviction of this will be one of the bitterest ingredients in their cup of woe. The delusion that in the matter men have nothing to do, and under which it is to be feared many take refuge, we cannot otherwise characterise, than a refuge of lies and a hiding-place of falsehood.

The prophets and apostles, who we are told preached the gospel with the Holy Ghost sent down from heaven, never told men that in the matter of their soul's salvation they could do nothing. They never told the careless and the unregenerate, as a certain class among us have long done, to sit at the pool of ordinances and wait God's time; but whilst with earnestness and purpose they proclaimed the gospel of God,—the good news “that Jesus Christ had come into the world to save sinners,” and told them of a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness, in the language of authority they said unto them, “Wash you, make you clean;” “the blood of Jesus Christ, God's Son, cleanseth from all sin.” “O ye dry bones, hear the word of the Lord.” “Turn ye, turn ye from your evil ways; for why will ye die?” “Repent, and be converted, that your sins may be blotted out whilst the times of refreshing come from the presence of the Lord.” “Enter ye in at the strait gate.” “Lay hold on eternal life.” “Except ye repent ye shall all perish.” It was thus they addressed men on the business of religion, which was with them a practical matter. They knew that, although in the death of the Son of God a foundation sure and safe had been laid for the hopes of guilty men, it would do them no good if they did not take their stand upon it; they knew that, although a refuge had been provided for those exposed to the hand of avenging justice, it would avail them nothing if they did not flee to the hope thus set before them; they knew that although a way had been opened for the return of the sinner to God, it would avail such nothing, if they did not in this the day of their merciful visitation, embrace that way, and through it return to the enjoyment of his reconciled favour and love. Hence, as Lot and his family were commanded to flee from the ruin which threatened the cities of the plain, sinners are enjoined to flee from the wrath to come, and lay hold on the hope set before them in the gospel. And as Jonah, whilst sleeping on the verge of danger, was aroused by the shipmaster, saying, “What meanest thou, sleeper, arise and call upon thy God,” so would we say to those who are sleeping the sleep of death, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life.” “It is now high time to awake out of sleep.” “Awake to righteousness, and sin not.”

It is a truth that should never be lost sight of, and a truth we would deeply impress on the mind of every reader, that in reference to his soul's salvation, man is not a mere passive being. If he were so, what were the use of all the solemn warnings and pressing invitations of the book of God? What the end to be answered by the gospel ministry? What by all the diversified appliances, by which, in dependence on the Divine blessing, we seek to enlighten, convince, and persuade men to believe the gospel? The fact is, that in no part of the matter is man a passive being, but in every part of it an active and responsible being, and to imagine that it is otherwise is all delusion. Whilst by his death the Son of God made full atonement for sin, and by his one offering hath brought in an everlasting righteousness, and perfected for ever them that are sanctified; whilst, to use the words of holy writ, “he gave himself a ransom for all,” and “tasted death for every man,” statements, which, let the advocates of a starched and frigid theology cavil as they please, evidently teach us, that, in the words of the apostle Paul, “he died the just one in the room of unjust men,” and, therefore, for all

men; and hence, to adopt the words of Robert Hall, by his death "all men have thereby been placed in a salvable state;" yet the interest, the personal, the saving interest of every man in the blessings of his death, depends on the reception or belief of the record which God hath given concerning him. In offer, the blessings he hath secured by his death are to all men without exception; but in realization and enjoyment, they are limited to them that believe. Hence, as he said to the Jews, notwithstanding all he had done for them, and "he died for that nation," "If ye believe not that I am he, ye shall die in your sins." "He that believeth on the Son of God hath everlasting life; he that believeth not the Son of God shall not see life, but the wrath of God abideth on him."

Falkirk.

W. M.

THE SUSTAINING POWER OF GRACE.

For the Christian Witness.

BY JOHN CLARK, BAPTIST MINISTER.

THE subjects of the present article, William Jarvis and his wife, were people in humble circumstances of life, and had long maintained an honourable and consistent character as members of the church at Park-street chapel, in the village of Thaxted, Essex. For many weeks they had both been the subjects of severe affliction, and confined to their beds, and during this time it was my privilege to visit them as members of my church, and to hear the happy and grateful testimonies which they bore to the power of Divine truth to sustain and comfort them. Some weeks since I carried the husband a small sum of money, which had been collected at the Lord's table; he thanked me for it, and said with great earnestness, "I am much obliged to you, sir, and to the people, and I hope you will tell them so; but if this is the only portion I have in the church it will be a poor part indeed, but I hope and trust I have a better one; I trust I have, if I do not deceive myself, and I would not deceive myself, if I knew it, for a thousand worlds."

I spake to him of the mercy of God in opening the eyes of his understanding, and in leading him to embrace Christ as an all-sufficient Saviour; he answered, "Yes, sir, I know it must be all of the Lord's grace;

'Why was I made to hear thy voice,' &c.

He continued, "What can the Lord see in us? nothing but sin; though we know, if there's a good thought he puts it in the mind—it would not come of itself."

In conversing with him on another occasion, he replied, "Yes, sir, there are

many blessed promises in the Bible; turn where you will, there are promises to the righteous."

After I had prayed with him that whether he lived he might live unto the Lord, or whether he died he might die unto the Lord, he said as I rose from my knees, "That's just what I want, sir; the very thing that I desire, that whatever happens I may feel satisfied, and be willing to do either."

On another occasion, he turned to me and said, "I do hope," repeating the words twice, "that I may meet all the members of the church in heaven, and you too as my minister: I pray the blessed Lord that it may be so."

I have seen him in the extreme stages of exhaustion, when about to partake of some food, raised on the pillows; he would close his eyes and lift up his hand, and audibly thank God for his mercies, accompanying it with an earnest prayer that they might be sanctified to God's glory. "I have had another nice meal," was his language, "I feel ever so much better, bless the good Lord for it." Another time he turned to his wife, who was lying on a separate bed close to his own, and weeping, and addressed her in these words, "Don't distress yourself, why should you? see what the Lord has done for us; we have wanted for nothing; if I wanted meat I have had it; if I wanted a little wine or brandy, when I felt so bad, it has come, and God has promised that he will be a husband to the widow, and a father to the fatherless; and the children will be better provided for than we could provide for them, and

I do not doubt his word, I do not doubt him at all." I had an interesting conversation with him on the last occasion on which he was able to converse much, the impression of which is still vivid and glowing.

When I entered the room, he had not opened his eyes or spoken to any one for five or six hours, his breathing was hurried, and his departure was evidently at hand. I conversed with his wife for a few minutes, and in a short time I perceived that he opened his eyes at the sound of my voice; his consciousness returned; he took hold of my hand and said, "I did not know you, sir." I said, "The Lord Jesus is able, I trust, to support you still." "Yes," he replied, with increasing energy; "I never thought I should have had such comforts as I have got; I did not think it was possible." I spake to him of the rest which remained for the people of God; he appeared pleased, and replied, "I pray God that I may soon enter into that rest, that happy world." One of his sons, who had remained in the room some time, was about to leave to return to his work, overcome with grief, without speaking to his father: his mother addressed him, "Won't you bid your father good bye, William?" the dying man turned his head to his son, and said, "Good bye, Willey, good bye; and if we do not meet any more on earth I pray God that we may meet in a happier state." In the course of conversation, I repeated the words,

"Why should the children of a king
Go mourning all their days?"

and part of the hymn,

"There on a green and flowery mount."

When I had finished the verse, he opened his eyes again, and repeated the lines very distinctly,

"See the kind angels at the gates,
Inviting us to come," &c.

I repeated again part of the verse, the first two lines,

"There shall I bathe my weary soul
In seas of heavenly rest."

My utterance was choked, it was a solemn scene; but when I stopped he concluded the verse himself,

"And not a wave of trouble roll
Across my peaceful breast."

"What a blessed state must that be!" he said. I waited a short time lest I should excite or exhaust him; after a few minutes, he opened one eye and nodded. I was at a loss to understand what he

meant. He then said, "Go on; how I love to hear those hymns, and always did love to read them." I complied with his request. "A few hours more," he said, "and they can be but few at most, and I shall be with Christ, I do not doubt." He repeated, "I do not doubt it," three times.

The next time I saw him he could only say, "We do not know, when we wake in the morning, sir, how the Lord can support us through the day; I must wait his blessed time, sir, and I hope he is preparing me for his heavenly kingdom. I hope I am prepared for that blessed world."

The hour of death drew near, and the last account I heard was that when his brother came to sit up with him at night, to the surprise of every one he requested to be raised, and while they were supporting him upon the pillows, he rallied for a few minutes, and prayed aloud with great energy and simplicity; he prayed for all who were dear to him, and for the church of Christ, and then sank into the bed again, and in a few hours breathed his last, and was gathered to his fathers.

His wife, whose death had been expected for many months, was enabled to bear a happy testimony to the faithfulness of the Lord Jesus Christ on many occasions on which I visited her. In the lifetime of her husband, on visiting her one day she told me, "I had a beautiful day yesterday, sir; verses and hymns were constantly coming into my mind, and I cannot tell you how I felt; I felt that they were all my own, just as if they belonged to me; I did not want any food till quite late at night, and then I felt so faint that I was obliged to have some." She referred with feelings of great pleasure to the last sabbath on which she came to the chapel, and said, "Oh! it was a beautiful day, sir; I did find that it was good to wait upon the Lord then, if I never found it so before; I thought of it for several weeks afterwards with pleasure; the hymns and chapters, and prayers and sermons, all of them were, I thought, meant for me." She said, "I ought to bless the Lord every day that I ever came to the chapel. I do not know how I came to go first, but if ever my eyes were opened to see my sins it was there."

It was necessary some days before her husband died to remove her from his room, as she had been so anxiously watching him, and could get no sleep. She told me that the last night which

she passed in his room, she perceived that he was restless, and heard him say that he wanted a Christian friend to pray with him. Anxious to administer some comfort, she sat up in the bed, and her words were, "I prayed with him as well as I could, sir; he had often comforted me in trouble by praying with me; I prayed a few words, I could not pray much; but there was nothing wrong in that, I should think, sir."

She spoke of the pain which she felt on leaving the room in which her husband lay, and particularly of the kindness of her son, as he carried her down stairs into a lower room. She said, "I cannot tell you what I felt, sir, in coming away, when I knew I should never see him again on earth. I could not help feeling as if my heart would break, but in the midst of it all I said, 'Though he slay me, yet will I trust in him.' I could not help loving the Saviour then, and I cannot tell any one how much I love him."

A short time before her husband's death a friend came to see her, and she said to him, "I am so glad to see a Christian friend; they are all I wish to see now," and asked him to pray with her. To another visitor she said, "This is the time to seek the Lord; do not put it off till a death-bed. You will never be sorry that you have sought him, unless it is to think that you did not seek the Lord before."

On the day of her husband's funeral, I called a few minutes after the mourners had left, as he was buried at the church. She was asleep when I entered the room; her features were calm and composed. I did not enter again until her cough awoke her. She then told me that her mind was in perfect peace. She said she heard the arrangements which were made, she knew when the body of her husband left the dwelling, and told me in a whisper, for she was too exhausted to speak, "I never felt anything, sir; I heard them all talking, and knew what they were doing, but the Lord did not let it hurt my mind at all. I did not wish," she said, "to see the two little children in black, as I was not used to see them dressed so, and they did not let them come in. The Lord comforted me, for it could not be any one else." I carried her on another occasion a sum of money which had been collected for her in the chapel. She appeared to be surprised and delighted. She said, "I hope you will thank the people from

me, sir, for what they have done; I hope they will not be angry, sir," she said; "first of all I must thank the Lord for it, for he put it into their hearts." She repeated her thanks four times at intervals, and urged me to be sure and not to forget to thank them. Afterwards she told me that her husband's death did not disturb her at all now, as she felt that it would not be long before she joined him. She was quite satisfied of his safety.

On the last occasion but one on which I visited her, she said, "I had such a beautiful afternoon yesterday; one hymn kept coming into my mind after another so strongly, that I was not a single minute without a text of Scripture or a verse to think of, such as these: 'Show pity, Lord; O Lord, forgive;' then, 'Jesus, lover of my soul;' then, 'Rock of ages, shelter me;' and then, 'O could we climb where Moses stood.' I can tell nobody how much I love the Saviour; I do love him every hour of the day, when I think of what he has done for poor sinners; and I should think I could not love him so if I was one of Satan's." To her sons, before they retired to rest, she said, "I want to see you both kneel down and pray. I hope you will never forget this, night or morning." She requested one of them earnestly to pray for her, that the Lord would support and comfort her.

"I hope," she said, "when it is the Lord's will to take me, I shall be found prepared." The last time that I saw her, her mind appeared to be in perfect peace. Like David, she strengthened her heart in the Lord her God. I asked her if she was happy in the near prospect of death. She whispered, "I have no doubt, no fear;" and placing her hands together, and directing her eyes upwards, she said, "The Lord has been very gracious to me." A fit of coughing interrupted her, and she told me she was afraid to talk much, as it made her cough. She said she suffered much, "but I am willing to suffer now, if it is the Lord's will, before I go. I do not want to go one moment before his time; but when he pleases, sir, I shall be glad to go."

In a few hours her great change came, and in the arms of a kind and devoted son she quietly breathed her spirit into the hands of that Redeemer on whose faithfulness and grace she had so fondly rested, and with her departed husband joined, we trust, the general assem-

bly and¹ church of the first-born in heaven. I cannot refrain from accompanying this relation with an account furnished me by a woman in this neighbourhood. She said, "Some years since, Mrs. Jarvis and I were going to work together in the fields; she asked me to call at her house at seven o'clock in the morning to have a cup of tea before we went to work; I went, and she had got the table spread, and everything ready, but first of all she opened the Bible and read a chapter; she then kneeled down and prayed; we two were alone in the house. She prayed that God would make us thankful for his mercies, and that we might have strength to go through the labours of the day; that we might be kept from every sin. We were both of us very poorly at the time, sir, but I do not know how it was, I never went through a day's work so comfortably in my life, and I shall never forget her as long as I live." "The memory of the just is blessed."

TRAVAIL OF ZION.

From a MS. of the late Dr. Boothroyd, furnished by his Son.

"For as soon as Zion travailed, she brought forth her children," Isa. lxvi. 8.

I. Explain the term Zion. 1. Zion, a mount on which David built a new city. Hence we often find it denominated Mount Zion, 2 Sam. v. 7—9. It embraced several hills, on one of which Solomon, after the plan of David, erected the temple. David brought the ark into some part of the new city, and hence this became the centre of the Jewish worship.

2. The site, beauty, and strength of Zion are celebrated; but especially as the place which God had chosen for his residence, Psa. xlviii. 1, 2. As Zion was the place where prayer was offered, God's praises rehearsed, sacrifices presented, by an easy metaphor it is used to denote God's people, or the spiritual church, both in the Psalms and prophets, Psa. cii. 13; lxv. 1. Zion is represented as complaining of desertion, Isa. xlix. 14. We read of God "returning the captivity of Zion," Psa. cxxvi. 1. The Redeemer was to "come to Zion," Isa. lix. 20. The new law of the gospel was to "go forth from Zion," Micah iv. 2.

3. The text may be justly regarded as a prophecy, which refers to the times of the gospel, when the church should be

suddenly increased and multiplied. The first verse in the chapter refers to the temple erected by Herod, John ii. 20. The hypocrisy of the people is reprov'd, verses 3, 4; the righteous are addressed, verse 5; and the destruction of the temple and of the wicked is foretold, verses 6, 7. But amidst this ruin Zion, or the Christian church, travails and brings forth, which leads us to show,

II. In what sense Zion travaileth. The metaphor is easily understood, and may refer, 1. To the ardent desires of the church for the Redeemer's glory in the conversion of sinners. This was the feeling of Paul towards the Galatians, chap. iv. 19. He most earnestly desired their spiritual welfare, that they might be recovered from error, might enjoy Christ by faith as their hope, and might be devoted to his service. And is not this the desire of all God's people? Do they not long for men's souls, as in the bowels of Christ? His honour and glory are what they desire to see advanced. And are they not advanced when the wicked are converted and changed? Does not the Redeemer then "see of the travail of his soul?" &c. Every true penitent is the fruit of the Redeemer's love and grace; his "workmanship, created anew," &c. This desire for the Redeemer's glory in the conversion of men, as it is characteristic of his people, is excited and cherished by the Spirit.

2. It may refer to the strong cries and fervent prayers presented to God for this blessing. The church not only *desires*, but *prays*. Her prayer is, "Oh that the salvation of Israel were come out of Zion!" Psa. xiv. 7. As God hath no *still-born* children, but it is said of every one, "Behold, he prayeth," so the whole church continues to pray. The precept and example of her Redeemer enforces this duty, Luke xviii. 1. He "withdrew to a mountain to pray." The disciples on his ascension gave themselves to prayer, Acts i. 12—14. They have not only their personal wants to be supplied, but they pray for the "peace of Jerusalem," for the prosperity of the church. They have ground of encouragement in the predictions and promises. And when God intends to do great things, he pours on his people the "Spirit of grace and supplication." Hence they plead, they wrestle with God.

3. They travail as to labours and active exertion in the Redeemer's cause. Animated with a holy zeal, they are not content with ardent desires and fervent

prayers, but they *do* what they can to promote the great cause. Ministers give themselves to their work; preach with simplicity, unction, and earnestness; make "full proof of their ministry." If they "suffer," they are "not ashamed;" if reviled, they take it patiently. They seek men's salvation; they aim to win souls to Christ. The word then becomes the "power of God to salvation." It is a "hammer," a "fire," &c. Pious people do what they can. They are not "hearers only," but "*doers* of the word." Means of grace are regarded; an example is set to the world. Their "good works glorify their Father," and in some instances induce others to do so. They are "ready to every good work;" and as they owe their all to God, they are disposed to give all to him. When Zion *thus* travails we may expect glorious results.

III. The happy result. 1. God has appointed, in general, that in proportion to the pains and labours of men shall be the fruit which they reap. This is the case generally, both in temporal and spiritual things. "The diligent hand maketh rich." "He that soweth sparingly shall reap also sparingly." The apostle's exhortation respects both man's temporal and spiritual interests: "Not slothful in business; fervent in spirit; serving the Lord." Hence, when the church is asleep, like the foolish virgins, or lukewarm, like that of Laodicea, no good can be expected—no enlargement—no breaking forth on the right hand and on the left. The *form* may remain, but without the *spirit, power, and life*. But when Zion is alive and travails with ardent desires, fervent cries and prayers, what may we not expect? "For as soon as Zion travailed," &c.

2. Zion "travailed" and "brought forth" not formal *professors* only. This is the only fruit of human policy in secularizing religion, in connecting it with the world, in reducing its high claims, diminishing the spirituality of its doctrines and duties, and endeavouring to harmonize it with the opinions and vices of men. This was the state of the great bulk of the Jewish church. Their religion, if it may be so called, was nothing but a compound of hypocrisy and vice; and such has been too often the state of the Christian church.

3. But the text refers to the spiritual seed which the church should bring forth; such as should be "born not of blood," &c., John i. 13; such as were "born of the Spirit" operating with the

word. "Of his own will begat he us," &c. This spiritual birth was shown and is yet shown by the humbling views individuals have of themselves, by the repentance they exercise, the spirit of prayer they receive, by their desire to be saved from the miseries of hell and from their sins and sinfulness. They show it by their love to the means of grace, by their change of conduct and pursuits. They "live no longer according to the course of this world," &c. They seek for mercy, taste that God is gracious, and give themselves unto the Lord. They trust in the Saviour, and glory in him. They "count all things but dross," &c. Such a spiritual seed is the glory of the church; and it may be said to the honour of every such man, "He was born in Zion."

4. The text seems to foretell what should be effected when Christ and his apostles should labour in Zion. And during this period "Zion travailed," &c. Many, doubtless, were the converts of the Saviour throughout Judea; but on the memorable day of Pentecost, Zion no sooner "travailed" but "she brought forth children." Here was a sudden spiritual progeny of *three thousand*. And what power attended the word! The preaching of Christ crucified melted the hearts of even Jews, and they became "obedient to the faith." Subsequent success brought to the church thousands and even tens of thousands. Zion has "travailed" and "brought forth" at many periods since in a wonderful manner; at the era of the Reformation, by Luther, Calvin, and others; in our own country by the labours of George Whitfield, John Wesley, &c., &c. And does not Zion yet travail and bring forth? Here, alas! who has not cause to mourn? Now and then there is one born to God; now and then one is coming forward and telling in the gates of Zion what the Lord has done for their souls. "Oh! arm of the Lord, awake," &c. Spirit of God, of life, and power, descend and quicken those "dead in trespasses and sins." Oh! become a Spirit of grace and supplication in those graceless and prayerless persons who sit under the sound of the gospel. Still perform thy office, and "convince of sin," &c.

5. We are allowed to hope from the signs of the times that Zion is now travelling, and will "bring forth her children." Look abroad, and we see that much has been and more will be done. Look at home; sabbath-schools, tract,

Bible, and missionary societies, and what numerous instruments are engaged in the work! We hope He who has excited the desire, the prayer of his people and their liberality also, will crown their labours with success. Let us pray, and not faint; labour in the vineyard, and the vintage shall be gathered. "The harvest truly is great," &c. Observe, when Zion brings forth it gives joy to her sons and daughters, as being an answer to their prayers, as a proof of rich grace and faithfulness, and as a pledge of the Redeemer's triumph over sin, Satan, and the world.

WORDS OF LOVE TO WEALTHY CHRISTIANS.

For the Christian Witness.

MAY a word of exhortation be addressed to you? Consider what our Lord has done for you; not so much in the wealth he has given you as in the grace he has bestowed, whereby you are led to seek something better than the riches of this world. Not many wealthy persons are called to the faith of Jesus; and therefore the grace given to you is the more distinguishing and remarkable. Consider what would be your state if you were buried in wealth without the knowledge and love of Christ. And what should you do for your Redeemer, for him who shed his blood for you? Can you hold back anything he gives you, and which he asks you to give back again to him, in his people and his cause? He asks for some of your wealth, that it may be employed in supporting men who may preach his word. There are many prepared for labouring in the kingdom of God; but if you will not give of your wealth, and after an enlarged order of contribution, how can they be supported? And consider what will be the consequences to many most destitute places if they are not visited by the light of the gospel; and what also the consequence to your own heart if you keep back from your Lord what he asks at your hands. Will you not at least be left in darkness, and be exposed to temptation, and will not your family suffer? Will not their hearts be hardened through your hoarding up too much wealth for them? While on the other hand, your heart would be enlarged with holy fire, with light and love, and your children's minds would be deeply imbued with the things of the kingdom of God, if you were to do more

for the furtherance of the gospel. Your children look at your actions as well as hear your words, and if they see you value money as much as they do, and that you give sparingly to the kingdom of God, will they not say your heart is more in the world than in the church, more with your wealth than with Christ? Ponder, we humbly but earnestly beg you, the saying of our Lord: "No man can serve two masters;" and "Where your treasure is, there will your heart be also." And may his Spirit lead you, with subdued and enlarged hearts, to begin anew your Christian course with asking, "Lord, what wilt thou have me to do?"

SOMETHING FOR THE THOUGHTLESS READER.

HAVE you ever seriously reflected that you are a sinner, and, as such, exposed to God's righteous indignation? In all probability you are aware of this fact, but have never bestowed upon it any serious attention. You care for none of these things; or, it may be, you think religion a matter which you will have time enough to attend to in after years. But let me remind you that you know not whether you shall live a single year more; and even if you should, is it not more than likely that at any given future period you will feel even less inclined to religion than you do at present? Let me therefore urge you even now to flee from the wrath to come, and seek an interest in the favour of Him who willeth not that any should perish, but that all should return unto him and live. Do you ask how you can obtain the forgiveness of sin and the salvation of your soul? The answer is explicit: "Believe in the Lord Jesus Christ, and thou shalt be saved." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Believe this and live. It is a faithful saying, one every way worthy of belief, that Jesus Christ can save even the chief of sinners. It is his delight to save. He became man and died upon the cross for this very purpose. Oh! believe then in the Lord Jesus Christ. This is the only way of salvation; for he that believeth not shall be damned. Perhaps you are ready to say that you do believe. If it be so, happy are ye. But take care that in this you are not deceiving yourself. Mistake here is not only dangerous, but fatal if persisted in. Faith is not, as too many suppose, a mere unconcerned assent of the mind to the truths of the gospel; it is an active, ruling principle; and wherever it exists it regulates the heart and forms the character. It works by love, purifies the heart, and overcomes the world; and if it does not so operate in you, be assured you are destitute of faith, whatever you may think. If you believe in reality you will love the Lord, and this will appear in the following among other ways:—

First, You will keep his commandments. Sin it will be your endeavour and your prayer to hate and avoid; and holiness in all manner of

conversation will be your constant aim. You will desire and strive to do all that God commands, and to shun all that he condemns.

Second, You will love to pray to him. Regularly evening and morning will you retire by yourself and pour out your heart unto Him who is the hearer of prayer and answerer of requests. Those who lie down at night and rise in the morning, like the beasts that perish, without prayer to God, need no other proof that they are without love to Christ, and if they die in this condition will perish for ever.

Thirdly, You will love your Bible, and read it frequently. If you have no relish for the word of God, and seldom or never take it up of your own accord, but only, it may be, when you are called to do so, as at public or family worship, it is but too evident that you love not the Lord ;

for if you did you would love his word, and if you loved it you would read it frequently. Whereas, by thus rejecting his counsel and despising his reproof, you are in effect saying, "Depart from us, for we desire not the knowledge of thy ways;" and what will the answer in the end be but "Depart from me; I know you not, ye workers of iniquity?"

Be persuaded then, O reader, if you be thoughtless and unconcerned, to bethink yourself before it be too late, and return unto the Lord, who will have mercy upon you and abundantly pardon. Believe in the Lord Jesus Christ, and you shall be saved. "Behold, now is the accepted time; behold, now is the day of salvation."

D—, May 1, 1846.

D. J.

Lessons by the Way; or, Things to Think On.

THE STREAM OF LIFE.

From a Letter of Dr. Arnold, addressed to his Wife from the Elbe.

WE are now near Pirna, that is, near the end of the Saxon Switzerland; the cliffs which here line the river on both sides—a wall of cliff rising out of wood, and crowned with wood—will in a very short time sink down into plains, or at the best into gentle slopes, and the Elbe will wind through one unvaried flat from this point till it reaches the sea. There is to me something almost affecting in the striking analogy of rivers to the course of human life, and my fondness for them makes me notice it more in them than in any other objects in which it may exist equally. The Elbe rises in plains; it flows through plains for some way; then for many miles it runs through the beautiful scenery which we have been visiting, and then it is plain again for all the rest of its course. Even yet, dearest—and we have reached our middle course in the ordinary run of life—how much more favoured have we been than this river; for hereto we have gone on through nothing but a fair country, yet so far like the Elbe that the middle has been the loveliest. And what of course is henceforth to run through plains as dreary as those of the Elbe, for we are now widely separated, and I may never be allowed to return to you, and know not what may happen to you. Then the river may be our comfort, for we are passing on as it passes, and we are going to the bosom of that Being who sent us forth, even as the rivers return to the sea, the general fountain of all waters. Thus much is natural religion not surely to be despised or neglected, though we have more given us than anything which the analogy of nature can parallel. For He who trod the sea, and whose path is in the deep water, has visited us with so many manifestations of his grace, and is our God by such other high titles, greater than that of creation, that to him who puts out the arm of faith, and brings the mercies that are round him home to his own particular use, how full of overflowing comfort must the world be, even when its plains are the driest and loneliest. Well may every one of

Christ's disciples repeat to him the prayer made by his first twelve, "Lord, increase our faith;" and well may we wonder—as the Scripture applies such a term to God—that our faith is so little. Be it strengthened in us, dearest wife, and in our children, that we may be all one, now and evermore, in Christ Jesus.

AN INFIDEL'S END.

MIRABEAU, like all the leading names of France for the last century, was an infidel; it was the melancholy fancy of the time, and considered essential to the reputation of all who pretended to philosophy. There was but little in the religion of the land to rebuke the evil spirit, and its name was Legion. His last effort, when his speech failed him, was to write on his tablets "Death is but a sleep," and a request for some opium, to extinguish his life and his pains together. Still, even in this fatal insensibility to all that constitutes the greatness of the dying mind, and of those illustrious hopes and feelings which to Christians throw their light across the grave, the sinking man of genius showed some of that brilliancy which had once given him such distinction among his countrymen. "Take away from my sight," said he, "all those funeral-looking things. Why should man be surrounded by the grave before his time? Give me flowers, let me have essences, arrange my dress. Let me hear music, and let me close my eyes in harmony." But this passed away with the return of pain, and he once more asked for opium to end the struggle. The physician, to quiet his mind, gave him some water in a cup, telling him that it was opium. He swallowed it, dropped back upon his pillow, and was dead.

THE MISSIONARY'S WIFE.

THERE is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who has been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find her-

self in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine round her heart, and the tender and helpless girl changes her very nature, and becomes the staff and support of the man. In his hours of despondency she raises his drooping spirits; she bathes his aching head, and smooths his pillow of sickness. I have entered her dwelling, and have been welcomed as a brother; and sometimes, when I have known any of her friends at home, I have been for a moment more than recompensed for all the toils and privations of a traveller in the East. And when I left her dwelling it was with a mind burdened with remembrances to friends whom she will perhaps never see again.—*Stephens' Incidents of Travel.*

PREPARATION FOR DEATH.

WHEN you lie down at night compose your spirits, as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground it is ready for the sickle: when the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.—*Barton.*

GOOD INTEREST FOR MONEY.

NOT many years ago a person died, leaving a very good estate to his widow and two sons; but the young men were profligate, and the widow, who was a Christian lady, seeing how they were running through the property, and determining that it should not all be lost, sent £20 to a Missionary Society. The sons complained sorely of it, and told her she might as well have thrown the money into the sea; but she said she had cast it upon the waters, and should find it again after many days. The sons enlisted into the army; their regiment was ordered to India, and when the eldest was several hundred miles up the Ganges, he was, by the preaching of a missionary, brought to the knowledge of the truth. He went down to Calcutta, to his younger brother, and died there of cholera almost immediately. The first news his mother heard of all this was of his happy and triumphant death; and she exclaimed, "Here comes my £20 back." But before his death the elder had induced the younger to attend the worship of God, and he also was converted; he took orders, became a missionary, and came to England just before his mother died, closing her eyes in peace, and enabling her to say, "Here again comes my £20 back."—*From Speech of Major Jacob.*

GEMS OF SCIENCE.

THE gannet is destined to feed on the fishes which swim beneath the surface of the water; not like the gull, on those which frequent or approach it. And being unable to swim under

water, as the divers do, in pursuit of its prey, it plunges from aloft into the sea, and with such force as to sink thirty or forty feet or more. Such are the velocity and weight that the blow would probably kill the animal, were it not for a contrivance forming so singular an exception to the universal structure that we can neither question the design nor avoid admiring the invention. The skin of the breast is detached from the body, excepting along the ridge of the sternum; and the animal has the power of inflating it, so that the body becomes inclosed within a temporary bladder, the elasticity of which prevents that shock which would otherwise be deadly. And this contrivance serves also as a buoy to bring the bird and its prey up to the surface; since, at the depth to which it sinks, and without the power of submarine swimming, it would otherwise be drowned. As an analogous contrivance, for the more ordinary purpose of general levity, there is in the eagle, the stork, the lark, and some others, a provision for inflating the skin of the neck and shoulders, in addition to the air-cells of the bones; thus producing an extraordinary buoyancy in cases where it is most needed.—*Macculloch.*

The secondary office of a bat's legs, in forming a portion of its wings, renders it almost impotent on the ground; and its dwelling-places demanded the power of perching. Man contrives a hook on which to hang such things as the ground will not conveniently receive, or he attaches the hook to the object itself. This has been done for the bat. It has two hooks, and it hangs itself up to rest. Here, at least, he who doubts the design and the artist must deny his own ingenuity and inventions.—*Ibid.*

He who should compare the sluggishness and awkward construction of the chameleon with the activity of his food, would determine that it would never succeed in securing its prey. But the Creator of all things is never at a loss. That sluggishness and form were a part of the plan; and the activity of the tongue is a match for that of the food, careless of the rude animal to which it belongs, or unable to distinguish that which is so often undistinguishable by ourselves from the tree on which it resides; while for this purpose it is believed that a peculiar structure of the skin, with a power of inflation by means of its monstrous lungs, enables the animal to vary its colour, so as to increase the power of concealment. The total contrivance is complex, but the reason is plain. And if the motion of the tongue has the rapidity of lightning, such is its mechanism that we can scarcely analyze its action, while it is inimitable by us, even where ascertained.—*Ibid.*

The mouth of the whale offers an instance of ingenuity and foresight. Comparing it to human inventions, it is a shrimping net; while no one could have divined that the largest animal of creation should have been commanded to seek its food among the smallest; that millions should be daily destroyed to support one life. So, however, has it been ordered. But had the whale been condemned to swallow all the water which it must draw into its mouth together with its prey, the inconveniences which would have followed are obvious. To prevent this it is provided with a singular piece of machinery, con-

sisting of a series of flat hoops, meeting from both sides of the mouth into arches, and carrying ranges of bristles, which form a strainer and also a kind of net. The water is thus rejected, and the mass of shrimps is delivered to the throat.—*Ibid.*

The horny beak of a chicken, with which it is supplied for the purpose of breaking its shell, and which falls off a few days after its birth, furnishes complete proof that every exigency of animals has been foreseen and provided for. Truly was it said that even a sparrow was an object of the Creator's care; and literal must be that truth, when, for this senseless and unborn creature, there has been made a provision so peculiar and minute, the want of which would have rendered all other cares for it useless. And does he not also watch over the life which he thus provides for? If he does not, when does that care cease, why should the power which thus cared that it might produce a living and enjoying animal, abandon it when the end is not even yet attained? To assert this would be very inconsequential reasoning in any case; and yet it is the reasoning of those who deny the providence of God.—*Ibid.*

GEMS OF TRUTH.

I ONCE asked a deaf and dumb boy, "What is truth?" He replied by thrusting his finger forward in a straight line. I then asked him, "What is falsehood?" when he made a zigzag with his finger. Try to remember this: let whoever will take a zigzag path, go you on in your course, as straight as an arrow to its mark, and shrink back from falsehood as you would from a viper.—*Barnaby on Truth.*

A gentleman of Arminian principles being about to pay a Cornish miner, who was a Calvinist, a certain sum of money, addressed him thus, "Malachi, is it decreed that I should pay thee this money?" The miner promptly replied, "Put it into my hand, and I'll tell you." Is it not to be wished that many professors of religion would imitate the conduct of this miner, and infer their "election of grace" merely by their actually possessing the blessing of grace?

It is a peculiar kind of expression (Eph. iii. 19) where the apostle prays that they might "know the love of Christ, which passeth knowledge." We may know experimentally that which we cannot know comprehensively; we may know that in its power and effect which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.—*Owen.*

A person happened to complain in the hearing of a pious man of some conduct which had been manifested towards him by his neighbours, and concluded by saying that he had a large portion of vengeance in store for them. "You have stolen it, then," was the answer; "for I know it does not belong to you of right; because God says, 'Vengeance is mine; I will repay.'"

An heathen could say, when a bird (scared by an hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.—*Gurnall.*

The May Meetings.

SEVENTH REPORT OF THE INSTITUTION FOR EDUCATING THE DAUGHTERS OF MISSIONARIES, ESTABLISHED AT WALTHAMSTOW, 1838.

ONCE again, in the good providence of God, are the friends of the Mission School invited to listen to the Report of another year's engagements. The events of the year have proved the occasion of mingled joy and sorrow; and while your Committee have still reason to mourn over their own deficiencies, and to feel humbled in the review of their failures, they are constrained to acknowledge with devout gratitude that God has not withheld from them renewed proof that *his grace can and will bless even feeble instrumentality* when prayerfully employed to promote his own cause and glory.

The details of an institution so purely domestic as that whose interests have convened us to-day, could not be appropriate materials for a public report; and the results of labours directed mainly to the correction and improvement of individual character, can never become properly the subject of public notice. As in the natural world some of its most beautiful and fragrant flowers are found springing up in the morning beneath the shelter of the leafy forest

which would wither and die if exposed to the noon-day sun, so in the moral world the glare of public notice would be ill adapted to promote the growth of those gentle virtues which most adorn, and most ennoble women. Some blossoms have already ripened into fruit, and that fruit has appeared in the character and piety and intelligence of young friends, who, having left the institution, are now giving satisfactory evidence, that the time which they spent there was indeed not time lost.

Your Committee could point to one of these early scholars, who, now as a wife and mother, is shedding sweet fragrance around the domestic hearth;—to others who are rendering valuable help to their parents in distant lands;—to others who are gaining for themselves an honourable provision in this country; and even in those few cases, where these results do not yet appear, who would affirm that the seed which lies concealed for the present shall not spring up and yield fruit in due time to the glory of God.

There have been for the past year forty-eight children in the school, and others have been waiting admission. It is with feelings of no ordinary joy and gratitude that your Committee have to state that this large family has for the most part been preserved in health; no epidemic

or contagious disease has been suffered to approach them; and while they would trace this exemption from sickness, entirely to the goodness of God, the fountain of all our blessings, they also feel that they are much indebted to the judicious care of the medical gentlemen who so assiduously watch over the health of this numerous family, and who, by prompt attention in the commencement of illness, and the suggestion of sanatory measures, such as walking, exercise in the open air, diet, &c. adapted to the constitution, are often enabled to arrest symptoms, which, with less care, might become the incipient sources of disease. Nor can it be doubted that the liberty and happiness enjoyed by the dear children, and the feeling of its being "a home," which they are encouraged to cherish, all contribute largely to the promotion of their healthfulness.

As regards education, your Committee have endeavoured to carry out the plan they originally proposed, and they think they have done so successfully. If in any point they have failed, it has perhaps been in the domestic instruction which they had desired to communicate to the elder girls; and this failure has arisen entirely from the changes which have unavoidably taken place in this department of the establishment, and which changes have been of frequent recurrence since their first kind friend left them in consequence of declining health. These changes have arisen from circumstances wholly beyond human foresight or prevention; a hope, however, is now indulged, that your Committee have been directed to a lady who will be found able and willing to assist in carrying out this important part of female instruction.

During the past year, six of the elder pupils have left the institution, viz., Miss Buzacott, Miss Crisp, Miss Pritchard, Miss H. Taylor, Miss Orsmond, and Miss M. Hill. Arrangements have been made for these respectively, in accordance with the wishes of their friends. Six other pupils have been admitted in their stead, whose names will appear in the list. In addition to these (and in consequence of two children being absent for a time, which afforded the needful room,) your Committee have been induced to admit, without waiting for the prescribed form of previous application, *two children of Mr. Stronach*, missionary at Amoy. His children, four in number, left China with their mother, who was in a very debilitated state of health, in the same vessel which brought Dr. and Mrs. Legge to England. On the voyage it pleased God to deprive them of their mother: they became the charge of Mrs. Legge, who most kindly took care of them with her own children. Being without friends in England, the two little girls were received on their arrival into the girls' school, and the boy into the boys' establishment. Without such asylums where could these motherless babes have been placed? Such a fact as that now recorded pleads too powerfully in favour of these institutions to need the embellishment of human language. Indeed each year, with its varying circumstances, deepens the conviction on the minds of your Committee of the vast importance of such establishments, if we would save from many evils, and train for usefulness the children of our devoted brethren and sisters, as well as relieve their own minds from a weight of care for which they are ill adapted while bearing the burden

and heat of the day in the service of the gospel. A few extracts from letters received within the last few months, will show the value which the missionaries themselves attach to this institution, and their estimate of the manner in which the wishes of the Christian public are carried out. The first extract is from one who has had six years' experience to justify her estimate: it is not from a parent, but a near relative, under whose general care and guardianship the children were left, and who therefore speaks from personal knowledge. After the expression of many very gratifying feelings, the writer proceeds:

"The children receive more general kindness, more cultivation of the social feelings and affections; in fact, breathe more an atmosphere of love at the Mission-school than in any establishment for education that I have ever heard of. Indeed I have often remarked, that no children at school could have more pleasures, and the willingness with which they always return after the holidays, proves how very strongly they are attached to those who, by intelligent instruction, seek to impress truth on their minds." Another correspondent, herself a mother, writes thus:—"My dear child feels much at leaving the beloved circle at Walthamstow; nor will you be surprised at this when you remember she has been the happy inmate of the establishment for nearly six years. She is indeed deeply indebted to the kind friends who have taken such pains to store her mind, and fit her, I trust, for a life of usefulness. The seeds of moral and intellectual truth have been unremittingly sown, and are bringing forth *much fruit*. My heart is full of gratitude and affection for all that has been done for her," &c. Another writes as follows:—"To say that we have been satisfied with her treatment at school would but ill express our sentiments. We have been pleased—delighted, and I trust that we shall ever be grateful that it pleased God to place our darling child in such an institution." A father, on leaving England, after having had his little girl at home with him for some time, writes thus:—"I am much pleased at the progress I observed in the dear child while with me, and felt more than ever thankful for your excellent institution, and increasing confidence in it." Another, on leaving England, and placing two little girls under our care, writes:—"I feel thoroughly satisfied that all the care that a Christian parent can desire will be exercised towards my dear little ones, and I cherish strong hope that not only will my dear girls receive the instruction they need to qualify them for the duties of life, but that everything which Christian affection can suggest will be done to induce them to give their hearts to the Saviour." Another bears this pleasing testimony:—"I place the greatest confidence in those to whom I have entrusted our dear children, and am truly grateful for the kindness they have received. I did not think that such tender care could have been bestowed on so large a number."

The Committee refrain from producing other extracts, lest they should seem to weary their friends by reciting them, otherwise a volume might easily be filled with extracts of a similar character. These are not selected as being the most strongly expressed, but because they have been the most recently received, and in each

case they have come from those who speak from *personal* observation, and who are too deeply interested in those they leave behind them to be satisfied with a hasty or cursory acquaintance with the subject on which they speak. With such testimonies, then, your Committee cannot but feel gratified and encouraged to go forward, depending on that Almighty arm which has hitherto sustained them, and on the gracious smiles of Him to whom all the praise is due."

Your Committee beg to offer their cordial thanks to the kind friends who have enabled them thus to cheer the hearts of many devoted labourers in the vineyard of the Lord. Many have helped to carry out little plans of individual benefit which could not properly be effected at the expense of the school. Many have responded to the appeal made on behalf of orphans. This fund is gradually increasing, and doubtless will increase, as objects requiring its aid are presented. To their young friends, especially those connected with one ladies' establishment, your Committee feel peculiarly indebted, and they would hold them up as an example of what *may be effected by the young* when the heart is engaged in the work; and what object can more sensibly engage the energies of those who are blest with every outward advantage themselves in order to the acquisition of knowledge, than assisting to secure similar advantages for those who, without such help, would be left in many instances to struggle with difficulties, far away from their natural guardians, and ill prepared to meet the exigencies of life? If every ladies' school would follow this bright example, the daughters of our missionaries would be indebted for a large proportion of their instruction to their youthful English sisters, who would reap an abundant recompense in the delightful reflection that they too have "done what they could."

There is one other subject to which, though with some diffidence, your Committee feel it their duty to direct the attention of their friends; and this is the providing separate apartments in case of sickness. Hitherto, as the Committee have remarked, God has graciously shielded their youthful circle from any contagious disease; but ought there not to be provision, in case of such a visitation? Your Committee have long felt they were almost guilty of presumption in this matter, and they have endeavoured to ascertain the best mode of providing against such a contingency. Many plans have been suggested and carefully considered; but no one appears on the whole so eligible as that of building a dining-room, and over it a dormitory, on the spare space of ground belonging to the premises. This could be done at an outlay of £300. A benevolent friend has kindly given this estimate and offered his gratuitous services to draw out the plan. Should this meeting approve of the idea, it will be at once acted upon, in the confidence that the friends of the Institution will cordially unite and as easily raise the requisite funds; a sum comparatively small for an object calculated to effect so much substantial good to the Institution for years to come.

Your Committee cannot close their Report without alluding to the loss which the Institution has sustained in the removal from Walthamstow of the Rev. J. J. Freeman, who, as a friend, a minister, and pastor, had greatly gained the affections and promoted the best interests of its youthful members. While they gratefully ac-

knowledge the past services which he has so unremittingly afforded, they are happy in feeling assured that though no longer resident in its immediate locality, the prosperity of this Institution will not cease to be an object of his warm and influential efforts.

The meeting was subsequently addressed by Mr. Angus, Dr. Morison, Dr. Campbell, Dr. Legge, and other gentlemen.

*** We invite the special attention of the Christian ladies of Britain to the foregoing Report of an institution which we consider one of the most deserving of its kind. In whatever light it may be viewed it will present very strong claims to the ample and permanent support of the British churches. In addition to sharing in common all the claims of home schools for the sons and daughters of pastors in straitened circumstances, this Mission School has claims peculiar to itself. In very many cases the physical welfare of the children requires their early removal to Europe, since to remain abroad would be to become imbecile both in body and in mind, and, to a fearful extent, to pine and die. But were it otherwise, in these respects, their removal would still be necessary; for in the great majority of cases no provision whatever exists for their education within the sphere of their parents' labours, and for their parents personally to conduct the business of their school instruction were utterly incompatible with the due discharge of their arduous duties. The subject then resolves itself into the question, *Shall they be educated at such a school as that at Walthamstow, or shall they not be educated at all?*

The question is one of such importance that, fully to discuss it, would require more space than we can at present afford; we shall, therefore, confine ourselves to this simple notice of the Report, which will amply repay the careful perusal of our readers.

LONDON CITY MISSION.

THE eleventh Annual Meeting of the London City Mission was held at Exeter-hall, and was very fully attended: the great hall and all the galleries were completely filled before eleven o'clock.

The Rev. J. GARWOOD read the Report. It began by noticing, that the moral state of the districts occupied by the Society was rather what might be expected in a heathen land than in a professedly Christian country. One missionary, in a district in Whitechapel, had reported: "I have been visited at my own abode by more than 200 thieves, desirous to be reformed." Another missionary: "I consider two-thirds of the population of my district to be constantly drunk." A third: "Nearly 300 young women in my district are professedly living on the wages of sin." A fourth: "I have seventeen lodging-houses, in which alone

are congregated 500 men, women, and children every night." Where the vice was less gross, there was irreligion and forgetfulness of God, and of the interests of the soul. In a district adjoining Portland-place there were found 632 families of the poor, and 290, or nearly half, had no Bible. Out of the 1,352 adults, 1,150 systematically and entirely neglected the house of God; of the 716 children of a proper age, 447 went to no school. From their being trained to evil, many of the poor were to be pitied as much as blamed for the state to which they had come. They were showing increasing marks of gratitude for the attention paid to them. Two new Working-men's Associations had been formed this year in Chelsea and in Islington, the object of each being to provide funds for sending a missionary into a district. 2,121 persons under visitation had died during the year, of whom 677 were unvisited during their last illness, except by the missionaries. The number of missionaries was 121 at the annual meeting in 1845; it was now 152, and eleven more were about to be appointed; but the poor could never be properly followed without something like a general system of visitation. Such were their migratory habits, that in Westminster one missionary stated that one-third changed their abode and left the district every month. In consequence of the missionaries having drawn attention to the state of lodging-houses, a model lodging-house had been opened by a gentleman, not far from that hall: a good library was provided, and family prayer held: the house was always full, and the inmates had imposed fines for swearing, and some of them were practising sacred music once a week, that they might take part in the missionary's Sunday evening service in the common room. A second similar house was shortly to be opened. 345 persons had during the year been admitted by various ministers as communicants, the fruits of missionary labour; 631 others gave satisfactory evidence of having been savingly impressed by the claims of religion while in health, and 306 others in the season of affliction; 511 others had died during the year, of whom there was warrant for hoping that they were now in glory, trophies of the power of the gospel as made known by the missionaries; 131 others, backsliders, had been restored to the church of Christ; in 669 others there had been a decided outward reformation of life and conduct; 595,235 visits were made during the year, 47,100 being to the sick and dying; 4,039 children sent to school, and 1,875 adults induced regularly to attend public worship; 11,291 meetings for prayer and exposition of the Scriptures had been held by the missionaries during the year, in rooms gratuitously lent by the poor—an order of instruction more elementary than they could obtain in churches and chapels, as each meeting lasted about an hour, and there had been about thirty a day; more hours had thus been occupied than had passed since the last anniversary; and this was in addition to thirty-six hours spent in domiciliary visitation by each of the 152 missionaries. 646,332 religious tracts had been distributed. A second cab missionary was about to be appointed: like the first, he was formerly a cab proprietor and driver. The missionary to the Italians was found well-suited to the employment, and was giving full satisfaction. The year's receipts of the Society were £11,715 3s. 1d., being an in-

crease of £2,143; but the funds were not in so good a position as last year, the annual expenditure being increased by above £3,000; and the balance in hand would only meet the current expenses of the next three months. Hence, even the present visitation of 82,500 families could not be maintained without enlarged exertions. The present efforts did not even keep the evil stationary. The Middlesex criminal returns had now been made up to the end of 1844, and they showed that in the previous five years, commitments had been increased in a ratio nearly double that of the population; nearly half the persons committed were shown to be between the ages of fifteen and twenty-five, though the proportion of the entire population of the country between those ages was only one-fifth. The proportion of female commitments was greater in the metropolitan county than in any other. Surely, if the crime of the poor of London was on the increase, efforts for the benefit of the poor of London should be increased also.

The Rev. Mr. CUNNINGHAM said, With regard to your Society, I see nothing, in the various means it employs, which every person desiring the welfare of his fellow-creatures should not rejoice to see in operation; and I trust the blessing of God will still attend it. The mass of evil quite weighs upon my mind; and when I hear of your large merchants, with their great revenues, it does seem astonishing to me that there is not more of their gains appropriated to such a work as this, going on around them. If a missionary were attached to a counting-house, surely it would relieve the conscience of some who are making such large profits in this city, and would bring a blessing upon those gains, for God blesses work done to his glory. (Hear, hear.) I intended to read to you (but I have mislaid it now) an extract from the will of an individual lately taken to his rest, who has bequeathed part of his property to this Society; I believe £2,700, the first instalment of that legacy, will be paid to-day. (Cheers.) The extract I refer to, contained some expressions I would have impressed on us all—that we should feel how far we are from having any merit in what we are enabled to do for the cause of him who hath done so much for us. Let us ever give all the glory to him! (Hear, hear.)

Earl DUCIE said, I was also most anxious not to leave this hall without making this statement to you, because I feel that there are many in the class to which I belong, who ought to come forward and join this Society. (Hear, hear.) I know that there are many in that class of life who entertain the same feelings, and have—I do not like the word "liberal," but the same Evangelical views; but there is a difficulty in breaking the ice, and many are prevented, if not by those prejudices with which, perhaps, they were bred up, by the circumstances in which they are placed. I can assure you, it is no little thing to get rid of prejudices and early impressions. (Hear, hear.) Though I was bred up by most liberal parents, yet I remember in my early days "Dissenter" was almost a word forbidden and tabooed—(a laugh)—and whenever it was used it was with an expression of contempt. (Hear, hear.) But I took to that most unfashionable system of thinking for myself, as I trust many more have also done in the class to which I belong, and who believe as I do from

inquiry, that differences of religious sects or denominations here are most absurd and ridiculous, unless you can persuade yourselves that you can carry those differences with you into the next world. (Cheers.) However, I will not lay upon the class to which I belong the whole blame of not coming forward to support this institution; I fear, that when I look round this platform, I do not see so many representatives of the Church of England as I could wish. (Hear, hear.) And why are they not here? It is not, I am satisfied, because we have only with us the feelings of those three or four, who have come forward boldly upon this platform, to express their opinions. I am sure there are many others; I cannot believe that all the rest in this metropolis and its neighbourhood can have their minds so bricked up as to believe that there is no salvation out of the pale of the Church of England. (Hear, hear.) Then why is it that they are not here? I know that there are many, many who say, "My heart is with you, but I do not exactly like to come forward prominently." (Hear, hear.) I do not know what it is that they are afraid of,—their bishops, or what it is. I only wish there was a little of that enthusiasm, of that faith, and a determination to act upon it, which has been so marked in our Northern brethren. (Hear, hear.) I should like to see the clergy coming forward a little more, and asserting the doctrines which they hold, and acting boldly in accordance with their opinions, not fearing man or bishop. (Cheers.) Let me ask, what are they afraid of a bishop for, after all? I should like to see the bishop that would say a word to Mr. Baptist Noel for coming here. (Cheering.) Where is the bishop that dare do it? Not in London. (Cheers.)

The Hon. and Rev. B. W. NOEL addressed the meeting with his usual ability.

The Rev. Dr. LEITCH said, the people that live immediately around our places of worship, know nothing of what is going on within them, and care not to know, and would never get within the walls, but for the personal invitations and exhortations of such men as the agents of this Society; and while these agents are thus engaged, who can tell the amount of good effected, in a hundred ways, by their visits? I speak from personal knowledge and experience of the improvement they accomplish in the neighbourhood in which they are placed. (Hear, hear.) We have three missionaries supported by funds collected at Craven Chapel, and I would that every place of worship had the same sort of instrumentality connected with it. I should not know what to do without that agency. If any man would stop the cause of God in my place, he could not do it more effectually than by stripping me of this. But woe to the man that would lay his sacrilegious hand upon it; he must silence me, or drive me from my pulpit, before he could prevail. (Hear, hear.) I think the clamour is dying away, if it is not already dead, against the employment of lay-agency. What an outcry there was against it once! As if a Christian had not a right to teach his religion! (Hear, hear.) There is no man who knows the truth, and is capable of instructing others, but is bound to do so. Where is the passage in the New Testament, that says to a Christian, "Do not do it? Do not open your mouth to teach others, unless you have been formally authorised so to do?" I read, "Let

your light shine before men;" "be blameless and harmless, in the midst of a crooked and perverse nation, among whom shine ye, as lights in the world, holding forth the word of life;" but where is the prohibition? And who is man, that he shall forbid it? (Hear, hear.) I know that there should be a regular ministry and pastorate; Christ has ordained it in his church, and God is a God of order, and not of confusion; but why should not the pastor have such men as these for his assistants and coadjutors in carrying to others at a distance the instructions they receive from him? Why should there not be these conductors to convey the electric fluid to all surrounding circles? (Hear, hear.) These men supply the most suitable instrumentality, because they can come to the poor in their way, meet them upon their own ground, and win upon them by kindness. I believe they are qualified for this work in a sense in which we are not; I believe they are far better qualified for it, than any learned or stated ministry could be. (Hear.) And, therefore, I wish this Society abundant prosperity. London City Mission, my best wishes be with thee! (Hear, hear.) I can well believe that it has by no means yet attained its full growth, but that in a few years, though I may not live to see it, its agents, its resources, and its successes will as far exceed the present as these do the commencement. Have we not every reason to believe that it will be so? I pray God that it may be so. (Hear, hear.) But, sir, we must not relax in our exertions. You that have heard of the £2,700 do not let that stop you—(hear, hear; and a laugh)—and let none of you be satisfied with hearing and applauding; they are the friends of the Society, who will give, who will pray, who will circulate information. What an appalling state of society we have heard of! What awful features crime is assuming in the metropolis! What a recklessness of human life! What an increase of juvenile depravity! I know that institutions are formed for the abatement of crime, but the gospel is the only cure for the disorders that infest society. You will keep the waters of the cistern pure by cleansing the fountain; to destroy the poisonous produce the roots must be extracted from the soil. (Cheers.)

Dr. CUMMING and other gentlemen very effectively addressed the meeting.

THE EVENING MEETING

Was held at the Freemasons'-hall, Lord KINNAIRD in the chair.

The proceedings having been opened with singing, and prayer by the Rev. J. ROBINSON, one of the Secretaries, the business proceeded.

The Rev. Mr. DIBDIN, (Minister of West-street Episcopal Chapel,) in moving the first resolution, expressive of thankfulness to God for their past success, said, that it was a cause of thankfulness to find one of the aristocracy of England—a member of the House of Lords—taking so active a part in the Society's affairs. The agents of the London City Mission go to the thief, the adulterer, and the drunkard, and say to them, not "Trust in a church; look to a regularly-ordained clergy; rely on a State Church;" but simply, "Look to the Lord Jesus Christ, and thou shalt be saved." (Cheers.) The missionaries of that Society were carrying to the poor of the metropolis that message which ought to be carried by every one who felt himself a

member of the Lord Jesus Christ—the same message with which the Saviour sent forth his disciples—a message of love to a ruined world—“Go ye into all the world, and preach the gospel to every creature,” telling the most vile and abandoned of men, that if he would repent and turn to Christ, the blood which was shed upon Calvary would avail for his everlasting pardon, and that the righteousness which was wrought out by God manifest in the flesh would avail for his eternal justification. While so many rev. dignitaries and well-paid divines were unable to accomplish the work of the conversion of sinners and bringing men to the knowledge of the truth, there was abundant proof from the journals of the Society, that what its missionaries preach had been the power of God unto the salvation of sinners. Must they not believe that, had the same gospel been preached by the clergy to whom he had alluded, the same effects would have followed? God was no respecter of persons, and would not slight the gospel if it were preached by the most dignified minister, at the same time that he would own it if preached by the humblest and poorest being upon earth. (Cheers.) Why did it succeed in the one case and fail in the other? He could come to no other conclusion than that in the one instance it was really the gospel which was preached, and in the other not. (Renewed cheers.) For himself he felt a deep debt of gratitude to the Society for the assistance it had afforded him, situated as his sphere of labour was in one of the most dark and miserable parts of this vast metropolis. It had been said that highly-educated men, like clergymen, could not be expected to go into such scenes of vice and wretchedness as those which existed in this metropolis. He (Mr. Dibdin) did not know why they should not. They were not so told in their vows of ordination, and, judging from the example of their noble Chairman, neither rank, station, nor the best society in which it was possible for a man to move, disqualified him for such a work. (Loud cheers.) He (Mr. Dibdin) would very much rather that the resolution which he held in his hand were moved by some right rev. bishop; or if not, a dean; or, if they could not have a dean, some rector with £2000 or £3000 a-year. (Cheers and laughter.) It would not tarnish their honour; a mitre would not be dimmed in any of its splendour by such an act. He did not think the great bishop, the Lord Jesus Christ, would have been ashamed to join in such a work.

The Rev. J. STOURGTON, of Kensington, said:—He thought that the meeting well understood the principles of Christian union, that it did not consist in uniformity; but while they differed in minor points, their hearts were one in Christ Jesus. While they understood that principle of Christian union, their hearts appreciated its glory and perceived its beauty. Philosophers told them that there was no copious deposition of dew in any spot which was sheltered from the heavens, or when the sky was covered with clouds; but that when the clouds separated, immediately there was the deposition of dew. This philosophical principle furnished a fine illustration of the church of the Lord Jesus Christ. While the clouds of controversy covered the whole ecclesiastical firmament, they could not expect that God would cause the dew of his Holy Spirit to rest upon his Zion; but when

there was a suspension of controversy, and they met together, as they did that night, feeling that they were one in Christ, and joining hands together in a noble work, like that before them, they might expect that God would command his blessing to rest upon them, even life for evermore. (Cheers.) After all, what was there to separate Christians from each other? There were present Independents, Presbyterians, Baptists, Wesleyans, and Episcopalians. What was there to separate him from his Baptist brother? Nothing but a narrow rivulet of water. What divided him from his Presbyterian brother? Only a very low parapet. What separated him from his Wesleyan brother? Only a five-barred gate. What kept him apart from his Episcopal brother? Nothing but a gothic archway, with a mitre for the key-stone. What was to prevent their shaking hands across the rivulet, or parapet, or the five-barred gate? And as to the gothic archway, after the excellent speech they had heard that night, their Episcopal brother would feel no difficulty in letting them under his archway. The rev. gentleman delivered a long and most eloquent speech, which produced a very powerful impression.

RELIGIOUS TRACT SOCIETY.

THE Forty-seventh Annual Meeting of the subscribers and friends to this institution, was held at Exeter-hall. The attendance was very numerous. Sir E. N. BUXTON, Bart., took the chair.

Mr. JONES, the corresponding secretary, then read an abstract of the Report. It gave a brief view of the Society's operations during the past year, in the distribution of tracts and religious books in China, India, Australia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Mediterranean, and adjacent countries, and Persia. It then detailed the persevering efforts made for the benefit of England, Wales, Scotland, and Ireland. The grants made to district, visiting, city and town missions, Christian instruction, and kindred Societies, for sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, union-houses, railway workmen, fairs, races, foreigners in England, home missionary agents, convicts, ships, colliers, rivermen, and miscellaneous, amounted to 2,062,741, of the value of £2,767 19s., being a considerable increase over the past year. The libraries granted, on reduced terms, to destitute districts, union-houses, Sunday and day-schools, factories, &c., amounted to 151, of the value of £2,008. The libraries granted since 1832, have been 3,722. 245 new tracts and books have been published, and the issues from the London-depository alone have been 17,571,418, being an increase of 1,800,266. The total circulation at home and abroad amounted to 420,000,000, in ninety-eight languages. The Report then referred to the publication of the “Monthly Volume,” the “Doctrinal Puritans,” and the “Commentary,” in numbers. The total benevolent income of the year, including special contributions for China, was £6,785 1s. 11d. The gratuitous issues, £8,020 19s. 11d., which exceeded the benevolent receipts, excluding the donations

for China, by £1,902 13s. 9d. The legacies amounted to £1,111 10s. 4d.; the cash for sales, £46,697 9s.; the total receipts, £56,110 13s. 8d., being an increase of £2,005 19s. 5d. beyond the preceding year. The Report concluded by referring to the unprecedented activity of the press, and enforced the momentous truth, that the cross of Christ is the only conservative principle of our literature.

Very excellent speeches were subsequently delivered by the Rev. A. Sydney, J. Stoughton, Dr. Leifchild, Dr. Legge, W. W. Robinson, Dr. Morison, and others.

LONDON MISSIONARY SOCIETY.

THE fifty-second Annual Meeting of the subscribers and friends to this institution was held at Exeter-hall, on Thursday morning, the 14th of May. The weather was extremely favourable, and at an early hour there was a very large assembly present. Sir C. E. Smith, the Treasurer, occupied the chair.

The Rev. A. TIDMAN, Foreign Secretary of the Society, read an abstract of the Report, which was generally considered a document of superlative excellence, and formed the theme of fervent eulogy in many circles throughout the missionary week. Its reception from the great audience fully verified our allegation on the subject, in a recent Number. It told on the dense mass, with all the power of a first-rate speech; and when towards the latter part, because of its inevitable length, from the magnitude of the Society's operations, it was discreetly proposed to curtail it, the assembly with acclamation demanded to hear the whole,—an event of infrequent, if not unprecedented occurrence, and which augurs well for the work of Missions. Had it not been that the peculiar character of the proceedings connected with the late Anniversary renders it of the first importance to publish, entire, the speech of Mr. Baines, we should, as we did in the case of the *Wesleyan Missionary Society*, have omitted the whole of the speeches, and have given the chief portion of the Report. As it is, we must confine ourselves to the following facts and figures.

The number of stations and outstations, supported by the Society in different parts of the world, was 460, connected with which there were 150 churches. The Society employed, among the heathen, 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation was fifteen. In the past year the Directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusive of children, to eighteen individuals.

The total amount of receipts, during the past year, had been £79,745 1s. 1d.; the expenditure, £74,497 7s.

The Rev. Dr. VAUGHAN, having moved the first resolution in a copious and noble speech, was ably followed by C. Hindley, Esq., M.P., after which came the exposition of the Society's affairs.

E. BAINES, Esq., jun., of Leeds, in supporting the resolution, said: I have a duty to perform which will preclude me from making any general remarks on the work of missions. I will only, in one brief sentence, say that I regard this enterprise of Christian benevolence as one

of the clearest of the duties that we owe to our Creator, to our Redeemer, and to our fellow-men,—as a noble and glorious enterprise, dignifying and blessing the age in which we live, and worthy to engage the best affections of every Christian. The special duty, Sir, which I am called upon to perform, is one entrusted to me by the Directors of your Society, and also by a Committee which has lately been sitting in London for the purpose of investigating its affairs. (Hear, hear) I need not remark to a meeting like this, that, in all our great voluntary associations, it is essential that the Directors should be responsible to the subscribers for the management of the affairs of the Society; and it is quite certain, that no such Society can prosper unless there is full confidence and mutual satisfaction on the part of the constituents and the executive. Your Directors, conscious of this truth, have taken a step which I am sure will meet with your approbation. They were desirous to lay the whole of their affairs, and especially the whole of their expenditure, before a Select Committee, consisting of gentlemen from various parts of the country—laymen, men of business, and men wholly unconnected with themselves, except as members of the institution. They therefore selected a Committee of that nature, and sent invitations to seventeen gentlemen. That Committee met, to the number of twelve, on Friday last, in this city, and that you may be able to judge of what materials it was composed, I will read the names of the members:—Mr. Samuel Fletcher and Mr. Alderman Kershaw, of Manchester; Mr. W. A. Hankey and Mr. Trueman, jun., of London; Mr. Nunncley, of Leicester; Mr. Ray, of Ipswich; Mr. Penfold, of Brighton; Mr. D. Derry, of Plymouth; Mr. S. Job, of Liverpool; Mr. W. D. Wills, of Bristol; Rev. J. G. Miall, of Bradford; and Mr. E. Baines, jun., of Leeds. I ought to mention, that Mr. Miall, of Bradford, being a minister, was not originally invited to be a member of this Committee, the Directors being very anxious that it should, as I have said, consist wholly of laymen. Being secretary of the Auxiliary Society of the West Riding of Yorkshire, he attended the Committee, by invitation from the officers, and was requested, by the remainder of the gentlemen forming the Committee, to take part in the proceedings. I may say that the whole of these gentlemen are firm friends of the Society, and some of them its most liberal supporters, but that they were all perfectly unconnected with the Directors, and that most of them were unknown even to each other until they met on this occasion. As the Secretary of that Committee, I have been requested to report to you, at your Annual Meeting, and through it to the friends of the Society throughout the whole country, the result of their investigation: and I am sure, from what I saw, I may say for the whole of those gentlemen that they came to that Committee with the same determination which I myself expressed to the Directors, in reply to their invitation to serve upon it,—that if we found anything wrong we would correct it, but if we found things right we would say so. The Committee sat ten hours on the first day, and six hours on the second day; they inquired freely into everything; into the state of the finances, into the expenditure at the mission stations, into the extent and cost of the establishment of the Mission-house, into

the nature and expense of the district agency which has recently been employed; and such was their curiosity that they even ventured to inquire into the conduct of the Directors themselves—(laughter)—into the duties that they set themselves to perform, and into the manner in which they performed those duties. I feel bound to say, Sir, that the Secretaries of your Society, and two gentlemen of the Finance Committee who attended to give information, frankly and explicitly answered every question that was put to them, threw open to us their books and documents, and manifested every desire to promote the fullest and the most perfect investigation into your affairs. Our scrutiny was close, strict, I may almost say severe, though not uncourteous; and I am confident that the gentlemen on your Board of Direction will bear me out when I say that that Committee manifested a determination to become acquainted with everything, in order that they might act in the spirit which I have already expressed. That Committee, it will be satisfactory to you to know, composed of such various materials, and drawn from all parts of the kingdom, were perfectly unanimous in the resolutions to which they came, and those resolutions were drawn up, discussed, and decided upon, in the absence of your Secretaries, and of the members of your Board of Direction. I think it my duty to testify to this meeting, and to the friends of the London Missionary Society generally, that if we had discovered unnecessary expenditure at your mission stations; if we had found that your officers here were under-worked or over-paid; if we had discovered that your Directors were negligent of the duties which you had committed to them, we should have thought it our bounden duty, as honest men, to report the opinion that we had formed. We should have thought it, however unpleasant, a sacred duty to the Society, to the cause of the perishing heathen, and to God. But, on the other hand, if we discovered the reverse of these things, we then equally felt that it was our duty to come forward and frankly pronounce our judgment. I need not, Sir, remind this meeting, after the Report which they have heard, of the extent and variety of the field occupied by your missions: the territory, I cannot say occupied, but at least visited, by the London Missionary Society is, in one respect, like the colonial empire of England. The sun never sets upon it. You assail the greatest empires, and stoop to the humblest communities on earth. You lay your hand upon the vast and patriarchal empire of China, a world within the world; you plant your agents among the crowded cities of India, amid an effeminate, dark, and idolatrous population; your missionaries correspond with, and comfort, and hover round, those whom I may call the living martyrs of Madagascar; you soothe the warlike Bechuana and Caffre, and raise the oppressed Hottentot; you guide the lately emancipated negroes to a spiritual enfranchisement; and, in the beautiful islands of the South Seas, you have converted many a howling wilderness into a garden of the Lord. Nor can I refrain from saying, that the outraged inhabitants of Tahiti seemed to have imbibed the spirit along with the religion and civilization of England; that they manifest the same chivalrous regard to their Queen, although banished from her territories, that Englishmen

would to theirs—the same regard for liberty, right, and independence; and I must add, that Queen Pomare, by her spirit and her gentle virtues, has proved herself no unworthy sister of Queen Victoria. (Cheers.) To preside over a field so vast as this, obviously requires men of large capacity, of great experience, of high mental qualifications, and of persevering industry. It might be difficult to form any estimate of what was an appropriate payment and allowance to missionaries placed in fields so very diverse over the face of the civilised and uncivilised world, were it not that, happily, there are other great societies occupying the same field; and that, by a comparison of their experience with your own, we may at least attain an approximation to what is needful and right. (Hear.) Your Committee made that comparison; and I am happy to report, that the result is extremely favourable; that, among those noble competitors in the work of evangelizing the world, there is no Society which occupies a more honourable position, or which has done more good, in proportion to its means, than the London Missionary Society. The resolution that was come to unanimously at the close of our inquiry, as to the various stations, was as follows:—

“That this Committee, after a detailed investigation of the expenses connected with the foreign operations of the Society, and full explanations from the Foreign Secretary and members of the Finance Committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the Directors and officers: expressing, at the same time, its gratification that improved circumstances, in some of the principal missionary stations, have rendered considerable retrenchment possible, without limiting the extent or impairing the efficiency of the Society's operations.”

It is requisite to add, that, in the course of the last year your Directors had appointed a Special Committee of their own number for the revision of their whole expenditure; and that, prior to the sitting of the Committee for which I now report, it had been found possible to make very important reductions in their expenditure—reductions which, it is hoped, when completed at the close of the year 1847, will amount to a sum of from £10,000 to £12,000. This reduction, however, it must be understood, is estimated on the expenditure of the years 1844-5, which was an exceedingly expensive period. It does not involve the abandonment of a single station, nor, with one exception, a diminution of the allowance made to any one of your missionaries; but it arises, in great part, from the delightful fact, that the congregations in the West Indies have now become to so great an extent independent of the Society from which they sprung, that they are able, in a great measure, to sustain their own ministers. (Cheers.) Another important item of reduction arises from the non-recurrence of the heavy expenses upon the missionaries' return from Tahiti in 1844-5; and there are also found to be some reductions which it is practicable to make in South Africa and in

India. I may add, it was found that, in the course of the past year, there had been an addition of £4,500 to the ordinary income of the Society, and, in the course of this year, a diminution of about £8,000 in its expenditure, as compared with the preceding. The Committee next inquired into the establishment at the Mission-house, into the number and duties of the officers employed to discharge the important duties at home. The first circumstance which attracted their attention was that they found, to their great regret, the providential disqualification of an old and faithful servant of this Society, the Rev. John Arundel, who for twenty-seven years has filled the office of Home Secretary; and the Committee considered that the time had come when it was clearly their duty to recommend to the Directors that they should make a suitable provision for the retirement of Mr. Arundel, suffering, as he was, under physical affliction which afforded no prospect of his again filling efficiently that important office. They made that recommendation, and I am happy to state that the Board took it into their consideration at their meeting on Monday last, and came to a decision which has been highly gratifying to the feelings of Mr. Arundel himself. We next found, in the course of the past year, that the office of Foreign Secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. J. Freeman in common, was now filled entirely by Mr. Tidman, but without any advance of salary allowed to that gentleman. We found, further, that Mr. Freeman now wholly discharged the duties formerly devolving on Mr. Arundel, as Home Secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this Society. The result of all our inquiries, not only into the secretariat, but every other officer and servant employed at the Mission-house, was the unanimous adoption of the following resolution:—

“That the Committee has carefully inquired into the extent and cost of the establishment at the Mission-house, and it is of opinion that the officers are able and laborious, as well as acting under the highest motives of Christian zeal. The Committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that, when they shall become completed, the establishment at the Mission-house will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical.”

The Committee next inquired into the system of district agency which has been recently adopted in some of the counties of England and Scotland, and they saw sufficient ground to express their entire approbation of the appointment of these agents. They also inquired into the duties and labours of your Directors, and they thought it their duty to put on record a resolution declaring that these gentlemen were entitled to the warm gratitude of their constituents. (Cheers.) I may mention, as a fact that may be interesting to some, that the Board takes pains, and, of late, increased pains, to prevent the too frequent return of missionaries to

this country; and also that it continually directs its agents to encourage the missionary stations to become self-supporting. The Committee felt so much interest and satisfaction in the result of the inquiries they had carried on, that they could not but sincerely desire that every member, every subscriber to the Society, had been present to hear what they heard. They also took into their consideration the fact, that at these large anniversary meetings it is impossible to have anything more than a merely formal election of Directors and officers; and being of opinion that the more perfect openness and the more absolutely acknowledged responsibility there is in these great voluntary societies on the part of those who direct them to those whose liberality they administer, they determined, after much deliberation, upon coming to the following resolution:—

“That in order to augment the interest felt in behalf of this Society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the Directors and those whose liberality they administer, it is desirable to hold an annual Board in the course of the week before the anniversary meeting in May, to which every county and district auxiliary and principal association shall be invited, by special circular, to send a deputy. That at this meeting the annual accounts should be presented for examination and adoption; a statement made of the amount raised by each county auxiliary; an outline given of the proceedings of the Board during the year, so far as they offer anything new; and the list of Directors and officers for the ensuing year proposed, subject to the approbation of the anniversary meeting.”

I have the pleasure to say that to this resolution the most entire and hearty assent of your officers and of those of your Directors present was given; and when the resolution was laid before your Board, on Monday last, the disposition manifested to accept it was such that I have no doubt that at the first Board that shall be held in the coming year it will be adopted and acted upon in future years. Let me express my hope that it will be rendered efficient by the associations throughout the land, by the deputies they will be invited to send; and let me express my conviction that the fuller the attendance is, and the freer the investigation entered into, the more perfect will be the satisfaction felt, and the stronger the interest which all present will feel in supporting this great Society. The Committee further took upon them to recommend that there should be an earlier publication of the Report than in former years, and that there should be a wider diffusion of the missionary intelligence. These recommendations of the Committee were laid before your Board, and most favourably received on Monday last. The Report will be printed and circulated among the friends of the Society through the country; and I feel convinced it will give full satisfaction. The summary, then, of the improvements in the position and prospects of the Society, as compared with the year 1844-5, is as follows:—

An anticipated reduction of from £10,000 to £12,000 in the expenditure, without the abandonment of a single station, or the recal of a single missionary. (Cheers.)

An increase of £4,500 in the ordinary income of the past year.

A reduction of one secretary out of three.

An appointment of district agents.

An annual representative meeting, to be in future held for the examination of the accounts, and to prepare a list of the officers and Directors to be recommended for your election. (Hear.)

An earlier publication of the Report.

And a wider diffusion of missionary intelligence.

I cannot but flatter myself that these results of the important labours of the Directors during the past year, and of the labours of the Select Committee, will meet with your approbation, and will give satisfaction generally to the Society. Confidence will be strengthened, and every unfounded rumour will be put down. (Cheers.) It will also be seen that every security which it is practicable to give for the efficient administration of the affairs of the Society is given. May it not be hoped that the friends of missions will, with fresh zeal, rally round the London Missionary Society—that they will take a deeper interest in all its concerns—that they will perfect the organization of the auxiliaries, form new associations, and enlarge their benevolence? Thus shall the domain of ignorance, idolatry, and cruelty be invaded with new power; thus shall the territories of gospel light be enlarged, praise be brought to God, and salvation to perishing men; and thus shall you enjoy the highest happiness in the performance of the highest duties of which man is capable. (Loud cheers.)

The resolution was then put and carried.

The Rev. J. H. Hinton moved the next resolution, and was followed by Dr. Legge and Mr. Mather, missionaries, the Hon. Baptist Noel, Rev. W. Chalmers, and Dr. Cumming.

Rev. J. A. JAMES rose, and moved the following resolution:—"That this meeting has learned with deep and affectionate regret, that the Rev. John Arundel has been compelled by severe personal suffering to relinquish the office of Home Secretary to this Society. The meeting hereby expresses its high estimate of the value of his faithful services, continued through a period of seven-and-twenty years; and, while it sympathizes with him under his affliction, commends him to the consolation and support of the Saviour, to whose cause his useful life has been devoted," &c.

It is now seven-and-twenty years ago since I was appointed to move—not, certainly, in this place, for it was then never dreamt of—nor before this assembly, for perhaps not 100 now present were present on that occasion—but in a former place, at a former meeting, I was requested to move that our friend, Mr. Arundel, be appointed to the office of Home Secretary, I believe with the venerable George Burder,—a name ever to be remembered by this Institution with gratitude and respect. (Cheers.) And because I was the mover of the resolution for appointing him, I have been requested to move this vote of sympathy on his retirement. During twenty-seven years he has served your Society, with something of the ardour of a lover, and with the fidelity of a servant. His health has failed: no

office, however honourable, no service, however valuable, no respect, however great, could secure him from the decline of nature and the ravages of disease. (Hear, hear.) Indeed, many of us upon this platform know that the warmer the fire glows, the more rapidly it consumes itself to ashes; and the brighter the taper burns to illuminate others, the sooner it exhausts itself; and the pastors of the churches, as well as the secretaries of the societies to which we belong, are often called to say, "Death worketh in us, but life in you." Unwilling to relinquish an office which he felt to be not merely a post of duty, but a source of delight, he long struggled against disease and weakness, and was often at his desk when perhaps many of us would have been on our couches. But there is a limit to human endurance, beyond which the jaded strength of exhausted nature cannot advance. Our friend has passed that limit; and he is now retiring from us into seclusion with a reputation as unblemished as that which he brought to us. He is going from us, as he went to his official appointment, with our respect, our love, our gratitude, and, what I am persuaded he values still more than all these, and even than the provision—a mere act of justice—which we have made for his declining life,—I mean our prayers. We do this day follow him with our tenderest sympathy. May the God whom he has served be with him amidst wearisome nights and months of vanity! May the clouds of affliction which are now gathering around him not be permitted to darken his setting sun, but become a scene on which to display its glories! He will, I am quite sure, receive our testimony, which we send after him from this assembly, with thankfulness, knowing he has approved himself to our judgments and to our hearts; and may he receive it as an anticipation of that higher and more emphatic testimony which awaits him when he will meet the Divine Master: "Well done, good and faithful servant!" Such words from such lips, beloved and honoured brethren, may it be our privilege to receive, when we, too, shall end our course! A higher we cannot receive; may it never be a lower! With great pleasure I move this resolution; and were there time, I would spend one moment in adverting to another secretary, behind the veil, where he has retired under the pressure of disease; a man, whose talented wife, while she is training the female population of our own and other countries, is witnessing her talented husband no longer acting as the secretary, but still as the historian of our Society. (Cheers.) The name of Ellis will not, and ought not, and shall not be forgotten on these boards, or in that area. We might, with such losses, despond. But no; there are other names included in this resolution that have our confidence and our prayers. The place of Burder and Ellis and Orme has been filled by Tidman, and we do this day afresh show our confidence in him when we confirm his re-appointment to the office for which he is so well qualified. And his compeer, our friend Freeman; God has sent him home from Madagascar, and stopped him from helping us there, to help us here. May these brethren long continue to occupy the post they now so honourably fill! (Cheers.) They, too, in the appointment of this day, receive our confidence, our prayers, and our gratitude, for all their past services. I must not trespass to advert to our Chairman, who is entitled to our gratitude, for

it did not appear to me that an angel from heaven could have so kept up the interest of the meeting, and surely not an angel from earth. (Laughter and cheers.) I was reluctant that the name of Mr. Arundel should pass without a few tokens of approbation being offered to him from those by whom he was known, loved, and valued. (Loud cheers.)

Dr. MORRISON then said that he very cheerfully seconded the resolution. If time had permitted, he should like to have said a few words regarding their valued friend, Mr. Arundel.

A vote of thanks having been passed to Mr. Baines, the benediction was pronounced, and the meeting adjourned.

. We have, of necessity, but with extreme regret, passed by the rest of the speeches, which, as a whole, were admirable; but the tribute of Mr. James to Mr. Arundel is so just, so truthful, so graceful, and withal so suited to the occasion, that we could not deny to it a permanent place in our pages. We are certain that Mr. James' estimate of the retiring Secretary will find a cordial response from the one end of the realm to the other—a response which will not be at all abated by his somewhat depreciatory view of angelic capacity, when, referring to the Chairman, he says, "*It did not appear to me that an angel from heaven could have so kept up the interest of the meeting.*" After all reasonable allowance, such language appears to us of doubtful propriety. As addressed to mortal ears, moreover, it is not without peril. That cannot be safe for subjects which has destroyed kings. The words in question naturally suggest the well-known passage of the historian relative to James I.:—"The impious flattery of Whitgift gained him wholly. Won by the high-flown compliments paid to his wisdom, his self-conceit greedily swallowed what the courtly prelate exclaimed with rapture, '*that the king spoke by the special assistance of God's Spirit.*' Whilst the hypocritical Bancroft, in the same strain of adulation, falling upon his knees before him, '*protested his heart melted with joy that Almighty God had given them such a king as since Christ's time had not been.*' These incense-bearing bishops beat hollow the stiff Puritans, who could offer no such adulation." Such words, tempered by the tones and looks of the speaker, or by the laugh or cheer of the assembly, as given above, might pass; but as they nakedly appear in the official report of the meeting, they grate on the ears of judicious men.

HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Tuesday evening, May 19, in Exeter-hall. The chair was taken at six o'clock, by Mr. Alderman CHALIS. The proceedings having been prefaced as usual by a devotional service,

The CHAIRMAN said: I rejoice to find that the fruits of the Society's labours in diffusing a knowledge of the truths of the gospel are of the most encouraging kind; but, at the same time, I regret exceedingly to learn, that the funds of the Society during the past year have fallen off £1,800. When I came to this meeting, I thought within myself that I had attended a great number of glorious meetings, the objects of which tended to destroy all covetousness and all that made men selfish, and to make such things give way to the force of Christian principle and Christian power; and why, I thought, should they not give way here? why should we not subscribe, according to our means, to the Home Missionary Society? (Cheers.) I have heard of missionaries being proposed for China at a time when the Missionary Society was almost bankrupt. I have heard a proposal to raise £10,000 when the Committee found a difficulty in raising £5,000, and yet it has been accomplished. When the great objects which institutions like this have in view are presented to the public mind, our feelings are overcome, and we find ourselves capable of doing more than we before anticipated. Why, then, if £7,000 or £20,000 is necessary for the proper maintenance of such a Society as this—why should it not be subscribed? Do you believe that all Christian persons who are reputed to be rich are yet short of money for such purposes? Do you believe that any of them have arrived at that success in life when it becomes a matter of consideration whether they should not devote some of their means to the cause of God? Such persons, I feel certain, if the objects of this Society could be laid before their hearts, and if they are the Christians they profess themselves to be, would feel happy in making any sacrifices which they might be called upon to make, to give large sums themselves to further the object, and to persuade others to do the same; and from this they could not fail to derive a greater gratification than if that money were devoted to any other purpose. I have said that there is much that is encouraging. I rejoice in the connection of this Society with the Congregational Union. The Home Missionary Society has, during the last few years, been aided much in its labours by that Society. We are now making preparations for a larger attack on the kingdom of darkness; and we only require to have the resources which the Christian church has at its disposal, in order to make ignorance and superstition give up their strongholds, and to spread in their place the religion of the Bible throughout the length and breadth of the land. (Cheers.)

The Rev. R. AINSLIE then read the Report, from which it appeared, that the Society's agents had been labouring in 484 parishes, embracing 664 towns, villages, and hamlets. The population among which they had been preaching amounted to 562,840 persons, and out of that number they had 50,275 who listened regularly to their ministrations. The number of missionaries belonging to the Society was fifty-four, and the number of grantees—that is, persons labouring in villages and districts aided by the Society—was seventy-six, making with their agents 130; an agency, however, which the Committee considered to be totally inadequate to the wants of the population. To illustrate the encouraging influence of the Society in its

working, it was stated that 58,572 copies of various religious publications had been sold by the Society; 77,864 tracts had been given and lent; and 348 copies of the Scriptures had been distributed during the past year. 117 Bible-classes were now sustained, and 659 persons had been received into the church as converts. The Directors had at present six students training for Home Missionary work, for whose and other students' education a permanent fund was being established. £200 had been received towards this object under the will of the late Mr. Joseph Parry, of Shrewsbury, and the Committee strongly urged the co-operation of the public. The most discouraging part of the Report was, a deficiency of £1,169 in the funds, as compared with last year.

From the statement of the cash accounts it appeared, that the receipts for the last year amounted to £7,176 9s. 10d., the expenditure to £8,496. The surplus expenditure had been met by the sale of part of the Society's funds.

The Rev. A. FRAZER, of Blackburn, in moving the adoption of the Report, which he did in a manly and forcible speech, said in the course of it, the amount spent in furthering this cause in Lancashire, Yorkshire, and many other parts of England, is very considerable. While I am on this point, I may mention that there is much friendship between the different Societies established for this purpose. My part of the country contains chiefly a manufacturing population; and though there is a great deal of wickedness prevailing there, there is also much that is excellent and encouraging. My congregation consists for the most part of working people; and we do not number altogether above 1,000. We contribute £130 for Sunday-schools and day-schools, and above £100 to the London Missionary Society.

The Rev. Mr. POTTER, in a good and telling speech, said,—We rejoice in the fact, which has been stated, that not less than 600 persons have been converted by the instrumentality of this Society during the past year. And what is there to hinder these 600 from increasing ten-fold or a hundred-fold? What is there to hinder it?—the apathy of Christian churches. What is there to hinder it?—the comparatively small attention which is paid to the wants of the population of our land. We have never felt, as we ought to do, the claims of our own country; we have never put forth our exertions, as we ought to do, to evangelise this land. Sir, this Society exhibits the patriotism of our religion. Our blessed Redeemer has left us his own bright example in this matter. When he sent forth his apostles with the commission to preach the gospel, he told them first to begin at Jerusalem; and he tells us to regard every man as a brother, and to consider every person who is destitute, whether as regards his temporal or spiritual circumstances, as our neighbour. Our obligations to our country must continually present themselves to our minds; we should remember on our bended knees, we should remember in our contributions to other societies, that a vast proportion of the population of our own country are yet "without God, and without hope in the world." If we were to pay proper and proportionate attention to the moral and spiritual condition of our own country; if we were as anxious to send the gospel to all the dark districts of our land as we are to aid other objects,

no doubt the state of our country would soon present a very different aspect from what it does at present. (Hear, hear.) You send the gospel to Ireland, and you do well—it is the only remedy for its social and political evils. You send the gospel to the colonies, and you do well—it is the best consolation you can provide for those who have left their homes to go to distant lands. You send the gospel to the heathen, and you do well. But send the gospel to the poor of our own land, and you will do better still. You want increased contributions for your Foreign Missionary Society, and how are you to obtain them? Only by the increase of the members of churches in our own land. The teeming population of the rural parts is constantly migrating to the provincial towns, and from the provincial towns it comes to this great metropolis. Where are you to find members for your churches except amongst those who come up from the provinces?—and unless the gospel is preached by the missionaries and other agents of this Society, what rational prospect can you have of the number of your churches being kept up, or of religion making an advance in the land? (Hear, hear.) We ought not to hide from ourselves the mournful and appalling fact, that we are not making advances—we are *not making advances*. (Hear, hear.) The increase of the population of this land every year far exceeds the increase of the converts of all the churches of every denomination in our land. (Hear, hear.) This fact must be told. We are not to shrink from presenting the dark side of the picture. (Hear, hear.)

The Rev. Mr. KIRK, of Boston, whose former visit endeared him to multitudes of British Christians, was next announced by the Chairman, and received from the assembly a hearty English welcome. Eminent as a preacher, Mr. Kirk is still superior as a platform speaker. His speech on this occasion was full of interest and appropriateness. We give one passage entire.

The people will never come to hear us; we must send another kind of ministry after the people. We must get a light infantry—a rifle corps—(laughter)—to scour the country; we must get men who will take hold upon the people and compel them to come to the wedding feast. If the people who are in the highways and the hedges cannot hear us, there must be a special body of the servants of the Lord to go out to them, and they will hardly fail to accomplish the task which is imposed upon them, when assisted by the Spirit of God. The Home Missionary Society is a grand corporation for employing the "servants" in the highways and hedges. (Hear, hear.) Again, there is amongst us, I apprehend, a want of a right appreciation of God's way of destroying Satan's kingdom. We are always asking—"Have any of the rulers believed? Has this great man believed? Is that great man becoming a convert?" Sir, the grace of God almost always begins in the lowest stratum of society, it works upwards instead of downwards. (Hear, hear.) Exceptions may be found, but I believe the rule to be what I have stated. It is my firm conviction that there is not at this time a more hopeful population to labour amongst than the vast mass of the unevangelised population of England and America; and

when they are converted, they will, under the institutions which distinguish those two countries, be just the class of persons to work upwards, and become the great reformers of public sentiment. The Home Missionary Society has a wide sphere of operations; and let us enable her to perform the work which is set before her. (Cheers.) Now let me ask you, in closing, what is to be done? The first thing is to determine that Britain shall be a spiritual garden. You do not know, Sir, with what feelings an American looks upon your isle. Coming from our vast mountains, our vast prairies, our primitive forests, our mighty rivers, our rude, uncultivated country, your little isle, the second time I have visited it, seems to me a perfect gem—(hear, hear)—physically and esthetically it appears a perfect gem. I see Britain itself cultivated in every part; London is increasing in beauty and in stateliness; its dark alleys and corners are being exposed to the sun; the Royal Exchange has lifted up its head since I was formerly amongst you. Go on, father-land! go on, and may God bless you. (Cheers.) War between you and us! Not yet, not yet—(immense applause)—there are too many praying people on both sides to admit of that. The rainbow goes up; its arch reaches the mercy-seat; its two extremities here and there. No, no; go on, Britain! We have no cannon to beat down your noble edifices; we have no soldiers to spill British blood—I think not—and we have none of our own to spare. (Great cheering.) I repeat, Sir, that Britain is physically a gem. I believe that society in Great Britain is carried to a pitch of advancement which is not known anywhere else; the social refinement of Britain is altogether unparalleled; and British Protestantism, not her Oxfordism or Romanism, is admired by the distant nations. But one thing is lacking in Great Britain, and that is the bringing of Britain's splendour and her misery side by side. This is the thing to change the aspect of society; this is the corrective for the evil; this is God's appointed way; and happy am I to stand here, with a stranger's eye and a brother's heart, to encourage you in this work. (Cheers.) British Christians ought to strive to cultivate mind as the British nation is endeavouring to cultivate matter. Why, you are going to improve British land to such a degree that every inch of British land will be worth an acre of land in America. (Laughter.) Cultivate the soul as you are cultivating the soil. Go on circulating the Bible; send forth prayerful, humble, faithful, laborious missionaries to preach the gospel. Meddle not with this, meddle not with that,—preach the gospel. (Cheers.) Tell the people how Jesus died for them; tell them how he loves them; point them to the narrow way; urge them on in the path to heaven, and you will make Britain morally and spiritually what she is commercially and physically. Let this meeting, and all British Christians, resolve that Italian Romanism and Oxford Romanism shall not find in Great Britain an unevangelised and infidel population to work upon. Put the Bible in the hands of the people; let them be imbued with its truths, and Romanism may come, Oxfordism may come, but neither will accomplish what they desire. (Cheers.) The Jesuits are coming down upon our own magnificent valleys; they are laying out their plans like skilful generals, building brick and stone houses where

they need not build even wooden ones; but if we can only put the Bible in every man's hand, and produce a love of it in his heart, let them come—they will quickly go home again. (Laughter and cheers.) Rome is making ready for a great conflict. Her eye is especially fixed on two spots. Runnymede is in England; it was there that the barons obtained the charter. Great Britain has a free constitution; and Rome is full of kindness, and would be exceedingly gracious if she could only be allowed to change the constitution, and to alter those insignificant documents which contain your principles of government. What she particularly wants now, is just to break up this Congregationalism—this way of doing things by means of the rabble. (Laughter.) She wants everything to be done either at Rome, or by Rome's bishops. Sir, I speak the full conviction of my heart,—and God knows that all the powers which I possess have been devoted to arousing the American people to see this fact,—when I say, that Rome has a deadly purpose with regard to our institutions, our church, and our religion. (Hear, hear.) But we have nothing to fear if we can only get the people, the lower class of the people, under the influence of the Bible. In conclusion, let me express a hope, that next year, instead of a deficit of £1,300, there will be a surplus in the treasury of ten times that amount. (Cheers.) The rev. gentleman concluded by proposing a resolution referring to the deficit, and the necessity for increased exertions in the ensuing year.

The Rev. Mr. SMITH, of Newry, seconded the resolution, in one of his fervent and brilliant addresses, and was followed by Mr. Richard, of Marlborough chapel, Old Kent-road; and Mr. Spencer, of Devonport; both very effective platform speakers, but on this occasion they were hampered for time. The meeting was both pleasant and profitable, we doubt not, to the large and attentive assembly.

IRISH EVANGELICAL SOCIETY.

THE subscribers and friends to this Institution celebrated its Anniversary at Finsbury Chapel on Tuesday, the 12th of May. The attendance, as usual, was very large.

Sir CULLING E. SMITH, Bart., took the chair, and opened the proceedings in a very able and interesting speech, in the course of which he said, I hold in my hand an extract from a work published at the Jesuit press in 1848. I purchased it myself in the city of Rome, and I have myself translated it. I will not give the entire details, but the purport. The object of the publication is to show the effect of prayers upon the souls of the departed. A person of bad character, but who had the redeeming quality of offering prayers for the souls of the departed, was travelling from Rome to a neighbouring city, and while doing so he beheld suspended from a tree the quarters of a criminal who had been recently executed. He immediately offered up a prayer for the soul of the departed person. He saw the limbs disentangle themselves from the tree, unite themselves together in one body, and come down and address him. He was called upon to give up his horse, which he did, and the revived body took possession of it, went on to some distance, opposite to a thicket, when several muskets were discharged at him, the body fell, and the assassins fled. He then came back to

the party whose horse he had taken, and he thus addressed him: "See how you have been delivered from imminent danger by your obedience to the law of the church. Learn to sin no more, and lead a better life than you have hitherto done." He restored the horse to the traveller, divided himself again into four quarters, suspended himself on the tree, and the traveller became a different man to what he was before. (Hear, hear.) I mention this as a *bona fide* circumstance, stated in a book published at the Jesuit press three years ago, and by which, therefore, it has given its authorized sanction to such superstitions as these. (Hear, hear.) The other document to which I will refer is this: the event happened to myself. In travelling through Genoa I distributed two books: one was a copy of the Scriptures, edited by Martini, the Roman Catholic Archbishop of Florence. For distributing these books I was called to account, and desired to leave the country. I refused to do so until I received in writing an intimation of the reasons for which I was sent away. (Hear, hear.) Will you allow me to read the correspondence which took place? (Cheers.) I wrote the following letter to the English Consul, for the Government refused to give me their reasons in writing unless I made the application through him:—

"Crocchi, Malta, Genoa,
March 10.

"Dear Sir,—I have received a notification from the Government to leave this country; I placed yesterday in the hands of the officer of police a written request to be informed of the particulars for which this order is given. I am verbally informed by the director of police that Government will not give a written reply to a non-official person. I therefore venture to ask you to apply officially for an answer to the inquiry, including the names of the books, which, I understand, they complain of my having given away.

"I am, dear Sir,

"Your faithful servant,

"CULLING EARDLEY SMITH.

"Yeats Brown, Esq."

I received the following answer:—

"I beg to acknowledge the receipt of your respected communication of this day, and have the honour of informing you that the intimation to Sir Culling Smith, English gentleman, to quit the royal dominions, was made by order of his Excellency the Governor, on account of that gentleman having in his possession anti-religious books, which he, the said baronet, had distributed in these kingdoms

"I have the honour, &c.,

"LUCIANI."

I mention these facts because one is an instance of fanaticism authoritatively propagated by the Roman Catholic press; the other is an instance of the authoritative denial of the use of the Sacred Scriptures in a country where the Roman Catholic religion has power. (Hear, hear.) We heard, in the prayer presented this night, aspirations breathed that Ireland should present a different aspect from what it does at present. I do not know whether it is too sanguine a hope, but I have long felt that Ireland is to be a place where genuine Christian principles are one day to be developed as the admiration of the world.

I think Ireland will be the battle-field for the contest between genuine Christianity and those things that are opposed to it. (Hear, hear.) I trust we who have met to exercise faith upon this subject will live to see the day when the harvest shall be reaped; when those who have gone forth bearing precious seed shall come again rejoicing, bringing their sheaves with them. (Loud cheers)

The Rev. T. JAMES then read an abstract of the Report, from which it appeared that the stations of the Society had been visited by Mr. Aveling during the past year. His visit was highly appreciated by the brethren, and proved a season of great refreshment to the congregations. The services of Mr. Godkin had been discontinued, but not on any grounds affecting his moral and religious character, to which the Committee felt pleasure in bearing their strongest testimony. Some converts who had embraced the Protestant faith had sustained much persecution from the Roman Catholics, but continued stedfast in the faith. Last year several students from the English colleges laboured during the vacation in various parts of Ireland: their ministrations were highly respectable. Colporteurs continued to be employed, but for want of suitable support their labours had not been carried out as could be desired. With a view to reducing the debt, the Committee had disposed of the last of the funded property, amounting to £500. After a powerful appeal for increased funds, the Report referred to the distress prevailing among the members of churches in consequence of the potato blight, and stated that nearly £500 had been received from special contributions, and forwarded to Ireland with a view to their relief. The present number of agents employed by the Society was 32; there were 150 stations and out-stations, and 1100 children were in the sabbath and day-schools. The total income of the Society during the year amounted to £2,598 8s. 8d., being an increase over the preceding year of £219; the expenditure amounted to £2,855 19s. 7d.

The meeting was subsequently addressed by the Revs. G. Smith, S. Shaw, of Mayo, Ireland, J. Purnet, S. P. Day, from Ireland, formerly a monk, M. A. Garvey, and S. S. England.

COLONIAL MISSIONARY SOCIETY.

THE tenth Annual Meeting of this Society was held at the Weigh House Chapel, on Friday evening, the 15th of May. J. R. MILLS, Esq., took the chair. A hymn having been sung, the Rev. Mr. SPENCER implored the Divine blessing.

The CHAIRMAN, in opening, said,—It is a lamentable fact, that much as we have to deplore Tractarianism in the Established Church in this country, it has obtained a still greater predominance among the ministers of that church in the colonies; so that, if Christianity is to be maintained there in its purity, it must be by the evangelical Christians of England (Cheers.) These are the strong grounds on which the Society rests; and I hope that the addresses that will be made this evening, and the interesting Report that is to be presented, will fix still more deeply upon our minds the claims of the Colonial Missionary Society. The only regret is, that it came into existence twenty years too late—(hear, hear)—that we allowed our colonies to grow up to vast

territories and populous districts before we began. We have a great deal to overtake. I trust, however, it will appear that the Society has exerted itself, so far as its limited measures have permitted, and has laid the foundation for the future good which I hope to see realized. (Cheers.)

The Rev. A. WELLS then read the Report. It commenced by stating the number of emigrants who, during the last twenty-one years, had left this country for the United States and the British colonies. Canada was at present the most interesting scene of the Society's labours. In a recent movement they had decided against a dominant church, and were determined that there should be equality. (Cheers.) It was the very soil, therefore, for the principles of this Society. It next referred to the Australian colonies. Matters had been so arranged in New Zealand that new settlers could take up their abode there. Van Dieman's Land had been injured by making it the chief penal settlement. Sidney began again to flourish, while Adelaide seemed to have entered on a career of safe prosperity. After referring to the attempts which Roman Catholics were making to disseminate themselves throughout the colonies, it went on to state that there were now in the colonies, the seat of the labours of this Society, about sixty-five churches, and though they were not all organized, or even assisted by this Society, there stood connected with it eighteen churches in Canada West, and thirteen in Canada East, one in New Brunswick, and three in different Australian colonies. The Report concluded by referring to the changes which, during the past year, had taken place in the different missionary stations. Considerably more than two-thirds of the income of the Society had been obtained from the October collections, and it was an encouraging circumstance that the Institution appeared to be assuming a permanent and regular form. There was reason to hope that the annual collections would extend and become permanent among the churches.

The TREASURER then presented his accounts, from which it appeared that the total receipts

during the past year were £3,290 10s. 4d.; the expenditure, £2,932 14s.; leaving a balance in its favour on the year of £357 16s. 4d. At the last meeting the Institution was in debt £708; deducting from that amount the above balance, its present debt was £350 3s. 8d.

The Rev. Dr. VAUGHAN, in moving the first resolution, uttered the following weighty observation, which merits the attention of thinking men:—"If we are only wise to see the circumstances of the times with which we are connected, we shall perceive that there never was such a season for the diffusion of sober, enlightened Congregationalism in the world as the present juncture. Whether you look to the continent of Europe, or to our own country, the fields are white to the harvest. What do you see in Germany? The new congregations that are forming there are taking a Congregational shape. In France and elsewhere the same thing is coming up; and, with regard to the colonies, what is so natural to free-born men as our own ecclesiastical polity? The republican governments that were formed in all the states of Greece, and which, at the time of Homer, were universal, was the result of re-action from the colonies; the popular government in the latter created a popular government in the former. Only let us labour to diffuse our principles in our colonies, and they will be sure to re-act upon us at home, and this will tend not to set up hollow sectarianism,—not to set up mere Congregationalism, for which I care not a straw,—but to set up a Congregationalism that shall be valued, because of its fitness to spread the church of God over the world, and to be a standard that shall be lifted up in the cause of pure Christianity, that God may be honoured, that man may be saved, and that the church of Christ may be glorified." (Cheers.)

Dr. Vaughan was followed by Messrs. Davids, J. D. Smith, J. Burnet, S. McAll, J. C. Harrison, E. N. Kirk, and Dr. Massie, by all of whom important facts were stated, or judicious views set forth, strictly pertinent to the momentous question, which demands something more than common-place declamation.

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LONDON, JULY 1, 1846.

HOME MISSIONARY SOCIETY.

The following figures indicate the progress of this Society since the year 1830:—

1830.	1837.	1844.
£4,404 9 11	£5,306 17 6	£6,894 5 8

The following is an analysis of receipts of the

Home Missionary Society for the year ending

April 30, 1846:—

LONDON.

1. Churches.	£	s.	d.
Albany-st. Chapel, Rev. P. Lyon, B.A.	4	0	0
Barbican, Rev. A. Tidman	42	2	8
Bermondsey, Rev. George Rose	6	6	6
Bethnal Green, Ebenezer Chapel	1	14	2
Bishopsgate Chapel, Rev. H. Townley	6	1	0
Bow, Harley-st. Chapel, Rev. S. Davis	4	0	0
Broad-street Chapel, Rev. G. Wilkins	12	19	6
Brixton, Rev. S. Eldridge	2	0	0
Brompton, Trevor Chapel, Rev. J. Morison, D.D.	28	0	6
Camberwell, Mansion-house Chapel, Rev. J. Burnet	41	15	0
Clapham, Rev. John Hill	13	18	2
— Rev. S. A. Dubourg	8	13	7
Clapton, Rev. A. Wells	40	1	6
Craven Chapel, Rev. J. Leifchild, D.D.	80	1	8
Deptford, Rev. J. Pulling	4	0	0
Ealing, Rev. G. J. Adeney	5	2	0
Edmonton, Rev. J. C. Harrison	16	8	0
Falcon-square, Rev. J. Bennett, D.D.	5	0	0
Fetter-lane, Rev. Caleb Morris	8	5	0
Greenwich, Rev. H. B. Jeula	13	2	4
Hackney, St. Thomas's square, Rev. H. F. Burder, D.D.	12	4	0
Hammersmith, Rev. J. T. Cumming	2	6	6
Hare-ct. Chapel, Rev. W. S. Palmer	32	8	8
Highgate, Rev. W. Foster	5	18	5
Holloway, Rev. A. J. Morris	36	9	4
Holywell Mount Chapel, Rev. E. Manning	19	11	4
Homerton, Rev. J. Pye Smith, D.D.	14	9	4
Horsleydown, Rev. J. Adey	2	0	0
Islington, Barnsbury Chapel, Rev. C. Gilbert	6	0	4
— Chapel, Rev. B. S. Hollis	10	10	0
— Claremont Chapel, Rev. J. Blackburn	40	4	0
— Lower-st., Rev. J. Yockney	12	19	11
— Union Chapel, Rev. T. Lewis	32	9	7
Kennington, Esher-street Chapel, Rev. J. Mirams	2	2	0
Kensington, Rev. J. Stoughton	35	0	0
Kingsland, Rev. T. W. Aveling	48	15	0
— Road, Rev. C. Dukes, A.M.	1	16	8
Lambeth, York-road, Rev. R. Alliott, L.L.D.	8	12	5
Marlborough Chapel, Rev. H. Richard	7	0	0
New Court Chapel, Rev. J. A. Miller	4	0	0
Norwood, Rev. B. Kent	11	18	4
Orange-st. Chapel, Rev. J. P. Dobson	7	15	9
Paddington Chapel, Rev. J. Stratten	29	1	6
Peckham, Rev. W. B. Collyer, D.D.	70	11	2
Pimlico, Buckingham Chapel, Rev. E. A. Dunn	40	10	4
Poplar, Trinity Chapel, Rev. G. Smith	3	11	0
Poultry Chapel, per E. Smith, Esq.	56	0	0
Putney, Rev. R. Ashton	3	0	0
Ratcliffe, Ebenezer Chapel, Rev. J. C. Hyatt	0	16	7
— Queen-street	5	10	0
Robert-street, Rev. W. B. Leach	49	12	2
Southwark, Guildford-street, Rev. D. Davies	9	1	4
— Union-street Chapel	7	0	0
Stepney Meeting	39	3	10
Stockwell, Rev. D. Thomas	5	16	6

Carried forward £1,017 17 7

	£	s.	d.
Brought forward	1,017	17	7
Stoke Newington, Rev. J. Jefferson	18	0	0
Tabernacle, Rev. J. Campbell, D.D.	115	1	8
Tottenham-court Tabernacle, Rev. J. W. Richardson	19	2	0
Tonbridge Chapel, Rev. J. Woodwork	19	3	0
Walthamstow, Rev. J. J. Freeman	5	0	0
Walworth, Rev. G. Clayton	18	0	0
Wardour Chapel, Rev. J. Robinson	42	17	11
Weigh House Chapel, Rev. T. Binney	133	11	0
Wycliffe Chapel, Rev. A. Reed, D.D.	28	13	5
Total Churches	£1,417	6	7

2. Individuals.

Annual Subscriptions	275	7	6
Donations	253	2	6
Collected	9	0	11
Missionary Boxes	14	11	3
Anniversary proceeds	80	16	0
	632	18	2
Total London	£2,050	4	9

COUNTRY.

1. Free Contributions from the Churches, for the general objects of the Society	1,671	7	5
2. Individuals' ditto	232	1	9
3. Contributions from the Stations and by Ministers aided with Grants	1,159	12	9
4. Ditto, expressly to aid in the support of particular Stations	1,140	15	0
Total Country	£4,203	16	11

MISCELLANEOUS.

Legacies	547	0	4
Interest on Stock	175	7	10
Special Donation, to be funded for the benefit of the Students	200	0	0
	922	8	2
Total Receipts	£7,176	9	10

In addition to the above, the following amount has been received toward relieving the suffering poor members of Home Missionary churches, occasioned by the potato blight, viz:—

	£	s.	d.
Churches in London	235	13	11
Individuals ditto	52	4	0
Country Contributions	30	17	3
	£318	15	2

It thus appears that in this Society there has been steady progress during these sixteen years. It is also to be remembered that this is only a portion, however large, of what is done by the Independents for the diffusion of the gospel at home, some of the County Unions and Associations raising annually very considerable sums

for that object. It would be desirable that all such associations should make a return every fifth or every seventh year to the Congregational Union, or to the Board of the Home Missionary Society, in order to publication, that each may see what is doing by the rest for the common cause, and thereby be instructed, corrected, or encouraged, according to circumstances. It is in moral as in physical nature; nothing conduces so much to healthful vegetation as light. In the table here given it will be seen at a glance what the London churches are about. This is a mirror in which the churches themselves may look with advantage to the cause of benighted counties. A number of City churches, both numerous and able, if not opulent,—churches which almost always appear to advantage in everything else,—will see that, after all they have done, there is still room for improvement in their position on the roll of *Home* contribution. But even as matters now stand, the country churches will observe that those of the Metropolis contribute more than *one-third* of the entire revenue.

IRISH EVANGELICAL SOCIETY.

	1830.	£	s.	d.
Subscriptions		821	10	7
Donations		441	3	0
Auxiliary Societies and Congrega- tional Collections		1,512	1	4
Contributions from Ireland		237	1	3
Ditto from Scotland		217	4	0
		£2,729	0	2

	1837.	£	s.	d.
Subscriptions		420	0	0
Donations		1,018	8	10½
Auxiliary Societies		1,426	5	1½
Contributions from Ireland		220	10	5
Ditto from Scotland		474	0	7
		£3,559	5	0

LONDON MISSIONARY SOCIETY.

	1830.	1837.	1844.
	£ s. d.	£ s. d.	£ s. d.
London	4,236 9 4	6,148 11 1	10,136 11 11
Ditto, Anniversary Collections	1,474 9 8	1,354 13 0	642 18 4
Bedfordshire	48 14 6	157 18 9	192 11 8
Berkshire	594 17 7	782 19 10	859 1 10
Bucks, North	—	278 13 0	242 11 9
Ditto, South	133 2 4	71 15 7	56 2 5
Cambridgeshire	192 7 8	404 6 0	428 2 10
Cheshire	358 17 10	393 0 0	241 2 6
Cornwall	315 5 7	391 18 2	376 10 10
Derbyshire	284 12 5	295 9 10	326 13 9
Devon, East	242 16 11	446 14 1	329 3 9
Devon, North	127 6 0	181 0 10	150 13 11
Plymouth, Devonport, and Stonehouse	194 0 0	202 0 0	273 3 5
Durham, South	—	—	114 0 9
Carried forward	£8,232 19 5	£11,109 0 2	£14,369 9 8

	1844.	£	s.	d.
Annual Meeting		51	9	0
Auxiliary Societies, &c.		1,253	17	5
Subscriptions		302	0	7
Donations		357	9	0
Contributions from Ireland		76	6	3
Ditto from Scotland		99	9	9
		£2,140	12	0

	1846.	£	s.	d.
Total amount of receipts, as per balance-sheet		3,118	3	11
Deduct Stock sold		511	6	0
Balance due to Treas- urer		8	9	3
		519	15	8

Net receipts for the year	£2,598	8	8
Contributed by Scotland	92	12	6
Ditto Ireland	139	8	9
Legacies and Posthumous Dona- tions	97	18	7
Collection at Annual Meeting	49	9	10
Contributed by London and its immediate vicinity	897	17	3
Ditto by all England	1,321	1	9
	£2,598	8	8

The state of things with regard to Ireland is, as it has always been, far from satisfactory. It will appear, however, that during the last two years the financial aspect of the matter has greatly improved. The total receipts for 1846 are nearly equal to those of 1830, which, considering the various obstacles that have arisen, is matter for hearty congratulation. Into the vexed question between the Irish Congregational Union and the Irish Evangelical Society this is not the place to enter; but this is a matter which the British churches ought to bring to a speedy issue. The existence of *two* societies for the same object, both appealing in succession for support to the same churches, is, on various grounds, most seriously objectionable. It is to be hoped that the matter will be gone about in a right spirit, and conducted to a proper issue.

	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward	8,232	19	5	11,109	0	2	14,369	9	8
Essex	1,196	9	10	1,194	19	7	1,840	13	11
Gloucestershire	261	15	2	309	18	11	617	4	9
Hampshire, North East	—	—	—	114	16	0	240	0	4
Hertfordshire	220	2	4	317	6	4	377	10	9
Huntingdonshire	95	8	0	98	16	3	—	—	—
Kent	829	3	4	565	8	3	806	9	6
Lancashire, East	2,588	3	8	3,910	10	6	3,485	15	1
Lancashire, West	992	13	9	1,344	5	2	1,393	18	4
Lancashire, Mid	—	—	—	719	11	1	526	5	3
Leicestershire and Nottinghamshire	360	4	1	663	13	9	887	19	9
Lincolnshire, Brigg	50	17	1	25	4	10	56	17	10
Ditto, Gainsborough	70	7	4	51	0	8	77	0	0
Ditto, Lincoln	180	11	0	279	17	0	300	16	7
Middlesex, North, and Herts, South	170	0	3	217	19	4	286	19	0
Norfolk and Norwich	331	2	0	350	0	0	600	16	4
Northamptonshire	243	19	8	321	12	10	495	10	8
Northumberland, Newcastle	95	5	6	236	14	0	193	16	9
Rutlandshire, Uppingham Auxiliary	48	6	9	59	9	7	85	14	0
Somersetshire, Bristol Auxiliary	682	11	3	1,044	9	1	1,563	2	4
Ditto, Bath ditto	250	0	0	180	0	0	588	4	2
Ditto, Auxiliary (Somersetshire)	451	15	6	294	13	9	574	5	0
Staffordshire	99	13	1	53	18	3	172	19	10
Suffolk	496	12	0	703	18	7	1,477	17	10
Surrey	167	16	9	219	14	7	318	7	7
Sussex	349	11	0	451	18	4	595	14	5
Warwickshire, South Staffordshire, and Worcester- estershire	1,736	7	6	3,214	5	0	2,442	17	2
Wilts and East Somerset	417	12	7	327	2	2	572	5	9
Yorkshire, Hull and East Riding	393	8	2	675	16	11	588	8	6
Ditto, North ditto	93	5	4	294	2	11	385	10	1
Ditto, West ditto	1,315	18	8	2,585	13	6	2,667	19	4
Total	£22,461	16	0	£31,935	15	4	£38,595	10	6

This table indicates rapid progress in the Metropolis, and in some of the counties—progress which nothing can explain but the growth of the spirit of Missions. The position of the Metropolitan churches deserves particular attention; they have greatly surpassed those even of the principal counties, although some of the latter have more than doubled their contribution. It will be seen that, as compared with 1830, the Anniversary collections of 1844 sunk from £1,474 to £642, while the regular revenue rose from £4,236 to £10,136. This must be considered a very pleasing fact, strongly tending to show that the cause is becoming yearly less dependent on the doubtful impulse of the passing hour, and resting more and more on Christian principle. Is it too much to hope that the Society will advance in a like ratio for the next fourteen years? What is to hinder such advancement? Is it not most desirable? Is it not certainly possible? May not the recent arrangements of the Directors be reasonably expected very materially to contribute to this result? The report of the Select Committee, made by Mr. Baines, will doubtless be read with universal satisfaction. It is most gratifying to reflect that, after a thorough scrutiny of the proceedings of the Society by such a body of gentlemen, they have not reported a single flaw. The Direction, from the first hour, has well merited the confidence it

has so long and so generally enjoyed. Its integrity has ever been without spot, and the wisdom of its administration, under the circumstances, all that could reasonably have been expected. At the outset all was new and strange, and every step was encompassed with difficulties. The arrangements proposed in the way of improvement are few, but of great importance. The Annual Representative Meeting is the chief, and merits the most emphatic approbation. It is not merely a judicious act of homage to a great principle, which cannot too speedily pervade all nations, but, practically, the introduction of a *bonâ fide* representation. It will indeed add nothing to the *rectitude* of the administration, and perhaps not much to its *efficiency*; but it will greatly “strengthen the bonds of confidence and affection” between the Directors and the churches; it will put to silence the ignorance of foolish men, and be attended with other collateral advantages. It will be an entirely unmixed good to the cause, and a source of greatly increased comfort to the Directors and officers. The appointment of district agents, too, is one of great moment, and a wider diffusion of missionary intelligence is exceedingly to be desired. Upon the whole, the practical suggestions are such as can hardly fail to commend themselves to the judgments of the churches, and redound to the glory of Christ among Heathen Nations.

Essays, Extracts, and Correspondence.

AN APPEAL TO YOUNG MEN, ON BEHALF OF INDIA AND CHINA.

For the Christian Witness.

It has been once and again said, in reply to applications for increased aid in missionary operations in China and the East, that there is not only a deficiency in pecuniary resources, but that suitable and fitting *men* were wanting; that there was not even a sufficient number of well-qualified ministers to fill all the pulpits at home; that the Dissenting colleges had scarcely any of them their full number of students; and that some were greatly beneath their number, and amongst these scarcely any who were preparing for missionary labour. And why is this? Oh! ye young men, members of our Christian churches, ye members of literary and scientific societies, when ye meet to solve problems in science and in art, solve this. The battles on the banks of the Sutlej have thinned the ranks of British soldiers in India; but think you they will remain long so thinned? Will the families weeping over the slain deter others from seeking appointments for their sons in the Indian army? Will the fate of those who have fallen, sword in hand, deter young men from following them? Nay, is there not many a youth whose heart beats high as he puts on for the first time the insignia of military order? and is he not ready to wish the winds to waft him a little quicker to the land of sunny skies, that he may there join the ranks of the brave? If, then, there are so many ready to fill up the ranks under the British flag, say, how is it that the ranks are thinned in Immanuel's army, and no high ambition is manifested to fill *them* up?

Williams has been crowned with the laurels of victory; Yates has ceased to wield the pen of the translator; Knibb, who fought many a hard battle that the slave might be free, has finished his course, and exclaimed, "O death! where is thy victory?" John Reid has sickened and died under the heat and burden of the day—his sun has set at noon; and many a weakened soldier in the missionary band turns with a sickening and languid eye and an aching heart as he looks at the little flock he is leaving behind as sheep without a shepherd. But leave them he must; to stop he knows would

be certain death; to leave them he knows not how.

And are there none who are willing *this day* to consecrate themselves unto the Lord? I know it may be said there are many *willing*, but not *qualified*; but may it not be said with equal truth there are many *qualified*, but not *willing*? And why *not* willing? Do you think of the pain of leaving so many loved ones behind? Ay, well I know *that pain*, for I have felt it. And think you the young cadet feels not the same? But *he* looks at the promotion in the distance; *he* thinks of the victories he may win, of the laurels that *may* encircle his brow; and, urged on by this, he brushes from his manly cheek the tear that *will* fall, as he says farewell to father and to mother, to sister and to brother. But he hears no such sound as this: "*I* say unto you, No man shall forsake father, or mother, or sister, or brother, or home, or lands, for my sake and the gospel's, but he shall receive a hundredfold in *this* life, and in the world to come life everlasting." As to honour, is it less an honour to rescue captives from Satan, in the very heart of his dominions, than to subdue a foreign foe? Does it show less of patriotism to plant the banner of the cross where Satan's seat is, than to hoist the British flag on the plains of the Punjaub? Is the great Captain of our salvation—I stop the comparison, it will not bear to be carried out; the fading laurel of human applause and the crown of glory which fadeth not away must not be named together.

I am aware there is another objection which would arise in the mind of an affectionate son. You may say, "I am willing to give up the comforts and endearments of home myself, and to contend with all the difficulties that, as a missionary, may come across my path; but my father and my mother, how could *they* give *me* up? it would be a trial I cannot expect them to bear." Ay, full well I know it would be a great sacrifice for them to make; but have you ever asked them if they are willing, first asking God to *make* them so? I am a mother, and love my boys as dearly as a mother ought, perhaps too much; but knowing what I do of missionary work, after nearly nine years' experience of it, and their

father, too, who has had no small share of missionary toil, yet both can say, We ask no higher honour for our sons than that to them should "this grace be given, that they should preach among the Gentiles the unsearchable riches of Christ." Fathers and mothers who seek civil or military appointments for their sons *love* them, and many a heart aches and many a tear falls at parting—nevertheless they go; and surely the fathers and mothers in Israel will not be less willing to give up their sons for the glory of God and the benefit of more than 400,000,000 of immortal beings devoted to idolatry, *but open to Christian instruction*. What, then, is to hinder high-minded, warm-hearted, enterprising young men from saying, "Here, Lord, am I; send me?"

Oh! my dear young friends, let me beseech you, take this matter to heart; take it to your closet, think over it, pray over it, *resolve* over it. Think not for one moment I would urge any *unqualified* man to enter the missionary field. Oh! no; rather let it remain unoccupied than unfitted men be there. But *why* not be fitted? Natural talent is not wanting; education is not wanting; a spirit of enterprise is not wanting; and say not the Spirit of God is wanting, for here, surely, we may say, "If we have not, it is because we ask not." "He will give his Holy Spirit to them that ask him." I might urge the claims of the heathen; I might tell you of young men, many of whom *now* are thirsting for knowledge which runs from purer springs than the puranahs and shasters of the Hindoos. I might tell you of fathers who, though they would tell you their daughters could not learn, would be proud for their sons to be taught by an Englishman. I might tell you of wives and mothers, unable longer to bear the miseries heaped upon them, putting an end to a life spent in degradation and turmoil. I might tell you of widows of six or seven years of age doomed to a life of shame and contempt; of all these I might speak, for I have seen them all. But I would rather point you to Him "whom not having seen you love," but who, in so vast a part of this wide earth, is still unknown. The story of his great love remains to be told to millions. As yet he has not received "the heathen for his inheritance," but Satan, the arch-foe of God and man, sits on his throne, and with hellish delight exclaims, "We are legion still." He whose *right* it is to possess the kingdom has bid you go and preach the gospel to

every creature. Surely we need in these days some Deborah to say, "*Up*, for this is the day in which the Lord hath delivered" (India and China) "into our hands; is not the Lord gone out *before* us?" 'Tis true the contest may be arduous, the conflict severe; but when you see gathered around you even a little band of converts from heathenism, you will say, "And what is our joy and our crown? Are not ye, in the day of the Lord Jesus?" and you will joyously sing,

"And thou, dear Jesus, thou shalt wear
The glorious conqueror's crown;
And the poor laurels that we win
We'll cast before thy throne."

"Who is on the Lord's side, who?"

Islington, May 5.

RELIGION IN NEWFOUNDLAND.

To the Editor of the Christian Witness.

SIR,—I have been about eighteen months in this colony; and, as Divine Providence does not seem to promise a long course for me, I am anxious that our churches in England should know something of the religious state of this land, and especially of the existence, condition, and proceedings of a sister church at Saint John's.

Distant and isolated churches, like this, must always suffer great disadvantages, because shut out from the friendly oversight, intercourse, and sympathy of Christians *at home*; but, unless their circumstances and labours are made known, they can never receive the attention and aid which they require. When a pastor in Derbyshire, I knew but little of this colony, and of the congregation to which I now minister; and I am persuaded that there prevails, among the people of Great Britain generally, great ignorance in reference to the real state of Newfoundland.

This colony contains an *area* of thirty-six thousand square miles, and is nearly as large as England. It is full of beautiful bays and harbours, and most favourably situated for extensive commerce. Its chief *exports* are fish and oil; but they already equal, in value, those of New Brunswick, Nova Scotia, and Prince Edward's Island *put together*. Its population, in round numbers, is ninety-seven thousand souls, scattered along the coasts. The average increase of the population, for the last nine years has been more than *thirty per cent.*, while in some dis-

tricts it has exceeded *sixty*. The immigration is chiefly from Ireland; and hence nearly one-half of the population are Roman Catholics, though the first colonists were from the west of England.

Newfoundland has a Catholic bishop, with twenty-two priests; a bishop of the Church of England, with twenty-five clergymen; fourteen ministers in connection with the Wesleyan Missionary Society; and a Presbyterian congregation, with a minister at Saint John's, in communion with the Church of Scotland. But there are large districts of the colony, with numerous small settlements, altogether destitute of religious ordinances; and, with present means, it is impossible to meet the destitution, on account of the distance and scattered state of the population.

The city of Saint John's contains twenty-one thousand inhabitants. The Catholics have here a large chapel, while they are building a magnificent stone cathedral: there are two Episcopalian places of worship, one Wesleyan, and one Presbyterian.

The Congregational Church at Saint John's was founded in the year 1775, by Mr. John Jones, then an officer of artillery. He laboured in the ministry here for twenty-one years, and died in 1806, as you will see in the *Evangelical Magazine* for that year. Since his time, there have been many ministers in succession; and the last, the Rev. D. S. Ward, died in August, 1843, after an honourable pastorate of nineteen years. At his lamented death, the congregation was dispersed, and the place of worship needed extensive repairs, which it received after my arrival; and it was reopened toward the close of 1844. Our congregations are good: the church has received several additions, and numbers on its register eighty-eight members, with six deacons; the sabbath-school prospers; several Bible and other classes are well attended; and there is a fair prospect of a far larger sanctuary being erected, so as to insure still greater usefulness. Our present house, though very comfortable, is too small for the present state of the colony, and of the congregation; and our people have the means and the heart to accomplish greater things in connection with the cause of Christ in this land. The experience of eighteen months enables me to state that no people can well be kinder to their pastor, more ready to co-operate with him in every good work, more liberal in

their contributions, or more regular in their attendance on the ministrations of the sanctuary; but it must also be said, that their means of usefulness can scarcely be exceeded by those of any congregation of equal numbers in any country. It has always, however, been a matter of grief to me, that such a people should be so separated from sister churches, and should receive so little attention or co-operation from them; for whatever their own ability and liberality may be, they must be comparatively inefficient, when labouring single-handed, in this large and remote island.

I have always rejoiced in the useful operations of the *Colonial Missionary Society* abroad, and its acceptance and success among the churches at home, and have ever read, with interest, the communications of brethren, labouring in connection with that Society, as they have been published; but I feel that, while other colonies have their advocates, and are receiving large benefits from the British churches, in sympathy, in prayers, and in contributions of money and of ministers, Newfoundland, the most loyal and British, in its spirit, of all your colonial possessions—has none to plead its wants and claims, receives no aid, and is never mentioned even, as an English colony, in your denominational literature. This is neither fair nor wise. Ireland pours its people and its Popery into Newfoundland; and Puseyism sets no little value upon it. It is neglected only by English Nonconformists.

I left my good people in Derbyshire, and came hither, not simply as invited, to be the minister of the church in Saint John's, but also to do the work of a missionary, and I have laboured, according to the ability and grace given me, for the spiritual good of our fellow subjects here. But, while we have been as much blessed by God, perhaps, as our brother colonists in other parts, and feel humbly and devoutly thankful, we desire to have also a small share in the kind remembrance, the prayers, and the liberality of sister churches in Great Britain. I seek nothing for Saint John's, for my friends are able and willing to do more than meet their own wants; but I wish to receive a little to add to their *surplus* means, that we may support other ministers in this land, and do our part towards supplying its religious destitution. And such a measure would also be beneficial to the church here; for when anything ailed its pastor,—and his work has already been

interrupted by ill-health,—there would be others at hand to occupy his post. Feeling that, if we labour at all in this country, we should do so with zeal, and to the best purpose, I have applied to the Committee of the *Colonial Missionary Society* for aid, and have received a kind letter in reply. But, perhaps, the Editor of the *CHRISTIAN WITNESS* will also interest the public in the welfare of this church and this colony. The simple fact of their attention being drawn toward us will be useful.

The *CHRISTIAN WITNESS* is regularly read by scores in Saint John's, and is highly approved. The number of subscribers for this year is double that for the last. The *CHRISTIAN'S PENNY MAGAZINE* has found its way here also. The *Evangelical Magazine* has fifteen or sixteen subscribers; and other periodicals are taken in various numbers. All this may seem small to you; but it is ground altogether unoccupied before, and is the beginning of greater things; for, "if the Lord will," we hope to extend your usefulness still more widely in this land. The people have not been in the habit of taking periodicals, especially religious ones; but it is gratifying to witness the pleasure with which my monthly parcel is expected and hailed by many. Hoping that your work, in every department, will prosper yet more and more, and that your useful life will be long continued.

I remain,

Dear Sir,

D. D. EVANS.

St. John's, Newfoundland,

April 14, 1846.

. To this very valuable letter the writer adds an interesting private *Postscript*, which presents a picture so pleasing that we cannot withhold some portions of it.

"The Independent chapel at St. John's was built in 1780, enlarged about 1808, and will accommodate from 400 to 500 people. It is well filled by a most respectable congregation.

"In 1845 the people raised these sums, viz. :—

	£	s.	d.
For the Ministry, Pew-rents . . .	134	10	0
Ditto, Subscriptions . . .	141	16	6
Quarterly Collections . . .	56	1	8
For the Poor . . .	25	8	10½
For the Sabbath-school . . .	12	0	0
For the London Missionary Society . . .	76	19	1
For a Free Kirk Minister . . .	15	0	0
	£461	16	1½

"This statement shows that there has been considerable progress in *financial* matters; for all that they could promise to give their minister was £140 a-year, and in such circumstances the

writer came to this country; but in four months the people found themselves able to give at the rate of nearly double their offer, and he has received accordingly, reaping in worldly matters as God has prospered his work. He has four Bible-classes and one grammar-class, employs several distributors of *loan tracts*, and has formed a missionary association. Some of the first people of the colony belong to our congregation. We have here an open door, and the elements and means for great usefulness.

"One friend offers me to pay one-fifth part of the expense of a new sanctuary, estimated to cost £3000, if the old one can be sold. I expect two similar proposals, and smaller offers have been made, all without solicitation on my part.

"As to your periodical literature, a beginning only has been made, which has not been done by the Wesleyans or any other party here, owing to the distance. We have had only one parcel this year, for the harbour and the coast have been blocked up with ice; but this will show the contents of our *monthly parcel*:—

- 42 *Christian Witness*.
- 36 *Juvenile Missionary Magazine*.
- 15 *Evangelical Magazine*.
- 12 *Christian's Penny Magazine*.
- 1 *Congregational Magazine*.
- 1 *British Quarterly*.
- 1 *Teachers' Magazine*.

"This work is altogether new here, and is a fair beginning; but books are lent about far more than in England, and your readers in St. John's are very numerous, though the purchasers may be comparatively few. If God spare us we shall do more for you, and perhaps you will do more for us."

This is a state of things which does great credit to the church at St. John's, and presents not only a shining example to other colonial churches, but strong encouragement to young ministers to go forth to those interesting spheres of evangelical labour. It is greatly to be wished that the attention of our junior pastors were seriously turned to the importance of the colonial field. What is wanted is, a body of hardy, adventurous, able, and somewhat experienced men, such as those already sent forth by the Colonial Missionary Society.

CHAPEL STATISTICS.

To the Editor of the Christian Witness.

SIR,—In the *WITNESS* for May there is a statement made on this subject which is incorrect,* and calculated to make a wrong impression. Leeds had, it is said, four chapels in the year 1829, seven in 1841, and in 1845 they are again reduced to four. This is not the true state of the case. In the borough of Leeds (the population of which is given) there were in 1841 eight chapels, and there are still the same at the pre-

* I believe there is also an error both as regards Derby and York. In the former place there was not a second chapel till about three years ago; and in the latter city only a *second* chapel was built for the Rev. James Parsons, about nine years since.

sent time; that is, four in the township of Leeds, and one each in the neighbouring villages of Holbeck, Hunslet, Potternorton, and Wortley. In making this correction I wish to take the opportunity of saying that much remains to be done as to the building of chapels in a population which is increasing at the rate of twenty-three per cent. We have in Leeds many densely-peopled localities, more especially in the eastern parts of it, where the wickedness and spiritual destitution is great, but where the means of counteracting it are comparatively few. The same remark applies to several populous villages of the neighbourhood, where no Congregational interest exists, the preaching of the gospel being supplied by other sections of the Christian church. How long this apathy and unconcern is to continue among us it is difficult to conjecture, but when we have less of the *Puseyism of Dissent* our laymen of enterprize, of talent, and of zeal, will be better encouraged to go forth into the highways and hedges as the pioneers and precursors of the settled pastorate and the established church, in the midst of the heathen at home.

Yours ever, &c.,

Leeds, May 4, 1846.

S. R.

ECCLESIASTICAL STATISTICS.

To the Editor of the *Christian Witness*.

MY DEAR SIR,—I regret to find, on reading the *CHRISTIAN WITNESS* of the present month, that the Tables furnished by Statisticians are very far from being correct. Every one, of course, is aware that if such statistical documents are not founded on accurate data, the conclusions drawn from them will be erroneous, and therefore calculated to mislead the public, and prove worse than useless. The last Table especially is in several instances at variance with known facts, and ought not to pass without correction. Your correspondent gives the number of our chapels in *Manchester* at eighteen; whereas the Congregational Calendar for 1846, from which the information is professedly derived, gives only seventeen, and some of these are at such a distance from Manchester that they might properly

enough have been returned as suburban chapels. *Middleton* certainly cannot be included, being at a distance of several miles, and in the parish of *Rochdale*. Your correspondent professes to give the population of *towns*; but he has, in several cases, confounded that with the parishes and dependencies, and has actually put down the population of the latter as the population of the towns. Take *Rochdale*, the population of which, according to the census of 1841, is 24,091; but in the Table it is stated as 67,889! with only one chapel. If the writer intended to give the population of the extensive parish, he ought, in justice, to have given the number of chapels in the parish, which will be found three or four at least. A similar mistake is made in the case of *Ashton-under-Lyne*, the population of which is only 22,678, and which the Table gives 46,804, with one chapel; whereas, if it was intended to embrace the neighbourhood, the chapels at *Stalybridge*, *Dukinfield*, and *Lees* ought to have been included. Again, *Saddleworth*, which is not a town, as the writer supposes, but a district in Yorkshire, and bordering on Lancashire, and actually in the parish of *Rochdale*, is stated to have no chapel for its 16,829 inhabitants; whereas it has three chapels—*Delph*, *Upper Mill*, and *Spring Head*, each of which is given in the Calendar.

Whether the statements made in reference to the other towns and chapels mentioned in the Table are accurate or otherwise, I am not competent to determine; but I think you will agree with me that a correct list ought to appear in the *WITNESS*, in lieu of the very imperfect and erroneous one inserted in the last Number. Some one of your numerous and able correspondents will, it is to be hoped, undertake the work, and perform it in a manner to give satisfaction to the public and advance the interests of the denomination.

Sincerely wishing you continued and increasing success in your Editorial labours, as well as in the work of the ministry,

Believe me, my Dear Sir,

Yours very truly,

JONATHAN STUTCLIFFE.

Ashton-under-Lyne,

May 8, 1846.

Biography.

LIFE OF D'AUBIGNE.

BY REV. ROBERT BAIRD, D.D.

JOHN HENRY MERLE was born in the city of Geneva, in the year 1794. Consequently he is little more than fifty years of age.

Although a Swiss by birth, he is of French origin. His family, like that of many of the inhabitants of Geneva, is descended from Huguenot ancestors, who were compelled to leave their native country because of their religion, and to take refuge in a city upon which one of

their countrymen, John Calvin, had been the instrument, under God, of conferring the blessings of the Reformation.

The great-grandfather of the Rev. Dr. Merle D'Aubigne, on his paternal side, was John Louis Merle, of Nismes. About the epoch of the Revocation of the Edict of Nantes, 1685, this worthy man, who was a sincere Protestant, fled from his country, and took refuge in Switzerland, in order to enjoy the religious liberty which France, under the rule of Louis XIV., denied him.

His son, Francis Merle, married, in

the year 1743, Elizabeth, the daughter of a Protestant nobleman, residing in Geneva, whose name was George D'Aubigne. Agreeably to a usage which exists at Geneva, and, I believe, in many other portions of Switzerland, by which a gentleman adds the name of his wife to his own, in order to distinguish him from other persons of the same name, Mr. Francis Merle appended that of D'Aubigne to his own, and was known as Francis Merle D'Aubigne. Since his day, the family have retained the name of Merle D'Aubigne.

George D'Aubigne, just mentioned, whose daughter Elizabeth became the wife of Francis Merle, was a descendant of Theodore Agrippa D'Aubigne, who left France, in the year 1620, on account of religious persecution. This Theodore Agrippa D'Aubigne was no common man. The old chroniclers call him "a zealous Calvinist, if there ever was one." He bought the domain of Lods, near Geneva, on which he built the Chateau of Crest, which still remains. The old Huguenot warrior handled the pen and the lyre as well as the sword; and his *Tragiques*, a poem full of life and genius, drew a vivid picture of the court of the imbecile Henry III. of France, and his infamous mother, *Catherine de Medici*. His *Histoire Universelle de la fin du 16me Siecle* had the honour of being publicly burnt in Paris, in the year 1620, by order of Louis XIII. He wrote also the *Confession de Saucy*, and several other works. It is related of him, that, at the age of eight years, he knew well both the Latin and the Greek languages. At the age of fourteen, he went to Geneva, to finish his studies in the "Academy," or University, of that city. Having completed his course in that Institution, he returned to France; whence, as has been stated, he was compelled to fly, in the year 1620. Upon establishing himself at Geneva, he became allied by marriage, with the families of the Burlamachi and Calandrini, two of the most honourable families in that city, both of Italian origin; for Geneva was a "City of refuge" to persecuted and exiled Protestants of Italy as well as of France.

Francis Merle D'Aubigne had many children, one of whom, Amie Robert Merle D'Aubigne, was born in 1755, and was the father of three sons; the oldest and the youngest of whom are respectable merchants in America—the former in New York, and the latter in New Orleans—and the second is the Rev. Dr.

Merle D'Aubigne, the subject of this notice. Amie Robert Merle D'Aubigne had a strong desire in his early years to consecrate his life wholly to the service of his God; and his parents allowed him to pursue the studies requisite for the right discharge of the office of the ministry of the gospel. But on his father's death, his uncle and guardian caused him to give up his studies and embrace other pursuits.

The end of this excellent man was truly tragical. In the year 1799, he went on an important commercial mission to Constantinople and Vienna. On his return from the latter city to Geneva, through Switzerland, in the autumn of that year, he was met on the road, near Zurich, by the savage and infuriated hordes of Russians, who had been recently defeated by the French forces under the command of Massena, and by them was cruelly murdered!

His widow, who is still living in Geneva, in a vigorous old age, devoted all the energies of an active and enlightened mind to the care of her fatherless children; and now daily thanks God for having supplied her with the means of giving them a liberal education.

The Rev. Dr. Merle D'Aubigne was educated in the "Academy"—or, as it is more commonly called by strangers, the University—of his native city. After having completed the course of studies in the Faculties of Letters and Philosophy, he entered that of Theology. The time when he finished his preparations for the ministry is uncertain, but probably about the year 1816.

The Theological Faculty in the Academy of Geneva, when Dr. Merle D'Aubigne was a student, was wholly Socinian in its character. Whatever were the shades of difference in regard to doctrine, which prevailed among its professors, they all agreed in rejecting the proper divinity of the Saviour and of the Holy Spirit, salvation through the expiatory death and intercession of the former, and regeneration and sanctification by the influences of the latter. With these cardinal doctrines of the gospel, others which are considered by all Evangelical Christians to be fundamental in the system of their faith, were also renounced. The same state of things exists at this day, in the school which Calvin founded, and in which that great man, as well as Beza, Francis Turretin, Pictet, and other renowned men taught the youth, who gathered around them,

the glorious doctrines of the gospel and the Reformation.

It was under such instruction that Dr. Merle pursued his studies for the sacred ministry. But it pleased God to send a faithful servant to Geneva, about the time that he was completing his theological training. This was Mr. Robert Haldane, of Edinburgh; a wealthy and zealous Christian, who lately closed a long and useful life, spent in the service of his Master. This excellent man, deploring the errors which prevailed in the theological department of the academy, endeavoured to do what he could, during the sojourn of a winter, to counteract them. For this purpose, he invited a number of young men to his rooms in the hotel in which he lodged, and there, by means of an interpreter at first, he endeavoured to teach them the glorious gospel. In doing this, he commented on the Epistle to the Romans, at much length. God blessed his efforts to the salvation of some ten or twelve of them.

Seldom has it happened that an equal number of young men have been converted about the same time, and in one place, who have been called to perform so important a part in building up the kingdom of Christ. One of these men was the excellent Felix Neff, of blessed memory. Another was the late Henry Pyt. The greater part of them, however, still live to adorn and bless the church in France and Switzerland. But none of them have become more celebrated than the subject of this notice.

Not long after his ordination, Dr. Merle set out for Germany, where he spent a number of months, chiefly at Berlin. On his way to that city, he passed through Eisenach, and visited the castle of Warburg, in the vicinity, famous for the imprisonment of Luther. It was whilst gazing at the walls of the room which the great Reformer had occupied, that the thought of writing the "History of the Reformation" entered his mind, never to abandon it till its realization should put the world in possession of the immortal work whose existence may be said to date from that day.

From Berlin, Dr. Merle was called to Hamblurg, to preach to an interesting French Protestant Church, which had been planted by pious Huguenots, when compelled to leave France, upon the Revocation of the Edict of Nantes, and which has been continued by their de-

scendants. In that city he spent five years, diligently employing his time in amassing information on the great subject upon which he had resolved to write.

From Hamburg he was invited to Brussels, by the late king of Holland, to preach in a chapel which he had erected in that capital, for Protestants who spoke the French language. At that time, and down till 1830, Belgium (of which Brussels is the capital) was united to Holland, and formed a portion of the kingdom of the Netherlands.

In the year 1830, a revolution took place in Belgium, occasioned as much by religious as by political causes. The priests, in order to deliver the country from the Protestant influence which a union with Holland diffused in it, joined De Potter and the other "patriots" in their revolutionary measures. The enterprise succeeded. The Dutch were driven out; and all who were considered friendly to the king, or intimately connected with him, were in no little danger. Among those who were in this predicament was Dr. Merle. At no small risk of his life, he escaped from Belgium to Holland, where he spent a short time, and thence went to his native city.

The return of Dr. Merle to Geneva was most opportune. The friends of the truth had been steadily increasing in number since the year 1816, and had begun to think seriously of founding an orthodox school of theology, in order that pious Swiss and French youth, who were looking to the ministry of the gospel, should no longer be forced to pursue their studies under the Unitarian doctors of the academy. The arrival of Dr. Merle decided them for immediate action. The next year, 1831, the Geneva Evangelical Society was formed, one of whose objects was to found the long-desired seminary. In this movement Dr. Merle took a prominent part, and was placed at the head of the new school of theology. His intimate friend, the excellent Mr. Gausson,—so favourably known in this country for his *Theopneustia*, and in Switzerland for many other writings,—took an equal part in this enterprise, and was chosen Professor of Theology. Mr. Gausson is one of those in Geneva who have had to endure much of the "shame of the cross," and he has endured it well. For the noble stand which he had taken in behalf of the truth, he was, by the government, turned out of the church of which he was for years a pastor. A man of fortune, as well as of rich gifts and attain-

ments, he has devoted himself, without a salary, to the infant institution which he and Dr. Merle, sustained by some distinguished laymen—among whom I may mention Col. Tronchin, Ch. Gautier, and M. Boissier—have been the instruments, under God, of founding and of raising up to its present respectable standing. Commencing with some three or four young men, it has steadily increased, till it has now forty students, including both the preparatory and the theological departments.

This seminary has enjoyed the talents of other valuable and distinguished men. For several years, M. Galland was a professor in it. The late and still much-lamented Steiger, the pupil and friend of Tholuck, was a professor in it during some years; and at present, it enjoys the services of Messrs. Pilet and La Harpe,

who are worthy colleagues of Merle D'Aubigne and Gaussen.

It may be insignificant to remark—but it will answer some inquiries which have been addressed to me—that Dr. Merle D'Aubigne is a large, fine-looking man, of most agreeable manners; and personally, as well as mentally considered, he would be pronounced by every one to be altogether worthy to speak of Martin Luther, John Knox, and the other giants of the Reformation. Nevertheless, I am pained to say it, his health does not correspond with the robustness of his frame, nor the vigour of his appearance. He suffers much at times from complaints of the chest. I am sure that in making this statement, I shall secure the prayers of many a reader, that his valuable life may be spared many years to bless the church and the world.

Church and State.

THE LABOUR AND PECUNIARY ASPECTS OF THE CHURCH OF ENGLAND.

NEXT to the Irish Church Establishment in point of waste, corruption, and inefficiency, stands that of England. The former institution, indeed, to no small extent forms a breakwater to the latter. This is felt by the clergy, and confessed by Statesmen. It is avowed by both, without fear or shame, that these two systems, or rather portions of the same system in two kingdoms, must stand or fall together. This fact alone explains the reasons of the policy of each successive government towards the Irish incubus; it is not denied to be bad in itself, but still it must be preserved for the sake of its English sister, which, it is alleged, is better. The former stands in much the same relation to the latter as a foreign war to a bad Home-government, diverting the attention of an injured people from its wrongs through the oppression, peculation, and other misconduct of its rulers. So long as the Irish Established Church exists, we have but little hope of fixing the mind of the country on the enormities of her English associate; and till that attention be fixed, of course, the iniquity of the system can neither be seen nor felt. But most assuredly so soon as the strong sense and penetrating reason of Englishmen shall be applied to that portion of the social fabric, it will awaken feelings

which nothing can allay, and kindle flames which nothing can extinguish, but either a most searching inquiry and a sweeping reform which for a season may prolong its existence, or else an entire dissolution which will rid British society of a grievous nuisance, and deliver true religion from an intolerable calamity. The institution called the Church is invested with such attributes, and arrayed in such a garb of obliquity and rapacity, that the moment men begin to reflect and inquire, nothing can save her from one or other of these events. Her foundation is injustice; her shield is darkness. When mankind, once enlightened, shall draw near, surround her, fix their eyes upon her, survey the bloated mass, and commune together concerning her, from that hour her days will be numbered, and the number soon told! Men of all classes, of all views, and of all tastes,—men of true religion, whatever their sect, and men of no religion, whatever their party, each on his own ground, but all as one man, will unite against her as a common enemy! The poor and the rich, the statesman and the saint, each on his own grounds, will have a long indictment to present against her. On that solemn day she will stand alone and friendless; neither reason, nor religion will have one word to offer in her defence. Justice will demand her overthrow, and she will find the mercy of

mankind clean gone for ever! It will then be found, that, in the Church of England alone, there is incalculably more corruption than in all the Protestant churches and Protestant governments in Europe united. That she has been endured so long is a fact to be accounted for only on grounds which are not very complimentary to the intelligence, morality, and religion of the country. As she owed her being to popular superstition, so she owes her preservation to popular stupidity. When England awakes she will perish!

The old pension-list, which for so long a period, from year to year, called forth so much Senatorial sarcasm and social indignation, was marked by angelic purity, an emanation from heaven itself, compared with the injustice and corruption of the Established Church. In no department of civil life would it be for one moment tolerated; the whole land would at once be up in arms against it. The thing requires only to be seen, in order to excite in the breast of every virtuous and patriotic man loathing and execration. From a return lately laid before the House of Commons, and printed, we collect the following particulars concerning the staff of the Church of England:

Number of benefices	. . .	10,987
Resident incumbents	. . .	6,699
Non-resident incumbents	. . .	3,736
Vacancies and recent insitutions	. . .	199
Sequestrations	. . .	37
No returns	. . .	316
		—10,987

Of the non-resident incumbents, there are absent from their livings 1632 from residing on other benefices; 360 from infirmity or illness of the incumbent or his family; 421 from want or unfitness of the parsonage-house; 969 absent without license or exemption, (though some of these "performed the duties of their respective parishes;") and the remainder absent from miscellaneous causes. We have only to conceive of such an order of things as this in the army or navy. Only conceive of the same man being a lieutenant in one regiment, a major in another, a captain in a third, a general in a fourth, pocketting the pay of all, and doing the duties of none! Only conceive of 1632 such officers in the British army! Conceive again of 969 officers of the navy "absent from their ships without leave," leaving the war to

go as it may, but still regularly drawing their emoluments.

The number of glebe-houses is 7589.

The number of curates serving benefices on which the incumbents are non-resident, is 2711. The number of curates assistant to resident incumbents is 2032: Total number of curates, 4743. Think again, then, of 4743 of the East India Company's servants serving by deputy, and receiving from the Company, ten, fifteen, or twenty times the sum they paid for their substitutes! What would the Court say to such a system?

It is not possible to ascertain from this paper the number of the clergy, because it is not stated how many of the incumbents hold more than one living; but at least 1632 do so, because they are resident on other benefices; but others of the non-resident clergy are also pluralists. Perhaps the 3736 benefices where the incumbents are not resident may have 1736 clergymen belonging to them, (2000 of them being assumed to be held by pluralists.) Was there ever corruption like this corruption? Then the number of the clergy would be 13,178.

It ought to be mentioned, that a considerable number of the benefices where the incumbents are not resident, are of small value; 467 of them are of the value of £100 a year or under, and 312 of them are of the value of £50 or under. Even were we to concede the principle of Church and State, it would not at all affect our views of the inexpressibly unjust, the unparalleled monstrosity of the system. Great inequality prevails among the revenues of the bishops; and it is infinitely increased among the clergy. The state of more than one-half of the curates is one of great hardship. *A number of curates larger than that of all the Congregational pastors in England, that is to say, 2521, have not a salary amounting to one hundred pounds a year!*

	Number.
Under £50 a year	. . . 312
£50 and under £60	. . . 575
£60 and under £70	. . . 326
£70 and under £80	. . . 482
£80 and under £90	. . . 642
£90 and under £100	. . . 184
Total under £100	. . . —2521

The condition of these men is not for a moment to be compared with that of the great bulk of Dissenting ministers. What interest have these men in the Establishment? What has the compul-

sory principle done for them? Surely these men's eyes are not blinded by their interests; why then will they not see the essential injustice which is inherent

in the unholy system? How long till they be sick of their serfdom? How long till they vindicate their claim to reason, and act as Christian men?

The Union Meetings.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

PROCEEDINGS OF THE SECOND ADJOURNED MEETING OF THE SIXTEENTH ANNUAL ASSEMBLY OF THE UNION, HELD IN THE CONGREGATIONAL LIBRARY, SATURDAY, MAY 16, 1846.

REV. DR. VAUGHAN resumed the chair. The opening prayer was conducted by the Rev. James Gawthorn, of Derby.

The Report of the Board for General Education was read by the Rev. Robert Ainslie, and adopted on the following motion proposed by Edward Baines, jun., Esq., and seconded by the Rev. Henry Townley:—

XI. That the Report now read be adopted, and printed and circulated, under the direction of the Board.

Second Report of the Board for General Education, presented to the Contributors, and to the Annual Assembly of the Congregational Union, Saturday, May 16, 1846.

It is felt that the present meeting is one of great importance on the subject of education in relation to Congregationalists. Nearly two years and a half have elapsed since the great meeting was held in the Congregational Library to commence a subscription to aid in the advancement of education in England and Wales. Since then some circumstances have been unfavourable to the prosecution of the work with the vigour and uniformity which its importance and the necessities of the rising population have required; and some arrangements were made at that meeting, especially as to local operations, which have made a wrong impression as to the general results of the efforts of Congregationalists throughout the kingdom:

In advocating the religious education of the children of Britain by the freewill offerings of the people, without statute law, compulsory attendance, or money raised by taxation, the Congregationalists never arrogated to themselves the power nor the purpose of educating all the neglected children in our cities, towns, and villages. As on the religious education of adults by ecclesiastical Establishments, so on the religious education of children chiefly under the control of such Establishments, largely aided by grants from the Consolidated Fund, they protested against what they considered to be an unsound principle, inculcated what they deemed to be in accordance with justice, freedom of conscience, and the Holy Scriptures, and expressed their willingness to prove by their contributions the deep interest they took in the universal advancement of education. In this protest they

were joined by many members of the Established Church, by the Presbyterians of England and Scotland, by the great Methodist bodies, by the Baptists, and by other denominations. What has been effected by others it is not in the power of the Board to report; nor can it do justice to the Congregationalists, because the returns are yet incomplete. It will, however, be seen that under all the disadvantages of this novel movement, and under many discouragements, the good work has been advancing. The first proposal to raise £100,000 in five years, by Congregationalists, for an unsectarian and religious education, has been accomplished; and if the heart of the Congregational body can be stimulated to a yet more healthy action, and its pulsation become regular and vigorous to its extremities, unimpeded by palsied or paralytic members, then the £200,000 which some of the more sanguine and liberal contributors suggested as the minimum amount to be raised in five years, can be raised; and thus a lesson be read to statesmen, to churches of all denominations, especially to the wealthy and richly-endowed Established Church in this kingdom, and to all the friends of education, teaching them that if they will go and do likewise according to their ability, schools may be thickly planted over the kingdom, not national in name, but national in their spirit, embracing every ignorant child that will cross their threshold, forcing upon none of them a catechism untrue in some of its statements, and inapplicable to the circumstances of many of the children; nor compelling their attendance at any particular place of worship on the Lord's day, as the condition of their receiving daily education.

If it were necessary to disclose facts to such an assembly as this, as to the ignorance and debasement of the neglected portions of our population in towns and rural districts, both adult and juvenile, it could easily be done. Private information communicated to the Board, personal observation and investigation of various localities, with the published documents of the Registrar-general, and the Reports of the state of prisons in England and Wales, published by order of the House of Commons, would furnish enough to make us modest in speaking of what has been done for the humbler classes, and make us ashamed that England—the sons of the soil of England—should have been so long neglected, and should present to the enlightened traveller from other shores such a sad spectacle of neglected cultivation, lost mental power, and spiritual degradation. But the time of this assembly need not be occupied by dwelling upon such facts. The condition of the humbler classes is too well known to Congregational ministers, and the necessity for schools too deeply felt, to render it necessary at the present moment. The Board will therefore proceed to answer the question, as far as it is able, What has been done by Con-

gregationalists since the defeat of Sir James Graham's Education Bill?

THE AUTHORITY FOR THE STATEMENTS.

Owing to the arrangement at the Conference relative to local operations, not only does not the great bulk of the donations and subscriptions for education pass through the Central Board, but even an account of them is not transmitted; and hence the extent of the efforts is not known. At the present time the Board is imperfectly informed of what has been done and is still doing throughout the kingdom.

To remedy this state of things as far as possible, the Board recently issued 1159 copies of a schedule to the Congregational ministers of England, soliciting returns of new schools, the accommodation they will afford, the amount of money raised by Congregationalists towards their erection, and some other particulars. Out of the 1159 sent out, 671 have been returned; consequently 488 have yet to be returned. Out of the 671 received back again by the Board, 532 record the fact that nothing has been done in those localities since the defeat of Sir James Graham's Bill, to advance the general cause of education. Poverty and the opposition of the Church are the principal reasons assigned why nothing has been done in many of these places. In about 197 of these places British schools, or schools conducted on the British system, existed before the introduction of that Bill, and have been sustained to the present time; but the annual amount contributed for the sustenance of schools by Congregationalists is not computed in the effort being made specially to increase the number of new day-schools. It is then on these returns, and on the minutes and other documents belonging to the Board, that the present Report is based. It is indeed important that these returns should be completed. As an act of justice to the Congregationalists of England, and as an act of justice to the Voluntary principle, they should be forthwith filled up and returned to the Board.

From these imperfect returns it appears there have been erected 100 new school-houses, and 47 buildings have been adapted to the purposes of daily schools; making 147 places opened for daily instruction, with accommodation for 25,552 children. It has been thought and said that the members of the Society of Friends and liberal Churchmen are the chief contributors to the support and advancement of liberal education. But towards these new school-houses, and the alterations of old ones, the sum of £38,559 5s. 3d. has been raised; of which £33,391 11s. 8d. has been contributed by Congregationalists. The promises reported in course of payment amount to £6,380; and efforts for new schools about to be immediately made amount to £13,160; making a total sum reported in these schedules, contributed and promised exclusively by Congregationalists, of £52,931 11s. 8d. With this sum, as accurately as it can at present be ascertained, and the amount promised to the general fund, (exclusive of such sums as may have been locally promised or paid, and are therefore included in the sum just named,) and according to these imperfect returns, the gross total is above £100,000.

SCHOOLS SUSTAINED.

Considerable difficulty is felt in some localities

in sustaining schools when established. If the general management of a school by the Committee be neglected—if there be but little interest taken in the school by the pastor and the congregation—if the schoolmaster seldom see the ministers of religion and the members of the Committee; or if the schoolmaster be an incompetent man from defective education, want of ability, want of interest in the work, or from indolence—the school is not likely to flourish, nor even to be sustained. The Board of Education, while on the one hand it examines closely into every application, has never yet refused assistance to any case coming within the regulations of the Board and worthy of its assistance. Out of the fund placed at the disposal of the Board the sum of £385 has been voted during the past year towards the erection of seventeen new schools, and £243 towards sustaining twenty-five schools deserving of help and encouragement.

NORMAL TRAINING.

This subject has occupied the gravest attention of the Board. Various matters have brought it again and again under consideration. The imperfectly educated state of many schoolmasters and mistresses who have had no training—the feeling in Wales in relation to the training of teachers for the Principality—the reception of Government money by the British and Foreign School Society—and the defective education in most branches of knowledge of many who have acquired a knowledge of the method of teaching according to the principles of the British and Foreign School Society, have led the Board seriously to deliberate on the best method of aiding to provide well-educated and well-qualified teachers for new schools and for those which have been longer established. In the last Report it was stated that six female candidates and one male candidate had been introduced by the Board to the Borough-road school. One female retired from the employment after six or seven weeks' trial; and the five others have received appointments to various places: one to Burton-upon-Trent, one to Colchester, one to Horsham, one to Norwich, and the fifth has received an appointment by the Board which will be more particularly alluded to presently. The male teacher has been appointed to the new school in the Kent-road, and the accounts at present received of them by the Board are very encouraging.

Since the last annual meeting the Normal School for Wales has been established. Too much importance cannot be attached to this movement. The present number of students is twenty-eight; the greatest unanimity and satisfaction prevail as to the whole project; and it is a matter for gratitude that one so qualified to preside over the educational department as Mr. Evan Davies, has been found, who devotes himself to his work with all his heart. Every communication from the Rev. J. Griffiths, President of Brecon College, speaks of this movement in the most enthusiastic terms. He is in perfect love with it. It is progressing to his heart's desire, and he considers that future generations will look back to the day with unbounded gratitude, on which this Board convened the celebrated Conference at Llandovery.

The offer of help from Government was put in a train to be accepted; but it was resolved

that they would be free and unfettered, and would rely upon the power of Welsh and English sympathy; and hitherto their confidence has not been misplaced.

The Board has also resolved on educating twelve females for twelve months in a separate establishment, before their attention is specially directed to the method of teaching adopted by the British and Foreign School Society. For this purpose a house has been taken at Bermondsey for three years, that the experiment may have a fair trial. Miss Whitmore, who has been twelve months at the Borough-road school, under the auspices of the Board, and who conducted a private establishment previously to her going there, has been appointed the mistress. The Herald's-row school, which is in the immediate neighbourhood, and of which the Rev. G. Rose is one of the trustees, has been opened to the Board for the use of the candidates; but the principal object of the Board is to instruct them in such branches of knowledge as it is necessary they should be acquainted with before they are appointed to be the teachers of others. The arrangements are not yet completed; but it is intended that no person shall be admitted to the enjoyment of such advantages but those who are likely to make efficient teachers. To the ministers and other gentlemen now assembled the Board confidently appeals to recommend such persons, and such only, as candidates to this educational establishment, as shall be likely to be efficient, by being thoroughly adapted for the work. The Board disclaims all rivalry to the older and more powerful establishment in the Borough-road. The object contemplated by the Board is different from that in the older establishment. The Committee of the British and Foreign School Society presume on the previous education of those who enter to be trained; but the Board, knowing that scarcely any have had this previous education, are determined to give it, and if matters can be adjusted about the Government grant, it may be that the candidates taught by the Board for twelve months may spend two or three months in the Borough-road before they are appointed to preside over schools. Better educated and better qualified teachers must be provided for the times coming upon us, and they must be better paid; so that, in loving their work, they shall be rewarded in it, and not driven from it by a starving salary, nor tempted away to other employment by a salary which they ought to command as schoolmasters and schoolmistresses in British schools.

In the paper read at Manchester some details were given respecting the appeals made to the congregations in the county of Essex. The pastors and the churches entered into the work with all their heart; and the Essex Educational Committee is now making arrangements for the collection of the money and its appropriation to the necessities of the county. In November last the Board had hoped to make arrangements to do in Lancashire what had been done in Essex, and thus to have worked the first agricultural and the first manufacturing counties for the benefit of the educational treasury in each county. A letter was prepared with great care, addressed to the churches of the Congregational order in the county of Lancashire, with their pastors and deacons. The intention was to send a few copies privately for revision, and then to have sent a liberal supply for every church,

before the county was visited by the deputation. At that time, however, arose a cry for more money in behalf of a league more powerful than the Educational Board; and it was felt that while hundreds and thousands of pounds were being collected in Manchester, Liverpool, and other places, to obtain cheap food for the body, the appeal for the mind must be deferred; and as the prospect is not distant that the league for the body will be dissolved by having obtained its object, the mind will claim the undivided attention of the merchants and manufacturers of Lancashire, and that they will give for the nobler part of man, out of gratitude for their success, and from their increasing gains, contributions which will give to Lancashire the same distinction for the voluntary support of a free and unsectarian education as it has acquired for sustaining the cause of a free and unrestricted commerce over the whole world.

What is chiefly required in existing circumstances is, that the ministers of religion should take up the cause of education, become familiar with the condition of England, converse upon it, collect facts, lecture upon it, make arrangements for district and county movements, and let whatever is in the power of the people to do be done. Every facility and help that the Board of Education can render will be most cheerfully afforded. Statistical information, deputations, grants to aid schools, or any other form of help will be added to local influence and action in this great work. It is due to themselves that as the friends of light and truth, the friends of mankind, the teachers of a heavenly religion, whose abode is in the renewed and enlightened mind, they should take up the subject with all their heart. Humanity counsels us to it; patriotism urges us forward for the honour of our country; consistency asks for a full redemption of our pledges; and policy justifies it. If our Sunday-schools are not to be thinned and emptied; if petty bribery is to be defeated, and the power of ecclesiastical caste is to be broken; if little tradesmen are to be free to think and to act without the penalty of "losing the custom" of the clergy and Church people; and if the poor widow, or the grey-headed and toil-worn old man, needing alms, can obtain them, not because the voice of humanity and the command of Christ say they should have them, but only on the condition of forsaking the meeting-house, and regularly attending church; and if the children of the poor can only be educated on week days by leaving the house in which their parents worship on the Lord's-day, then it is time that in the district of every Congregational church there should be also a school for religious and unsectarian education, where any or every child shall be trained to virtue, loyalty, and piety, without any civil, ecclesiastical, or eleemosynary penalties, that he may become a good member of the commonwealth, imbued with charity to man and love to God. And the very lowest classes, the most ignorant and debased, such as are born under the most unfavourable circumstances, and are training in vice, to be arrested by the police, to find an asylum in the gaol or a home in a penal colony; these, the outcasts of every village and of every town, who are neglected by every one except the thief-catching eye of the police-officer, would amply repay for their juvenile or adult education under the direction of the affectionate minister of the religion

of Jesus Christ. A great work has to be done for our beloved country. Honoured fathers and brethren! let us not neglect nor flinch from doing what is within our power. Our fathers have laboured and we have entered into their labours, and let us aid in preparing and consolidating the high-road to peace and love among Christians, and to universal education and freedom of conscience for Britain's sons and for Britain's daughters, hoping that the days will come when "the Lord shall raise up the poor out of the dust;" when "he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more," Isa. ii. 4; and when many teachers of heavenly truth, love, and mercy shall run to and fro, and knowledge shall be increased.

XII. Moved by the Rev. Dr. R. W. Hamilton; seconded by the Rev. T. W. Davids; and unanimously adopted:—

That this Meeting rejoices in the practical illustration of the Voluntary principle, by the Congregationalists of England, furnished in the Report now read; and urges upon the various district and county Associations the importance of making the earliest arrangements for an active canvass of the Congregational churches in their respective localities in favour of education, believing that it is in the power of Congregationalists to set an example which would induce other and wealthier denominations to put forth a spontaneous liberality fully adequate to this great work.

Moved by the Rev. J. A. James; seconded by the Rev. Henry Madgin; and unanimously adopted:—

XIII. That the thanks of this Meeting be presented to the Board of Education for its services during the past year; and that the following gentlemen be the Board for the coming year:—Charles Hindley, Esq., M.P., Chairman; Samuel Morley, Esq., Treasurer; Rev. R. Ainslie, Secretary; William Rutt, Esq., Cash Secretary; Revds. Dr. Alliot, T. Aveling, J. Blackburn, Dr. Campbell, J. Curwen, T. James, Dr. Leifchild, S. Martin, W. S. Palmer, Dr. Reed, H. Richard, G. Rose, G. Smith, J. Stoughton, A. Tidman, A. Wells, J. Viney; W. D. Alexander, Esq.; Edward Brown, Esq.; Thomas Challis, Esq., Alderman; Josiah Conder, Esq.; T. M. Coombs, Esq.; George Knox, Esq.; T. Hall, Esq.; W. F. Lloyd, Esq.; George Marshall, Esq.; George Osborne, Esq.; Thomas Edcombe Porton, Esq.; Henry Rutt, Esq.; James Spicer, Esq.; Edward Swaine, Esq.; Hull Terrell, Esq.; George Wilson, Esq.; Joshua Wilson, Esq.; D. W. Wire, Esq.

Moved by the Rev. Robert Ainslie; seconded by the Rev. W. H. Stowell; and unanimously adopted:—

XIV. That the next letter to the churches be on efforts to secure an improved literature in the denomination in both education and productions, and to preserve the religious character and use of our literature, while extending and elevating it in other respects; and that the Rev. Dr. R. W. Hamilton, with the Rev. Messrs. Scales, Ely, and Hudwell, be requested to prepare a draft of the same for presentation to the Annual Assembly of 1847.

Moved by the Rev. Thomas James; seconded by the Rev. Henry Madgin; and unanimously adopted:—

XV. That this Assembly, at the close of its present proceedings, do stand adjourned for a meeting to be held at Plymouth, Devonport, and Stonehouse, on such days in October next as may be arranged between the brethren of those towns and the Committee of the Union.

Moved by the Rev. William Woodhouse; seconded by the Rev. Henry Griffiths; and unanimously adopted:—

XVI. That the Treasurer and Secretaries of the Union be requested to retain their offices; and that the Committee be also re-appointed, with the following changes:—instead of the Revds. Dr. Alliot, J. Hill, H. B. Jeula, and J. Robinson, the Revds. T. Aveling, Dr. Morison, Dr. Reed, J. W. Richardson, and G. Smith; and instead of Messrs. Capper, Letham, Terrell, and Thompson, Messrs. Conder, T. Piper, jun., William Rutt, and Dr. Stroud.

Moved by the Rev. Dr. R. W. Hamilton; seconded by Josiah Conder, Esq.; and carried unanimously:—

That the Assembly offers to its respected Chairman assurances of its high esteem, and warm thanks for his most able and successful services in presiding over all its various proceedings.

The sittings of the Assembly were then finally closed with prayer, conducted by the Rev. Dr. R. W. Hamilton.

Address to the Congregational Churches of England and Wales, on the importance of giving a more systematic and liberal support to the public institutions in immediate connection with their own denomination; being the letter to the churches adopted by the Sixteenth Annual Assembly of the Union, at its First Adjourned Session, held in Crosby Hall, on Friday, May 15, 1846.

ELDERS AND BRETHREN IN CHRIST,—Some years have run their course since you were first addressed by an Annual Assembly of your brethren, convened for the sole purpose of promoting our Redeemer's kingdom upon the principles especially professed and practised by the Congregational churches. Various important subjects have since then been proposed for your consideration in the Assembly's yearly addresses, and have, we doubt not, in common with those presented in the other publications of the Union, conducted to profitable meditation and much experimental and practical concern. For your brethren have addressed you, as you know, only on topics of deep religious interest, and only in the spirit of affectionate congratulation, or counsel, or entreaty. Of authority, other than that which is conceded to brotherly affection, speaking in the words

of truth and wisdom, we have never dreamed: as sincere and earnest advocates of Congregational Independency, how could we do so? What therefore we have hitherto been, believe, honoured brethren, that we still are; and if in developing before you the important subject suggested for this year's address by the last Annual Assembly, we should even use the language of expostulation or remonstrance, let not our faithful earnestness be misconceived. "By love" we are to "serve one another." We speak to you with freedom, for we would serve you in love.

The subject prescribed for this address is "the wisdom and necessity of more general and systematic support of public institutions immediately connected with our own denomination, and intended to promote its strength and usefulness." We invite you to consider the spirit in which the proposed object should be carried out; the machinery which claims our support; and the arguments which urge us to support it.

I. *The object proposed* is to secure the support of institutions expressly intended to promote the strength and usefulness of our own denomination. It is professedly a denominational object. But is it therefore a sectarian object? We believe that it is not; and we justify our denominational efforts, not merely by the practice of every other community of Christians, but by the consciousness that without them we could not thoroughly work out our whole convictions. As members of the spiritual church of Christ we cherish certain principles and practices which many of our brethren have not received. We do not judge them in this matter. We do not follow their judgment. Looking at the church of God on earth, not as a beautiful idea, but an existing fact, we see that essential unity of spirit consists with an almost infinite diversity of formal constitution. The faith and inward life and living experience of the church is one, but its inferential speculations, its discipline, its external order, are wonderfully various. It is our conviction that we are bound to walk in the light of the New Testament; to conform our principles and practices, as nearly as is possible, to the principles and practices of apostolical Christianity, as the same are set before us in the word of Christ. How others read the record is no rule for us: those who read it differently from us stand, as we do, under law to Christ. We must "walk by the rule," we must

"mind the thing to which we have ourselves attained." Surely it needs no great sagacity to see that the rules to which it is our duty to conform our own practice, that the principles which have authority over our own conduct, must of necessity be those whose support and extension in the world should be the high and holy object of our Christian zeal.

We may, then, nay, as dutiful followers of Christ, we must carry out our whole religious convictions into practice. Our institutions are but the machinery of our whole Christianity. In supporting them we are not supporting mere peculiarities, (though our peculiarities are characteristically expressed and represented in them,) but we are serving the great cause of the ONE CHRISTIAN FAITH in the forms and by the methods which, in our conscientious judgment, are most congenial to its spiritual and holy nature. This service is our Master's right, nor dare we, as true Christian men, decline it, however it may gratify our feelings to throw, on suitable occasions, our humble mite of service or of contribution into the denominational efforts of our brethren of other communities.

So anxious are we, honoured brethren, that the idea just represented, the true denominational idea, should be exemplified by us as Congregationalists in its true spirit, that we must say a few words more respecting it. We have seen that our peculiar principles and practices as Congregationalists constitute the proper scriptural form of our obedience to Christ, our concrete personal religion. But in what consists the life of this obedience? In the living faith which we possess in common with our brethren of other denominations; for we have also seen that the real church of Christ, though not to be confounded with the aggregate of those communities which profess to have received the New Testament, is to be found in most of them, and that our differences with our brethren of other communities are differences of judgment which do not touch the essence of our common faith. Our common living principle of faith is the essential life of our denominational religion. But while this completely vindicates our differences, when guarded in a proper spirit, from sectarianism, how powerfully does it unite us with the faithful of all denominations! How manifestly does it establish the supremacy of the universal law of love!

Brethren, there are three great laws which it should be a point of conscience with us never to lose sight of in our denominational concerns: the law of proportion, the law of equity, and the law of love. The substance must never be subordinated to the form. The faith which justifies the ungodly, the grace which adorns the believer must never be sacrificed to the notion or even the conviction which serves but to supplement our religion, or give shape and coherence to the intellectual theory of it. There must be no exaggeration of what is merely circumstantial; no diminution, even by inadvertence, from what is essential. Justice and truth must be observed, to whatever disadvantage it may expose us. In asserting our own principles, or promoting our own institutions, nothing must be implied or insinuated to the disparagement of other men's principles and institutions. What ought to be reproved must be reproved, but without disguise, without exaggeration, without bitterness. Motives must not be misrepresented or imputed on suspicion. In a word, all our efforts, and even our controversies, must be characterized by the love which "suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, and endureth all things." And since we do not, even in our denominational communion, bring forward all our individual peculiarities, or strive to invest them with denominational authority and influence, so we should regard it as a matter of devout rejoicing before God that there is common ground on which we may take our stand with multitudes of Christian brethren of other communities. Our denominational peculiarities are necessary to the entireness of our convictions and our practice; but they are not the whole of them, they are not the best part of them. Our religion is more than denominational; it is Christian; and if we are responsible to Christ for the carrying out of our denominational convictions, and the maintenance of our denominational institutions, how deep, dear brethren, must be the obligation to maintain inviolable the fundamental grace which is the noblest motive to denominational activity, and the transcendental unity which binds together into one the redeemed of every nation under heaven. Let us, dear

brethren, habitually breathe this spirit, and it will be impossible that even our denominational peculiarities, so far as they are scriptural, should be without effect. We shall consistently exemplify them; and this, the best, unquestionably, of all methods that have ever yet been tried for the furtherance of holy principles, will be their most attractive and efficient recommendation. Let us consider,

II. *The institutions which claim our support.*

The first in order, as in importance, is our apparatus for evangelical and denominational instruction. This embraces our home, colonial, and foreign ministry, and our denominational schools. Our *home ministry*, as distinguished from our home missions, was perhaps not intended in the resolution proposing this address. It is, indeed, the most essential of all our machinery, and as such its efficient support is at the present hour engaging much of the attention of the Union, with a view to its more prominent consideration by the churches. It cannot, however, with propriety, be numbered among our public institutions, if by that designation is meant institutions originated by ourselves in the exercise of our own judgment. It is most explicitly a Divine Institute: an institute of our Lord's own framing, and adapted with unerring wisdom to the ends for which he ordained it. As such it is commended to the churches in his word, and its due and efficient support is enforced upon them by the vital interest they have in it and the authority of their great Founder. These considerations justify our noticing it here, though not a public institution of our own in the sense intended in the Assembly's resolution.

Our *BRITISH MISSIONS*, (which include our *Home and Colonial Missions* and the *Irish Evangelical Society*,) occupy an important place in our machinery for evangelical and denominational instruction. The object of these institutions is to send instruction to those who would be otherwise unable, and who are in most instances disinclined, to procure it for themselves. They support suitable missionaries in stations fixed upon by their respective committees. Their missionaries are selected by those committees, act under their direction, and forward to them regular reports of their proceedings. These institutions stand in close connection with the Congregational Union of England and Wales.

By denominational schools we intend

the schools for ministers' children at *Lewisham and Silcoates*, and all those, whether *Lord's-day or week-day schools*, in which our denominational principles and observances are taught. Schools conducted on the British and Foreign system, even when supported by Congregationalists exclusively, do not come within the scope of this address. But though we offer this remark in explanation, we do not make it in disparagement of the British and Foreign Schools.

The next in order of our machinery is our institutions for perpetuating an efficient ministry in the denomination. We use the term ministry in this connection as commonly used, to denote pastors and evangelists, not however forgetting that our brethren who hold the deacon's office are as truly ministers of Christ. Our *divinity schools* are institutions which hold a very important place in our denominational economy. Though it is not pretended that the churches do or ought to derive their pastors or their missionaries exclusively from the colleges, and though it is most unreluctantly and gratefully acknowledged that not a few of the most useful, and some even of the most eminent ministers, whose labours have edified the churches, were not trained in a college, it is yet our firm conviction that had we possessed no colleges our churches would have been far less numerous and influential than they are, and that a very large amount of whatever prosperity belongs to us is, immediately, the result of their existence. Persuaded, therefore, that the perpetuation of an efficient evangelical ministry depends principally upon our colleges, we look upon them as inclosures where our seed-corn is ripened, as the hope of all succeeding times. On their efficiency depends, under Providence, the efficiency, generally considered, of our future ministry; and if all our churches and their institutions flourish or decay in proportion as the ministry is vigorous or feeble, it needs no augury or inspiration to discern that we shall provide in vain for other objects, however valuable, if we neglect this vitally instrumental one.

Among the institutions whose aim is the instruction of the people in our principles, we must name the *Congregational Library* and the *Wycliffe Society*. To the Library we are indebted for several volumes of a very valuable lecture—a lecture not merely creditable to the learning, but conducive to the intelligence of the denomination. The Wycliffe Society

was organized for the publication of early works illustrative of our principles, especially in their controversial development. Its publications are sold to subscribers only. Two volumes are now edited, comprising select treatises of Wycliffe and David Clarkson. Much of the usefulness of this series will depend upon the judicious selection of works for publication, and the care and regularity with which they are issued. Supposing these points to be duly cared for, and rendered practicable by adequate encouragement, it would prove a valuable auxiliary to our other sources of denominational information, and as such is entitled to the favour of the literary and wealthy members of our body.

We pass now to another order of our instrumentality, the distinctively economical. This includes the Congregational Union of England and Wales and our various provincial and county associations.

Our *provincial and county associations* differ considerably in their objects and character; but all of them, we believe, consist of the majority of Congregational churches and pastors in a given district, usually co-extensive with some county. These associations have principally in view the maintenance of Christian brotherhood among the churches and ministers composing them; but most of them add to this arrangements of some kind for evangelizing thinly-peopled districts, and several have also provident societies for aged ministers, or the widows and children of deceased ministers. These associations, inconvenient as the geographical division of many of them is, have been till of late the only, and are still the most available means of communicating between the metropolis and remote or thinly-peopled districts, and consequently of obtaining valuable statistical intelligence relative to the denomination at large. On these accounts, therefore, their existence, even in their present generally imperfect state and inconvenient distribution, is of essential service to our body; though it must be admitted that, were it possible to effect a re-construction of some of them in larger and more convenient groups, with suitable principal and district centres of meeting, the gain might be considerable, both in economizing time and facilitating business. But we merely refer to this subject as a question worthy of consideration by the parties immediately interested, and would express meanwhile our deep conviction that, organized and dis-

tributed even as they now are, they deserve the most efficient support they can obtain. It would be incalculable folly to tamper with them without the certainty of real improvement.

The benefits resulting from the provincial and county associations, are, however far surpassed by those accruing and likely to accrue from the *Congregational Union for England and Wales*. The extent to which this Union has already advanced our brotherly communion with each other, and associated us in investigations and undertakings which interest us all in common, none of us can tell. It would be fruitless to attempt particulars in this paper, but we must be permitted to express, as we do with all sincerity, our deep sense of obligation to the brethren who originated it amidst many difficulties and forebodings, and to its Secretaries, who by their wisdom, frankness, perseverance, and practical ability have raised it to its present pitch of favour and usefulness.

The labours of the Union involve, dear brethren, as you know, among others, several literary undertakings. The most important of these are the Historical Memorials of the Independents, compiled by Mr. Hanbury, in three volumes 8vo; the "Congregational Hymn-Book," (which is understood to have been for several years the Union's chief source of income;) and two prize essays upon lay agency, entitled, "Jethro," and "Our Country." Some of the publications of the Union have connected with them a special financial object. Its two monthly periodicals, the *CHRISTIAN WITNESS* and the *CHRISTIAN'S PENNY MAGAZINE*, were intended partly to provide suitable religious reading for some neglected classes of our population, partly to create a fund whence the indigence of our aged ministers might be relieved. Having now enumerated and described our principal denominational institutions, we proceed

III. To set forth the *wisdom and necessity of supporting them more generally and systematically*.

An appeal of this kind seems to imply that our institutions receive but a partial and irregular support. This implication is unfortunately just. There is not one of them, not even our Divine Redeemer's own institute—the Christian ministry—which is universally and systematically supported. Though more generally sustained, and justly so, than any of those which we ourselves have organized, its claims are very far from being appre-

ciated as they should be. Some still withhold any acknowledgment whatever of its claims, and of others not a few dole out their contributions with a niggardly, uncertain hand. The true minister of Christ, we know, is not bound to his arduous but blessed office by the love of filthy lucre. He will learn, like the Apostle, both "to be full and to be hungry," both "to abound and to suffer need." He will learn, "in whatsoever state" he is, that consists with honest living, with freedom from debt, with the discharge of all his proper obligations, "therewith to be content." But the virtue of the minister is not to be a subterfuge for the sordid avarice, or a shelter for the more thoughtless selfishness of the hearer; and our Lord in heaven hears with indignation the cry of his own servants' wages kept back by unjust stewards, whether locked up in investments, or wasted in indulgence, or misapplied even to the enlargement of social wealth. Many of us, especially in retired districts, and many too who little think it, many who would blush with shame and grief if they knew the truth, many well-meaning and not usually inequitable persons have yet to learn the very elements of justice, as to the provision which they make for the minister of their own choice. Brethren, this thing ought not to be; let it not be.

Far less general and systematic even than this, however, is the support which is rendered to our British Missions and our Colleges. A nearer approach to what is right is, indeed, visible in our contributions to heathen missions, (though even these fall very short of what the vast importance of the object calls for,) but in reference to all the claims of home, there is a grievous, we must confess it, a shameful deficiency. We seem, in reference to this branch of our obligations to be defaulters in principle. Else, how is the fault so general? Yet, what principle? What can possibly be said in extenuation of our almost total neglect of the heathen of our native land, the benighted Romanists of Ireland, and the self-expatriated exiles of our colonies, all of whom are perishing by millions for lack of knowledge, but that we have not considered it? "But doth not he who pondereth the heart consider it?" Our hope and consolation is, that when these claims are really understood, the churches will arise to their duty. Condemned by our own hearts for the loss of souls, the souls of our own countrymen, the souls

of Erin's children perishing under our own eyes in the jaws of the Papacy, the souls of the godly seed of Independence pining in vain to hear a pastor's voice in distant settlements—we shall be no longer satisfied with the meagre offerings we have hitherto contributed for their relief, but while all join heart and soul, and as one man, in the simultaneous October collections, (collections which are really to us, what the little cloud was to Elijah, the sensible assurance of future showers of blessing,) those of us who can will also aid them by individual and family subscriptions, till they attain a magnitude proportioned to this threefold service required at our hands.

Our colleges are not, upon the whole, so ill-supported as our British Missions. Their incomes, though several of them are in debt, approach nearer to the equitable standard than the incomes of the three British Societies. They are, however, even less generally cared for; and as the bulk of our denomination is still strangely ignorant of their value, and the relation in which they stand to our denominational prosperity, it is even more important to enforce their claim. We have already stated our conviction that on their stability and prosperity depends, under Providence, the efficiency, generally considered, of our future ministry, and as a natural consequence, that of all our churches and their institutions. They are, though not of absolute necessity, yet in fact, the main springs of our evangelical and denominational machinery. If their action is enfeebled, all the rest will drag. Sustain this motive power, and the whole, if otherwise adjusted duly to its several ends and offices, will work with harmony, precision, and success. Suppose our older colleges had not existed fifty or a hundred years ago, how different would the aspect of our churches have been now! How many of ourselves owe our conversion instrumentally to ministers who were trained in them! How many moral wastes have become fruitful gardens beneath the agency they have supplied! Congregationalists of England! Those colleges were founded by our forefathers for their posterity, shall we do nothing for ours? Honour, gratitude, and holy charity alike require that we should transmit them unimpaired, and with them their younger sisters, the hopeful offspring of the nineteenth century, to coming generations. Our children's children will need pastors and evangelists when every living preacher's

tongue is silent in the grave. Oh! see to the succession of a godly, learned, humble, and devoted ministry, to guide their souls into the way of peace.

And now, dear brethren, suffer a remonstrance touching secular education. As to our poorer classes much still remains to be done to justify our late repudiation of legislative interference? Essex, it is true, has set a great example; and extensive provision has been made elsewhere, particularly in large towns. But notwithstanding this, and notwithstanding that an encouraging measure of success has attended the labour of our able and devoted Educational Society—during the past year, our obligations in this direction are yet very considerable. Large and numerous districts are still unprovided with schools; and where schools exist, they are, in many places, far less efficient than they should be. As to the middle and upper classes, Mill-hill, and a few good private grammar schools, are our provision for all England. For our young men, if University College is not deemed eligible, and they do not like to go to Scotland, Ireland, or across the channel, or the German ocean, for their university advantages and honours, there is no resource for them but Oxford or Cambridge. Accordingly they pass the Rubicon. They go to Oxford, where their first academical act is virtual recantation—probably, a lie! Or it may be, too virtuous yet for that, and allured by her matriculation, they enter Cambridge. This step is usually but a protracted temptation. They perhaps obtain, amidst sneers and wonderment, the learning they go for; their names perhaps stand high upon the list of wranglers, but no academical honour will be awarded them, unless they subscribe the articles. With judgments overcome by flattery, ambition stimulated by success, and consciences ensnared by their enforced compliance with the religious ceremonies of their college, what probability is there that they will preserve their integrity? Seldom indeed does the struggle between principle and worldly interest last so long. Those who leave Cambridge, Dissenters, are usually new converts to dissent. Consider then, dear brethren, the state of our secular education, as respects both poor and rich, and ask yourselves if it is worthy of a body which pretends to have received the love of learning as an heirloom from the Nonconformists of the seventeenth century.

Things being thus, then, brethren, how

shall our condition be improved? for we see that in many, and those obviously important respects, it needs improvement, and we must lose no more time. The first step is to discern and feel our duty. That is the immediate object of this address. The next is to obtain an accurate estimate of our resources. This object has engaged the attention of the Union for some time past, and they are preparing suggestions for you on the subject, which it is confidently hoped will secure your cordial co-operation. The third step is the combined, sustained, and systematic movement of the entire denomination in support of our institutions, a movement absolutely necessary not merely to our prosperity, or usefulness in the world, but even our preservation from decay. And what should hinder it? Our Independency? No, our independency, if by it we mean the ecclesiastical system which our Robinsons, Owens, and Clarksons professed and acted on, and which we ourselves have acted on, though so imperfectly and with so little zeal, in our provincial and county associations, is no hindrance whatever to it. Our fathers confederated for mutual help and counsel, we do the same: where is the wisdom of arresting this sound and necessary principle of all religious communities at the very point to which all previous efforts tend, and in which they find their true, legitimate, successful result? To go further than we do would control the churches, would endanger individual liberty. What if all be associated! If all take a part! If all work together! Is then their old proverb reversed? Is dissension strength? Or is the great secret of our weakness this, that we conceive ourselves in greater danger from our brethren than from others? Let us be ruled by this delusion and nothing can arrest our decline. "The house which is divided against itself cannot stand."

Brethren, we have been long asleep, and while we have slept, the enemy has come in and sown his tares. As our feebleness results mainly from our isolation, so our isolation was the guilty offspring of our indolence. Now let us awake for action, and awake in mutual confidence and love. The enemy of souls has not been idle. He has filled the world with his successes. Retaining almost all his ancient conquests, in heathen and Mahometan countries, and in the synagogues of outcast Israel, he has reinforced the Papacy in every quarter of the globe, devised new forms of infi-

delity for Protestant Europe, and re-energized the virus which, never absolutely latent, has for many years been powerfully counteracted in the constitution of the Anglican Establishment. To select one single instance: consider what he has lately done in the Pacific, and remember that the Jesuits, the instigators of the outrage on Tahiti, are covering even England with their snares. They work unseen and unsuspected. It is time that we awoke out of our sleep.

But God also has bared his arm to do a great work in the earth. China is opened to our missionaries. Germany is struggling in the throes of a second childbirth, the issue of which promises to be a mortal quarrel between Romanism and infidelity. In Scotland, as you all know, a number of our Presbyterian brethren, having by a strong effort of united will, and at no small sacrifice of property and feeling, emancipated themselves in a body from the yoke of patronage, have reorganized themselves as a community in actual separation from the State, and carried out a noble scheme of voluntary confederation in support of their principles. Oh! let us see God's hand in all these movements, and let his people hear his voice. Shall our Scottish brethren, forced by circumstances into Voluntaryism, put to shame its old, spontaneous advocates? Shall we who waged no losing battle with them in the field of controversy on this very point, now that they are driven within our lines by others, contentedly see them conduct our principles to higher conquests than we ourselves have realized, or even aimed at? Is this the time for us to fold our hands in indolence, when foes are plotting our destruction, and our brethren (whom God bless!) are giving us so noble an example?

We trust then, dear brethren, that our independency will not be made a bugbear to deter us from united action, and that we shall have discernment to decipher what is written for us in the signs of the times. We must work together, and we must carry our co-operation for great objects to the highest practicable point. We want no alteration in our polity; to that, though not esteeming ourselves infallible, we cling with unabated confidence. We want no resignation by the churches, their pastors, or private brethren of their individual responsibility. Our views and objects render it imperative that we should cherish to the utmost the Christian sentiment of individual responsibility. The principle that

all must work, that none of us is allowed by God to have his work to be done by others, is the very principle on which we take our stand. If to this we add that all must work together, we urge this not for hindrance but for help. Why should not our entire denomination aim to realize the Apostle's beautiful idea in the Epistle to the Ephesians? Why should not the "whole body fitly framed together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, make increase of the body to the edifying of itself in love?"

Co-operation of this order will involve a vast increase of liberality. We are confident that liberality will not be wanting. Our hopes in this respect are strongly raised by the interest already taken in the simultaneous October collections for British Missions. These collections are an effort of the right character, and in the right direction. We strenuously urge our brethren to make them universal in our congregations, and to extend the same kind of support to all our principal institutions. Our colleges, our Sabbath and Day-schools should all be aided in this way. The London Missionary Society, we believe, receives much of its support in annual collections, and we urge the practice on behalf of other institutions; not that the collections for that great society may be interfered with, but that its resources may be strengthened. Though not a denominational institution, you are aware that the London Missionary Society derives by far the largest amount of its resources from us; and the more we draw out the self-supporting liberality of our denominations, the more shall we secure the continuance of this great Society's prosperity.

Our institutions must also, as heretofore, be sustained by private and family subscriptions. We rejoice that such contributions are not now so restricted as they used to be within the old conventional limits, but that they expand with the importance or necessity of the appealing object. Many of our brethren seem to have understood of late the paradox of liberality: "it is more blessed to give than to receive." Oh! if individuals and families whom God has eminently blessed with temporal wealth would more generally express their gratitude to him by pre-eminent contributions to his cause, how profitable would it be to them and to the church! The grace of giving is not indeed to be

esteemed exclusively or principally by the largeness of the benefaction. The day is coming when "a cup of cold water given in the name of Jesus shall not lose its reward." And in that day it will be a greater comfort to the rich to have educated, or supported a minister of Christ, for home or abroad, to have maintained a preaching station, to have founded a school, a college, a scholarship, or an hospital, than to have reared a mansion, planted vineyards and eaten the fruit of them, or portioned off their sons and daughters with the nobles of the land.

We must then, dear brethren, work together: to that let us make up our minds. We must work unitedly and on system: none of us must leave his work to be performed by others. We must all in our several districts and official stations lend our help to realize a correct statistic survey of our whole denomination, its numbers, relative position, enterprise, and resources. We must "not forsake the assembling of ourselves together." Our Lord's-day assemblies, our church meetings for edification or discipline, the meetings of our various evangelical, educational, economical institutions, our provincial and country associations, and, though last not least, the assemblies of our Congregational Union must be sedulously attended. We must "provoke one another to love, and to good works." We must contribute freely of our substance, as God has prospered us, to the cause of God; especially in the denomination which, we conscientiously believe, embodies more of the mind of Christ as set forth in the New Testament than any other. Is this our resolution? Then let us seek help of God to keep it, for we never formed one more dutiful, more self-denying, or more arduous. May God of his abounding goodness give us grace to fulfil it. He alone can keep our hearts devoted to himself, secure us from impurity of motive, preserve us from despondency amidst infirmities or adverse circumstances, hide pride from us amidst success. "Faithful is he who hath called us, who also will do it." Would we seek his glory, we must seek his face. "And may the God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, by the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ our Lord: to whom be glory for ever. Amen.

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

AUGUST, 1846.

Theology and Biblical Illustration.

A PATTERN FOR PIOUS MOTHERS.

WHERE the world sees nothing but accidents, the man who fears God sees providence. Chance has no place in his system of belief. It was not chance that brought Christ into our world; in the fulness of time he appeared, according to the Divine will, that he might effect a purpose formed from eternity in the Divine mind. The several parts of the Divine plan were not less fixed and marked out for him than the mighty whole. His daily work, and his daily walk, were both assigned him. His visit to Tyre and Sidon, which might seem to be only a casual occurrence, was a special journey for the accomplishment of a particular work of mercy. Godly people often take journeys, and pay visits of kindness to persons and places, in which the world sees only idleness, impertinence, or folly. Anxiety for souls is a mystery to them. Special providences, in connection with journeys, have often much to do with the conversion of men; and pious people, in all their wanderings, should be looking out what they may have been sent for, and what they can do for God. Sometimes the scholar is brought to the teacher; and sometimes the latter is sent to the former. A wicked man is thrown into the midst of a Christian family, and by that means he is brought to God; or a Christian is brought into an ungodly family, and made the means of converting one or more of them. No small part of the conversions of a year are of this description. The woman mentioned in Matt. xv. 21—28, was a descendant of Canaan, and a very unlikely person to attain such piety, or receive such a blessing as that reserved for her. But Jesus came on purpose to her coasts, and she, having heard of his arrival, left her home and went expressly to meet him; and the events which occurred in the interview supply to pious mothers a number of very important lessons. The following are some of those lessons:

I. *A mother's love is the most powerful of human affections.*—This is God's special gift to her, for purposes of the highest mercy to man. This gift is indispensable to fit her for her high function of rearing the rising race. Such love alone can sustain her under her varied and overwhelming burdens; nothing but love can enable her to triumph over the obstacles which beset her path. But, whence arises the power of a mother's love? From its purity. It is, above all other love, pure, disinterested, and constant. The might of its power, the magnitude of its operations, the depth of its devotion, are but little known, and seldom praised among mortals. She is the guardian that never sleeps, the nurse whose patience never fails, whom danger never appals, and for whom the most malignant disorders have nothing offensive. The mother, far beyond even the father, possesses the power of identifying herself with her child. Of this love, and its operations, we have a striking example in the woman of Canaan. She does not distinguish between herself and her daughter: the case, the calamity, was one and the same, and her *own*! She saw God in Jesus, and desired Jesus to see her daughter in herself. Although a heathen, she had by some means been found of the grace of God; she had heard and learned of the Father, and hence she came to Christ. She had by the same means been informed of David, and of David's Son; and hence her prayer, which was such as might have been expected only from Jewish lips. Her piety added both to the intensity of her love and to the fervour of her devotion.

II. *A pious mother, even when surrounded by circumstances of the most desperate nature, has still one resource left.*—That resource is *prayer*; a never-failing refuge to the distressed. The woman of Canaan, accordingly, betakes herself to Christ in prayer. The words of her petition are few, but their import is mighty; they are comprehensive of all she wants. The brevity of her prayer shows at once her sense and her earnestness. The greater the feeling, the less the amount of language employed to express it. Where one word suffices, intense emotion never employs two. The more language, the less emotion. Here is a perfect example: "Have mercy on me, O Lord, thou Son of David!" Her bursting heart obtains partial relief by this mighty utterance. She explains the cause of her sorrow: "My daughter is grievously vexed with a devil." A fallen angel, a devil in her house, nay, resident in the very heart of her daughter! How terrible, how agonizing, such a calamity! The suffering was in the child, the sorrow in the parent who beheld it. This calamity was all the more distressing because utterly beyond the reach of man. There was on the whole earth only one who could bring the desired relief, and to him she now repaired. It was now, or never! She believed in his power. She had heard of his miracles, numerous and marvellous, which were so many proofs of his goodness as well as of his might. Her prayer was attended by the proper conditions of success,—sincerity, earnestness, and faith. So far there was reason for hope; but the hope so excited appeared to be fallacious, "He answered her not a word." He moves on as if he had not heard her. How unlike him such conduct! It was an exception to the entire course of his history. Why is it? It would now seem as if nothing remained for her but to return to her home, and there wait till death put an end to her affliction. But it was not so.

III. *A pious mother's prayer is not to be discouraged by circumstances.*—For the moment darkness rests upon her path; but as she cannot tell the cause, so she does not suffer herself to be overwhelmed by the fact. Two things at least remain unchanged,—her child's affliction with her own misery through that of her child, and his *ability* to deliver them, whatever may be his indisposition to exert it. She was well convinced that he had only to say it, and it was done. This was a great point gained, and here she rested her

thought. This quite simplified the matter; there was but one difficulty, and that difficulty was to be overcome only in one way, and to this she resolutely gave herself. She determined to cleave to him, and to persevere in her pleadings till she gained her object. Jesus and his attendants advance in their journey, and the suppliant mother goes along with them, at a proper distance from the Master, ever and anon repeating her request. This fact comes out with an affecting simplicity in the remark of the disciples: "She crieth after us." But she not only cried; she also followed. Had she *stood* and cried, her cry would soon have ceased to be heard, as they would soon quickly have got beyond her; but she kept advancing as she repeated, step by step, her piercing supplication. When a mother's heart is set upon a favour from the Lord, she is to be guided not by appearances, but by principles. Nothing but a direct communication from Heaven should put an end to her prayer for things according to the will of God. The case before us is all the more remarkable, because this woman was pleading not the Divine promise, but her own necessity. She had no authority for her act, other than that which was supplied by the prompting of her own labouring bosom, animated by the reports she had heard of Jesus's power and mercy throughout Judea. Her appeal was, therefore, an experiment; her success a peradventure. Do you ask, How could she, under such circumstances, continue to persevere? Rather say, why, under such circumstances as yours, you are not more encouraged to ceaseless importunity in prayer.

IV. *A pious mother's prayer should be supported by that of such disciples as know her case.*—On the present occasion the disciples seem more compassionate than their Master; *seemed*, for in reality it was not so. They calmly observed all that passed, without taking any part in the matter; and it does not appear that they were much concerned about her repulse; but either their pity or their impatience was kindled by her clamorous importunity, which commanded that attention which she had failed to excite by the brief recital of her afflictions. The position the disciples occupied, on this occasion, was not very unlike that of the unjust judge, who, although he "neither feared God nor regarded man," yet determined to do justice to the poor widow, "lest, by her continual coming, she should weary" him. Be this as it may, the disciples, or several of them, at length drew near, and "besought him, saying, Send her away;" the next verse plainly shows that they wished him to grant her request, not simply to exert his authority in commanding her to be gone. This was an anxious moment to the suppliant. She saw, at a glance, that she had made some impression upon them, and now that she beholds one and another of them approaching their Master, her heart leaps within her, she is agitated between hope and fear. But oh! the cup is soon dashed from her lips; to her dismay she finds that he not only continues to repulse her, but to defend the deed by assigning a reason for it. Her heart, for the moment, sinks within her; but she soon rallies again, showing that,

V. *A pious mother, however she may value, will not rely on the prayers of other disciples.*—Not an instant is now to be lost. Quick as thought, she rushes on, and falls before him. Behold her on her knees, with her eyes fixed on his, in imploring anguish, while again she cries out, "*Lord, help me!*" The disciples might abate their solicitude; by them her distress might soon be forgotten, but the iron remained in her soul; and hence while she varied her posture, she continued her petition, "*Lord, help me!*" Her case was special, and nothing but an answer could put an end to her prayer. She had now brought things to a crisis, and succeeded to open the lips of the great Physician, who, at length, condescended to assign a reason for his repulse, and a reason of such a nature as rather tended to increase her slight feeling of hope, than to quench it: "It is not meet to take the children's

bread, and cast it to the dogs." He speaks in a figure, meaning by children the Jews, and by dogs the Gentiles. Her answer was inimitably happy, and such as indicates the possession of a mind of a superior order. In this sentence she utters the elements of a treatise. The modesty, the wit, the tact, the pertinence, are all and alike admirable. She meekly bows to his decision, but, catching the figure, she turns it to her purpose in a manner not to be resisted: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." The children had long been feasting, while the dogs had been receiving nothing. He had been working miracles of mercy throughout all Judea; for the Jews, during the whole period of his public ministry, had been enjoying one perpetual feast, and she thought they would not be injured by one stray act of power and pity to her afflicted child, although a poor heathen descendant of Canaan. For the first and the last time, in the whole of Messiah's sublime career, he permits a party to have what might be designated the better of the argument. She conducted her case in a manner not to be surpassed. The disciples made their request; they received their answer, and there was an end of their interference. They had nothing to say in reply. Not so the mother! To her, success was all the world; and it was now, or never! No advocate like a mother! Whether with God or with man, he has the best of all advocates, who has an intelligent and godly mother. She succeeded to the full extent of her desire. Great, however, as were her discretion, energy, and importunity, they were not the chief instruments of her success.

VI. *A pious mother will believe as well as pray.*—It is clear, we repeat, that, from the outset, this woman had the most implicit confidence in the sovereign power of Messiah; on this score she had no scruple whatever. The only thing she conceived to stand in the way of immediate and complete success was, his disposition to exert it; and to this point her entreaties are wholly directed. That he can is certain; that he will she fully believes. She is confident that he will grant her request. To her mind no difficulty seems to have stood in the way of success, on account of her heathenism. She clearly knew that both Jew and Gentile were made of one blood, and she presents her plea on the ground of a common nature. She thought worthily of the Son of God, and acted on her thoughts. She had heard much of his mercy, and resolved to prove it for herself. The faith which honours God, is the faith which God will honour. The Lord having thus tested her belief, first proclaims, and then rewards it, by delivering her daughter from the sorest calamity that can befall a human being. Let the mother who reads these lines be encouraged by the example.

VII. *A pious mother's believing prayer will always be in the end triumphant.*—The Lord Jesus had troubled the soul of this woman by his silence, but he now gladdens it all the more by his speech, such a speech as he seldom addressed to any of his auditors: "O woman, great is thy faith; be it unto thee even as thou wilt." By the record of these facts, she is handed over to immortality. This gracious answer will go down to the latest ages. They will last as long as language. By these few mighty words he at once and for ever relieves her from her affliction. The boon went to the full extent of her wishes: "Be it unto thee even as thou wilt." The power went forth with the declaration; in an instant the evil and cruel spirit, by whom the young woman had been tormented, was cast out! We may well conceive of the wonder and joy of those who waited upon the sufferer when, in a moment, by some invisible means, she was brought to her right mind. Nothing was wanting to complete that joy, but the presence of the tender mother, who, as they naturally concluded, was in utter ignorance of the great change which was thus effected. Such, moreover, as knew the errand on which she had gone,

might regret her labour on a journey to the great Prophet, to solicit the blessing which had come without his interference. They little knew how much she had been engaged in the business, and that this very work was the fruit of her intercession, which had put in motion the Prophet's power. Often do spiritual events in the history of children take place at the distance of half the globe, in answer to a mother's prayers. Well, the woman of Canaan believed the words of Jesus; her burden dropped; her soul was filled with grateful joy; she hastened to her home, where she was doubtless greeted on her arrival with shouts of welcome, and the intelligence of the wonder, which, in her absence, had been wrought in her daughter. What with her had been faith, had with them been sight; but now she shares the blessed vision! The scene may better be conceived than expressed. Happy mother! Happy child! Precious meeting! Let us leave them to their joyful tears, and fervent praises, and turn to our maternal readers.

Christian mothers! the history of this honoured woman speaks in tones of great tenderness and power to your loving bosoms, and calls upon you to apply to yourselves the lessons furnished by the analogy. Your beloved children are by nature in a condition far more awful than that of the daughter of the Syrophenician. Her case, how afflictive soever during her earthly pilgrimage, was yet compatible with the everlasting wellbeing of her soul. Not so the natural condition of your beloved offspring! Notwithstanding the blessing of sound minds in sound bodies, they are by nature in darkness, and under the power of Satan. You know what is needful to be done in them, in order to their welfare both for time and for eternity, and who alone can bestow the blessing. You also know, and ought to be deeply convinced, that your gentle and godly agency is a primary element in the system of means by which this great work is to be brought about. It is impossible to express or even to conceive the extent of the importance which attaches to the instrumentality of a mother! Who can tell us the power of her instruction, her example, her tears, and her prayers? Ecclesiastical history and religious biography are full of facts illustrative of the general truth. Oh! British Mothers, exert that power for the salvation of the rising race, the good of your country, and the glory of the Son of God. Awake to a due sense of the magnitude of the work assigned you, to a full appreciation of the dignity of your character, and of the responsibility of your parental relation!

London, July, 1846.

X. Y. Z.

IMPORTANCE OF CHRISTIAN UNION.

STATEMENT ADOPTED BY SEVEN SCOTTISH DENOMINATIONS.

It is not a figment, but a reality, and the worth of the blessing cannot be over-estimated. There is much to admire in the social compact, by which all the individuals in a state become fellow-workers and fellow-helpers; and elements seemingly feeble when apart, become sublime and invincible in their collective strength. But this confederation, grand as it is, and precious as it is, is not to be compared to the unity of Christ's church. There is such an alliance here as human wisdom never suggested, and human power never achieved. It subsists in the earth, but transcends all terrestrial restrictions, and

finds no interruption to its maintenance in the stable mountains or flowing ocean—in climate, rank, government, languages, or lineage. It embraces the infant and the veteran, the barbarian and the philosopher, the servant and the master—all classes, all peoples, all epochs. It defeats the stroke of death and the dissolution of the grave; and, in defiance of both, constitutes the church above and the church beneath one whole family. If anything could break these sacred bonds, it would be the folly of Christians themselves—the criminal heedlessness with which they violate the claims of a

common brotherhood. To see them mistrusting each other, aspersing each other, disowning each other, we might think every tie ruptured, and total disseverance incurred. But it cannot be so. The branches, while united to the vine, must be related to each other; and, amid all the agitations and collisions of this tempestuous world, are still one whole—the many constituents of a single tree.

At the same time, these alienations and conflicts are most unnatural among brethren. An essential unity should produce an effective unity; and the absence of the one too frequently indicates the non-existence of both. To be in Christ is, no doubt, the first requisite: but how shall we draw consolation from this unseen privilege, for the want of that very concord in which its existence should be displayed! No professing Christian can avowedly ridicule Christian union; but there are not a few who disparage all attempts made to advance it. They hint, that sameness of opinion cannot be forced—that combination, in being pushed, may peril independence; and that, if each cherish in his own bosom true allegiance to Christ, and benevolence to his neighbour, he carries out a good principle to its utmost attainable extension. All beyond this is doubted of, or scoffed at as extravagant and Utopian.

But the word of God speaks a different language. It teaches us, that if we sincerely seek we shall certainly reach a perceptible agreement; and enjoins the acquisition of it as an imperative duty: "Be kindly affectioned one to another with brotherly love; in honour preferring one another," Rom. xii. 10. "Be of the same mind one toward another," ver. 16. "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God," Rom. xv. 5—7. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. i. 10. Citations like these might be indefinitely multiplied, and it will not be found easy to peruse them with candour and suppose them to be generally exemplified in the mutual bearing of Christians. There is verily a fault among us, that exhortations

so explicit, solemn, and numerous, are so lightly evaded.

Our Lord's valedictory prayer has been often referred to in pleas for Christian unity, but not too often; and we beg once more to call attention to its instructions: "Neither pray I for these alone," said the Divine Saviour, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John xvii. 21, 22. These words plainly show that the unity prayed for was discoverable in its character; it was such as the world might see, and could reasonably ascribe to God only. Such a complete and visible oneness of his people Jesus prayed for as a glorious consummation in itself. It supposes a flourishing condition of Christian graces, rendering compatible their energy and harmony, and associates them, so to speak, into one mirror, by which an undivided Godhead is reflected. It was a prayer for the suppression of error, of jealousies, of coldnesses, of unkindnesses; for that faith which worketh by love—for that perfection of love which casteth out fear—for that hope which points all holding it to heaven, and stamps on their present frame the identity of their future destination.

Unity, then, is itself an end, an important end,—an end worthy of the Redeemer's intercession; and if we simply united, and did nothing more, immense good would be accomplished. But if unity be in one view an end, it is in another light a means; and in this character, also, was interceded for by Jesus. It ranks with the instrumentality of the world's conversion. He speaks as if alone it would secure the result—"that the world may believe that thou hast sent me." The unity of Christians is a persuasive spectacle. In its genuine exhibitions it has a disinterestedness, an elevation, a strength, a tenderness, most signally impressive. If these be the fruits of falsehood, how shall truth be known? If delusion can effect all this, what need is there to be illumined? Too rarely is the proof presented, and therefore is it undervalued. The unity of faction is substituted for it, and usurps its name to bring it into reproach. But whatever counterfeits may be devised, the reality is still Divine, and still convincing. Let parties meet to crucify partizanship, in calling upon the name

of the Lord Jesus; to own each other, and pray together, and prosecute in common their common duty; and immediately there is an evidence for the gospel furnished, which its enemies themselves recognize and fear. That renunciation of self, that realization of God, that breathing of heaven, that dedication of life to Him that died for us, and absorption of all aims in the advancement of his glory,—these are traits which cannot appear and not impress; they elicit, even from the natural conscience, the ejaculations, “The finger of God is there;” “Behold what God hath wrought.”

At the same time we may not suppose that our Lord portrays a mere spectacle of unity as sufficing for the world’s conversion. He designs a unity of action as well as of exhibition, and contemplates that might of beneficence to which concord is indispensable. Did he pray, then, for an impossibility? In that solemn address to the Father, did he tantalize us with visions which cannot become facts? Instead of starting difficulties and multiplying objections, and finding flaws in steps already taken to bring about the issue, it is surely more becoming to credit implicitly the faithful and true witness, and devote ourselves, in humble reliance on his power, to seek earnestly and unremittingly the fulfilment of his aspirations.

But has a visible unity ever been tried and witnessed on an extensive scale, or is it wholly unproved and speculative? Some speak as if it were a recent dream, antagonist to all fact, or rested, at the best, on a doubtful interpretation of promises, while discountenanced by the clear and uniform voice of history. Such impressions are not correct. The Reformation was a European work; and it is amazing to think how reformers, raised up for the crisis, in ways so different, and belonging to countries so remote and dissimilar, should have reached so much identity of sentiment and aim, and contributed so largely, in the providence of God, to advance the glorious cause, not only each in his own land, but throughout a common Christendom. If we revert to the apostolic age, a still more striking and authoritative example is presented. An apostle having averred that God is not the author of confusion, but of peace, could then add in illustration and in proof, “as in all churches of the saints.”

CONSIDERATIONS URGING THE CULTIVATION OF CHRISTIAN UNION.

By Newman Hall, B.A., Hull.

IN the first place, should we not be consulting our own peace and happiness by so doing? What more unsettles the mind than acrimony and bitterness? How often have Christians been grievously distressed, both by the indulgence of this spirit themselves, and in experiencing the manifestation of it by others! How much of this suffering would be avoided were we all striving to carry out the precept of the text!

Then, again, our pleasures would be increased by the expansion of our benevolence. We are happy when we cherish love towards others. The greater, the more extended the feeling of kindliness, the larger the amount of accompanying delight. A spirit of bigotry shuts up the exercise of these feelings to our own party; but the spirit here inculcated throws down those contemptible barriers to love, and, by creating in us a sympathy and affection for all true Christians, increases our happiness by enlarging the sphere of our charity.

But there is a higher joy than that arising from general benevolence in the exercise of *Christian* love; there is felt a peculiar thrill of holy delight in friendship with those who are the friends of Christ, and therefore the more extended this *Christian* love, the greater the accession to our joy in quality as well as in amount. Do we feel delight in the exercise of love to Christ? This is the secret of the peculiar pleasure we feel in the exercise of love to all who belong to Christ, to all who bear the image of Christ. Are we zealous for his cause and anxious for the coming of his kingdom? Are we gladdened by every event which tends to promote it? How limited our joy of this kind must be if we look only to what is done for his cause among our own sect or party! But if we look abroad on all who love and labour for Christ, as equally our brethren with those who adhere to our own denomination, then their triumphs and successes will be looked at as essentially our own, and we shall be partakers of their joys.

Consider, secondly, what the effect of this union is likely to be on the world of the ungodly! Christ prayed for his disciples, “that they all might be one, that the world might believe that the Father had sent him.” The *absence* of this unity, then, we should infer, would prove

a stumbling-block to them in the way of that belief. And such we find to be the case. The ungodly endeavour to excuse their ungodliness by the dissensions that exist among Christians. They taunt us with that disunion, and tell us to remedy our own evils before we try to cure theirs. And infidelity avails itself of this want of love in the very way our Saviour predicted—making it an objection to the truth of Christianity. Now, for the sake of our unconverted fellow-men, let us wipe away this reproach. Let us show them, that in all essential respects we are one—one in urging them to flee from the wrath to come, and to seek in Jesus an all-sufficient Saviour from sin. There need not be uniformity for this. The unity of the Spirit consists in something more than names and creeds and formularies. There may be—we have abundant proof of it—there may be this uniformity without any unity. There may be, as we insisted on in the former part of this discourse, similarity of discipline, but essential diversity in the real principles and condition of the souls of those who assent to such discipline. True unity among Christians consists in similarity of feeling towards sin and holiness and Christ and God. Let there be *this* manifested, and the world cannot but acknowledge we are one. Yea, the unity of the church will be more strikingly displayed, in consequence of minor differences, than if there were perfect uniformity. In this case there is nothing to be overcome, and therefore unity excites no surprise; but if Christians who differ in many things were seen uniting as one on the great truths held in common by them, the hailing one another as brethren by those whom the world regards in the light of rivals and combatants, inasmuch as it would show the strong working of some common principle, would be far more likely than unity connected with uniformity to wring from the lips of gainsayers the confession of old, "See how these Christians love one another!" Would they not thus be "convinced of all, judged of all, and, falling down, worship God, and report that God is in us of a truth?"

And, thirdly, if this would be the effect on the world, would there be no salutary influence on the church? Undoubtedly. It would tend to encourage its members to more exertion, to promote its spirituality and usefulness, and to direct against the common foe much time and talent spent now in mutual attacks. The Spirit

of God is the Spirit of peace. A dove his fitting emblem. All scenes of turbulence he shuns. Where love is he resides. And, therefore, the more of Christian love there is in the church, the more copious may be expected the effusions of that Spirit without whose influences there can be no true prosperity—without whose blessing "Paul may plant and Apollos water" in vain.

Then, again, ought not our love to the Saviour to prompt us to the promotion of this union? We profess supremely to love him; shall we not then love all whom he loves? We profess to delight in his character; shall we not then love to see even its faint reflection in every true believer? Let us, when we come in contact with a fellow-christian, not be so anxious to inquire, Is he a Churchman? is he a Baptist? is he a Methodist? or, is he an Independent? but let our eye be attracted by what of Christ there is in him. "Oh! that man is a child of God; he has the Spirit of God; he has a little of God, a little of Christ in him. He is beloved of God, and therefore he is beloved of me; a partaker of like precious faith, an heir of the same glorious inheritance!"

And consider the gracious notice which Christ takes of this. He represents himself as saying, at the judgment-day, to those who ministered to the wants of his disciples, "Forasmuch as ye did it to one of the least of these my brethren, ye did it unto me." O gracious words! "*my brethren!*" Wherever, then, I see one who repents of sin and believes in Christ, though he may not belong to my church, he is the brother of Jesus. Shall I refuse my Christian sympathy towards him because he is of another sect? Then I refuse it to Christ himself! "Ye did it not to me."

Need we any further incentives to this duty? Seek we additional testimony in support of it? I refer you, not to the pretended successors of the apostles,—some of whom leave to uncovenanted mercies all who do not acknowledge their exclusive title to the ministry—I refer not to them, but to the apostles themselves. And for whom does the *chief* of the apostles offer his prayers that they may obtain all heavenly blessings? Is it for the members of some particular party only? Hear him, in the closing verse of this very epistle: "Grace be with *all* them that love our Lord Jesus Christ in sincerity." Shall we, then, treat with shyness, still more with un-

kindness—shall we refuse our sympathy towards any, however differing from ourselves in many things, who love the Lord Jesus Christ in sincerity? If we do, it is at our peril—the peril of disregarding the authority of a Divinely-commissioned apostle of God. And what, again, was that apostle's conduct with reference to preachers of the gospel? Did he silence faithful men who published the truth of Christ in sincerity, though not commissioned by himself? Nay, he rejoiced when the gospel was proclaimed, even from the influence on the part of the preacher of envy and wrath; for, says he, "Some preach Christ of contention, not sincerely, supposing to add affliction to my bonds. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, and will rejoice." How much more, I need scarcely add, are all Christians bound to rejoice in the labours of all, whether of their own sect or not, who preach Christ, not from envy or strife, but from sincere desire to make him known and save the souls of men! But we go higher still. We will inquire of the universal Bishop—the great Head of the church himself. Will he sanction us in keeping aloof from other Christians, and regarding them with suspicion instead of love, because they dissent from the church to which we belong? Even the apostle John, before he was better instructed, thought he would; for on one occasion he said to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us." But Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me; for he that is not against us is on our part."

What higher authority can we possibly have for the promotion of Christian union than this? What stronger arguments can be found than the welfare of immortal souls and the advancement of the Redeemer's glory? Are we to be continually dwelling on the circumstantial diversities which keep us apart, and overlook the essential verities which make us one? "Ought not," says Archbishop Tillotson, "ought not the great matters on which are agreed—our union in the doctrines of the Christian religion, and in all the substantial articles of that faith which was once delivered to the saints, and in all substantial parts of religion and of God's worship, and in the great duties of

the Christian life—ought not these to be of greater force to unite us than differences on doubtful opinions, and in little rites and circumstances of worship, to divide us?" Ah! sirs, if we valued more those fundamental truths, we should be less heedful of these minor differences. Let us have more love to Christ, and then shall we have more love to one another. As the radii of a circle converge in proportion as they approach the centre, so the nearer believers live to Christ, and the more they are conformed to his temper, the more of brotherhood will there be among themselves. And who ought to be united if not believers in Jesus? Though they may be in different companies, are they not travelling in the same road, under the guidance of the same leader? Though they may wield their weapons in a different manner, are not those weapons really the same, and the foe with whom they fight, and the cause for which they contend? Though they may habitually meet in distinct assemblies here, are they not all looking forward to meet together in one temple in heaven, where they will unite in the same anthems and participate in the same bliss? Come then, brethren, and by that one Spirit, by whom, if we are Christians, old things have been made to pass away, and all things to become new,—by that "one fountain for sin and uncleanness" to which we all must continually resort—by that "one altar which sanctifieth both the giver and the gift," on which we all must present our offerings—by that one High-priest, in whose name, and trusting in whose intercession, we all must approach unto the same throne of grace—by that one enemy with whom we all are struggling—by that one way in which we all are journeying—by that one hope in which we all are rejoicing—by that one home to which we all are pressing forward—yea, by that "one God and Father of all, who is above all, and through all, and in us all," let us be ever found "endeavouring to keep the unity of the Spirit in the bond of peace."

THE EFFECT OF CHRISTIAN UNION
WHEN REALIZED.

By Thomas Raffles, D.D., LL.D.

"THAT the world may believe that thou hast sent me." The conversion of the world is thus made dependent on the union of the church; and there are

various ways in which it may be regarded as conducive to this great result. We shall simply specify some of these, without attempting anything like a lengthened illustration of them.

1. When Christians are thus united, there will be a greater and more vigorous effort for the conversion of the world. All that feeling, and energy, and effort which are now expended upon points of difference and of controversy, will then be transferred to this infinitely more momentous object; and the time that is now, I had almost said wasted, in the writing and reading of books and pamphlets connected with these agitating topics, will all be consecrated to the propagation of the truth and the diffusion of the gospel; whilst, instead of carrying fire and sword into each other's encampments, all will combine in one aggressive movement against the common foe; and the church, girding herself for the glorious enterprise to which she is called, will go forth as one confederated host to the conquest of the world, "fair as the moon, bright as the sun, and terrible as an army with banners."

2. By the union of the church, the obstacles that now stand in the way of the world's conversion will be greatly diminished. Many of those obstacles are immediately connected with the disunion of Christians and the controversies that have agitated the church. In proportion as these controversies, with all their attendant evils, become known to the heathen and other unenlightened nations amongst whom we are anxious to propagate the gospel, what an anomaly they must present—what a stumbling-block they must furnish! How can we represent the religion of Jesus as a religion of love, or induce them to believe it so, when they see the professors of that religion divided amongst themselves—inflamed, each one with zeal rather for his party than for the truth, and ready, in the bitterness of their spirit, "to bite and devour one another?" No, the world will never be converted while such a state of things as this exists.

3. When the church is united in her efforts to convert the world—when she has cast aside all other considerations that she may be one in this great enterprise, the evidence and illustration thus afforded of the truth and influence of Christianity will be universally acknowledged. How pure and untarnished will then be the lustre of its benevolence! How utterly unmingled with aught that

can alloy the spirit of love which it breathes! How will its own harmonizing principles be demonstrated to the eyes of admiring millions! Who but must then confess its infinite superiority to every other system the world has ever known? Such purity!—such benevolence!—such love!—they must be from God. And thus when these principles, inculcated by his system, are displayed by its professors, the world will be constrained to believe that Jesus Christ was sent from heaven for their salvation.

4. Then, in proportion as the gospel rises in all its native loveliness and beauty upon the nations, will the falsehood and the folly and the malignity of all other systems of religion become apparent. How striking and how favourable to Christianity will be the contrast! Men must see it and confess it. In the unity of Christians, presenting as it does an illustration of the unity of God, they will have a practical refutation of their own absurd and monstrous polytheism, whilst the "gods many" and "the lords many" which they and their fathers have worshipped and served for ages, shall be everywhere exploded and abandoned, and the "one Lord, one faith, one baptism" of the Christian revelation universally embraced; and there shall henceforth be "one Lord, and his name one."

5. Above all, this state of things will be attended by the most remarkable and copious effusion of the Holy Spirit. It is by his influence that such a state of things must be produced. "Till the Spirit is poured upon us from on high," the church will never be one, any more than the world will be converted to God. We have need then to pray for the outpouring of the Spirit, as well on our own account as on theirs. But when the Spirit is thus imparted, and by his gracious influence a divided church is thus made one, then shall showers of blessing descend upon the world, and all around; a second Eden shall begin to bloom, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

What, then, are the great practical lessons suggested and enforced by this subject?

First; that we should recognize the Headship of Jesus Christ in the church, and acknowledge no supremacy but his. The church is his body, and he alone has final and supreme authority in it and over it. The secret of union lies in this

acknowledgment. What he enjoins all are bound to obey; his authority none may lawfully dispute; and in a cheerful subjection to it, the church may cement her union and display her unity. But, apart from this principle, the grounds of difference are endlessly diversified, and the idea of such an union as the Redeemer contemplates is hopeless.

Secondly; that we should cheerfully submit ourselves one to another in the various offices and relations which each is called in the providence of God to sustain. For as these are essential to the general good, and conducive to the perfection of the whole, by such a practical recognition of them the unity of the church is promoted, and its efficiency and harmony at once secured. Thus, while all cheerfully submit and diligently work, according to the talents and the position of each, each will be esteemed "very highly in love for his work's sake," and the church will present a goodly specimen of union, for all her members will "be at peace among themselves."

Thirdly; that we should promptly and devoutly hail every overture and every movement which, on this great principle, seeks to advance an end so high and momentous. And may we not entertain the hope that the prayerful conference of so many minds as are now awake and active, in connection with this inspiring theme, may be so guided by a special influence from Heaven as to issue in the discovery of some broad and common ground, on which, without a solitary exception, all who truly love the Lord Jesus Christ may sincerely, cordially, honourably, and finally take their stand, as ONE, to the joy of angels and the conversion of the world?

Finally; for this glorious consummation, while we zealously labour, let us fervently pray. Oh! Spirit of the living God—fountain and source of light and life, and purity and love—thou "author of peace and lover of concord," impart to thy church that subduing, healing, harmonizing influence which it is thy prerogative to exert; that she may arise and shake herself from the dust, in which, through long ages of contention and strife, she has lain enfeebled and dishonoured; and, displaying that union which is at once her beauty and her strength, henceforth become the joy of the whole earth and the admiration of her Lord!

MEANS FOR ADVANCING CHRISTIAN UNION.

By P. Thomson, A.M., Chatham.

If your hearts are impressed with a sense of the urgency of the motives presented to the cultivation of union, you will irresistibly be led to devise and execute means by which it may be preserved and extended. A few hints can only be furnished on the present occasion.

Seek to acquire and disseminate information on the subject. Let the unity of the church, Christians, be the theme of your diligent study and mutual conversation; and in order that you may form correct conceptions concerning it, examine for yourselves with docility and care the Holy Scriptures. Permit me also to recommend to those who wish to pursue the investigation, the perusal of the admirable volumes of Dr. Harris and Dr. Hoppus, on the union of the church. A volume of essays on Christian Union, by some of the most distinguished ministers of different denominations in Scotland, will reward an attentive study. I would also recommend two excellent tracts on the same subject, by the Hon. and Rev. Baptist Noel,—a clergyman of the Episcopal Church, and one who beautifully exemplifies the principles he inculcates; and also a small pamphlet with which many of you are acquainted, entitled the Dew of Hermon, by Rev. James Hamilton, minister of the Free Presbyterian Church, Regent-square, London,—a pamphlet, which is equally remarkable for the scripturalness of its sentiments, the originality and beauty of its illustrations, and the enlarged catholicity of its spirit. Permit me to direct special attention to the report of the proceedings of the proposed Evangelical Alliance recently held in Liverpool, in which the representatives of about twenty denominations were conducted to the most happy and harmonious conclusions. If this alliance is carried out on the principles and in the spirit in which it was commenced, we shall hail it as one of the most auspicious signs of the times, and as an earnest of inestimable blessings, both to the church and the world.

Cultivate acquaintance with Christians of different denominations. The want of this has contributed greatly to perpetuate disunion. Christians have kept apart from each other; have formed prejudices respecting each other; whereas, if they had been brought into closer contact, their prejudices would have vanished,

and they would have been surprised and delighted to find how much they resembled each other. Let us seek to be lovers of good men, not of one party only, but of all parties. Say with David, "I am a companion of all them that fear thee, and of them that keep thy precepts. My goodness extendeth not to thee, but to the saints that are in the earth, the excellent in whom is all my delight." You expect to spend an eternity with each other in heaven; seek to form an acquaintance as you travel thither.

Pray with and for each other. There is no exercise which tends so much to convince Christians of their *oneness* as that of meeting together at the throne of grace. There are some Christians who will not pray *with us*: then *let us pray for them*. There is something in the nature of prayer that will soften asperity, disarm prejudice, and lead us to regard with charity and kindness the objects of our supplication. Let us pray for all the household of faith, and this exercise will expand our affections towards them. But where it is practicable, let there be prayer *with* them as well as *for* them; for union in prayer, as many of you know from experience, will convince you of the unity of your desires, and cement your hearts in friendship to each other.

Beware of everything in disposition and deportment fitted to prove an impediment to Christian union. There are three things which in past times have greatly contributed to prevent the union of Christians; misconception or misstatement of each other's opinions; impeachment of each other's motives; and proselytism in reference to the members of each other's churches. Let us guard against all these errors; let us never impute to our Christian brethren inferences which they disavow, or motives which are not apparent. Let us all try to win as many souls as we can from the dominion of Satan, and we shall then have neither time nor inclination for inducing any soldiers of the one army of Christ to desert one regiment of that army for another. Let us beware of everything calculated to chill the flame of Christian affection; let us guard against everything calculated to displease the Divine Spirit, by the indulgence of any of those dispositions which are opposed to the tempers and fruits which he produces in the soul. Let us forbear one another in love, "and grieve not the Holy Spirit of God, whereby ye are sealed

unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, tender hearted; forgiving one another, even as God for Christ's sake hath forgiven you."

Seek to co-operate with Christians as far as you can in Divine worship and in Christian benevolence. Christians of different communions may sometimes unite in the services of the sanctuary, and Christian ministers may also with advantage exchange pulpits with each other. According to my views, believers may have occasional fellowship together at the table of the Lord; (and I am sure those who differ from me on this point will allow me candidly to state my opinion, for I give them full credit for their conscientiousness, and for their desire to follow what they believe to be the will of Christ;) I dare not refuse any whom I believe Christ has received; and I do long for the period when there shall be no other terms of communion in the church than what are also terms of salvation; and when it shall be made apparent that, not the peculiarities of a party, but the cross of Christ is the centre of union; when it shall be declared by all who are in Christ Jesus,—“Far be it from us to glory, save in the cross of the Lord Jesus Christ.”

All Christians may co-operate in plans of usefulness, for the relief of temporal misery and for the promotion of temporal happiness, and especially in making a united attack on the empire of darkness, by the diffusion of Divine knowledge, and by the circulation of that book which they all profess to receive as the common standard of their faith. In an age in which Popery and Tractarianism, formalism and superstition, no less than infidelity and irreligion, so extensively prevail, how desirable is it that all evangelical Christians should present to the common foe the aspect of a harmonious phalanx! Division has proved the church's weakness,—let union prove the church's strength.

Finally: *Live in the frequent contemplation of the unity of the heavenly church.* There the redeemed of all ages and nations shall meet and compose one vast yet harmonious assembly, the whole family in heaven! No barriers to their union shall exist there. No unkind thought or uncharitable feeling shall be cherished there. No words of bitterness shall be uttered there. No looks of

estrangement shall be seen there, but every eye will beam with benignity; every heart will glow with love; on every tongue shall be the law of kindness; and, vast and diversified as is the assembly, they shall unite without one discordant note, loud as the voice of many waters, in the celebration of the one immortal song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

And oh! if there were room for regret or shame in that state of perfect blessedness, one source of these emotions would arise from the remembrance that they were not more united here,—that here they stood at such a distance from each other, and so often regarded each other with prejudice, suspicion, and distrust. The church above is the model to which the church below should seek to be conformed; and if we were more heavenly-minded, did we live more in the contemplation of our everlasting home, we should antedate more the joys which are within the veil; and cause the church to be more closely assimilated to that glorious period when, "amid the lustre and loveliness of heaven, the jars and jealousies of earth shall have passed away."

Brethren,—Do you belong to the one church of Jesus Christ? I ask not, To what sect or party do you belong? but I ask, Are you component parts of that one, that invisible church which is not confined to any one denomination of Christians, but made up of individuals belonging to them all? Are you vitally united by faith to the church's Head; and does your faith demonstrate its genuineness, by the production of its appropriate fruits? This, *this* is the decisive question. In the absence of *this*, no external connection with any society of Christians, however pure; no observance of rites or ceremonies, however scriptural, will be of any avail. "The kingdom of God is not in word, but in power;" and, in the audience of this vast assembly, I would reiterate the solemn asseveration of the Son of God,—an asseveration which, however familiar, contains a doctrine of eternal truth, of unutterable and universal importance; "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God;" cannot enjoy the privileges of the kingdom of grace on earth; must infallibly be excluded from the felicities of the kingdom of glory in heaven. Let each one examine himself,

whether he is *in* Christ,—a partaker of that most interesting and endearing of all unions; and if you are united to Christ, seek also that you may be joined to the body of Christ, component parts of *that* church for whose *unity* he prayed on earth, and whose glorification he will secure in heaven.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

MODEL FOR IMITATION IN SEEKING UNION.

By F. A. Cox, D.D., LL.D.

THE model to be imitated in seeking union, as all will doubtless agree, is the primitive church. We speak now of the spirit of the earliest disciples rather than of any outward framework or constitution. On the dark surface of this globe one spot of pure and bright sunshine has appeared, intercepted by no clouds, and which for a time no shadows obscured. Amidst the subsequent turbulence and confusion of human things, what Christian does not look back to that place and period as to the sweet and smiling childhood of the Christian dispensation, and feel his soul expanding with all blessed sympathies and retrospections; and who would not say, entreatingly, Let that second paradise return upon the troubled church, from which, as by another fall, it has been self-expelled! It is not conceivable that a more attractive picture should be drawn than that which presents itself in the Acts of the Apostles: "They that gladly received the word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved," Acts ii. 41—47.

This perfect unanimity, however, was of transient duration; and we cannot be very much surprised at it when we reflect on the character of the human mind, and the gradual removal of those eminent individuals who were possessed of an inspired wisdom and authority, although we may justly wonder at the magnitude and rapid diffusion of the errors that insinuated themselves into the apostolic churches. It is not with these we have at present to do, but with those which might fairly raise the question of forbearance, and therefore serve as exemplars for our conduct in modern times. That some deviations from Christian truth and conduct were deemed intolerable cannot be doubted, and these were treated accordingly with merited severity, as being opposed to the nature and doctrines of the religion of Christ; but with regard to others, the maintaining of which implied an error of judgment, and not an obliquity of heart, the apostles distinctly and earnestly enforced the exercise of mutual charity. The churches were required to manifest this spirit in no small degree, when directed not only to receive "him that is weak in the faith," but to allow of great latitude in respect to ceremonial observances and disputes about meats and drinks, and to obey this injunction, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," 1 Cor. x. The same apostle also speaks with great kindness, though with solemn rebuke, with regard even to those who had strangely and criminally perverted the design of the Lord's supper. The spirit infused into the primitive church, therefore, appears to have been a thorough, decided, and broadly-avowed hostility to whatever opposed and tended to corrupt Christianity by undermining its essentials, and a fraternal sympathy with all who, however devious in their course from simple mistake, "loved the Lord Jesus Christ in sincerity." What we have to do and what to avoid is thus sufficiently obvious. We must be firm, but not litigious. We must take care of *principles*, and deal gently with *mistakes*. We must maintain everlasting truth, and bear with incidental error; but see to it that we justly discriminate what is anti-Christian, and save the church by seeking to destroy its corruptions. In dealing with what was simply erroneous, but not vital, in the apostle you see the lamb;

but in maintaining the truth of God against the falsehoods and inventions of men the lion was roused.

The practicability of a universal union among Christians depends on another consideration; namely, the practicability of restoring or raising the Christian world to the character of the primitive church, when religion was not an outward form, but an inward energy. This we believe to be practicable; but it is not to be expected on a sudden, or by means of mere excitement, but by a series of moral approximations. The long distance to which we have gone from the spirit of the first church cannot be travelled back in a day. Our steps must be retraced amidst occasional collisions, and perhaps some fallings out by the way. We cannot subdue the prejudices of others, we cannot conquer ourselves at once: but we can try to do so; we can determine, and begin, and persevere. But we must do it in the right way and in the right spirit. If we begin in compromise we shall end in confusion. If our charity be defective in principle it will be destructive to agreement. They labour for union who labour for truth. For this we must be unflinching advocates, if we would be true disciples of Christ, true successors of the apostles, and true friends. All love is nothing that is not love "for the truth's sake." Let that be our pole star; and we shall, by God's blessing, sail securely through the beating surges and the stormy climes, till the vessel of the church shall enter the haven of peace, amidst warmest greetings and shouts of praise.

During the progress of these remarks, as in reading the observations of others, the question has again and again forced itself upon our attention, What specific proposals might be made to the Christian world of a definite and practical character, with a view of promoting the greatest degree of union? In what particular objects might they be called upon to unite? Our answer embraces the following suggestions:

1. Let them unite, *not controversially or doctrinally, to form or to propagate creeds*, but to advance a pure and primitive Christianity, by the holding of meetings for prayer, conference, and public declarations of good-will.

2. Let them unite on certain fixed occasions to advocate the common objects of missionary enterprise, to report the different missionary movements in a very condensed form, and make collec-

tions that shall be distributed among the chief missionary societies.

3. Let them unite in celebrating the Lord's supper together. That objections might be taken to this by some parties whose conscientious scruples would preclude such a union we are aware: but these need not change their position in the general union; they may unite as far as they can go, and others may carry out their own views, without violating in the slightest degree the law of love.

4. Let them unite in sending deputations into various countries of Europe, to ascertain the state of Christianity and promote an interchange of kindness among all Christians.

5. Let them unite to discountenance by prudent measures all persecution for righteousness' sake, and, by correspondence or otherwise, condole with and assist Christian sufferers of every class.

It may possibly be imagined by some, that by our firm and not unfrequent advocacy of truths, both political and ecclesiastical, which wear a severe and frowning aspect towards corruptions of every kind and spiritual wickednesses in high places, we are somewhat disqualified for joining in that hallowed confederacy for which we plead—that the acid of our arguments may be too pungent, or the ardour of our spirit too vehement, to mingle kindly with those other, and, as may be supposed, loftier and purer elements of Christianity which are to pacify the world; but we beg to say that the uncompromising love of truth which, being implied in the statement, we take to be no compliment, but simple fact, is

precisely that quality which does fit for closest union—not, indeed, with error, but with its own kindred virtues, and with those who hold essential truth, whatever may be their incidental mistakes. The affection which an unflinching adherence to, and public declaration of, conscientious convictions cherishes, as it must be the most sincere, is likely to be the most unchanging. Its language is, "Either unite on a right principle, or not at all. If you unite, receive the assurance that the love of principles shall be stronger than the hatred of forms."

It is strange that people will not distinguish between anger and decision—that they will persist in imputing wrong motives and bitter feelings to those whose real aim is the advancement of Christian doctrine and Christian purity—that they will condemn the spirit of martyrdom while they honour martyrs, and will consent to associate with others, whom they nevertheless admit to be fellow-Christians, on one only of two grounds; namely, that either they shall consent to submit to authority or be silent on differences. Whereas neither the one nor the other is consistent with Scripture or needful to union. The onus of separation should ever be made to rest on those who cannot or will not unite. It is for Christian, a truly Christian, charity to say, "Come." If any will not listen to that sweet voice, by reason of the rigidity of their creeds or the fierceness of their spirits, they must be left to their folly and their solitude.

Lessons by the Way; or, Things to Think On.

THOUGHTS ON UNION.

A VITAL and essential union positively exists among all God's real children. There is an agreement on certain great principles which unite their hearts. And if we can just gather these up, and thus embody a union which, in matter of fact, already exists, the great difficulty is over, so far as a basis is concerned. We have not first to set that basis forth, and then to persuade one another to adopt it; but we have rather to retire into ourselves, and see what are the points on which we do agree.—*Dr. Young.*

Union, for union's sake, is desirable; and I would have travelled ten times the distance I have come to attend such a meeting as this. Union itself is an end. The public recognition

of each other, as brethren in Christ, is a spectacle agreeable not merely to man, but to God.—*J. A. James.*

When we think of one another, we should think of all as one in Christ. We are one, whether we will or not, if connected with Christ. Being in him, we are one; so that we cannot sever ourselves from one another without severing ourselves from Christ; and, with regard to every feeling in our hearts inconsistent with that love which the Redeemer commands his people to bear to one another—with regard to every word we utter and every act we perform not in harmony with that love, it terminates on himself. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This consideration ought to suppress every feeling not in accordance with Christian

love towards all of whom we have reason to believe that they are Christ's. We should beware of every word, feeling, and act, inconsistent with that love, when he regards it as done to him.—*Dr. Wardlaw.*

Whether we will admit it or not, it is not necessity but sin that keeps us asunder; and to cherish error on the one hand, and to stretch out the other for union is a solecism and contradiction. Here, then, is our great difficulty—who shall decide what is truth in things in which we differ? Here, I think, is the great necessity for prayer, holy jealousy, self-suspicion, self-humiliation, and mutual confession of sins before God. I do deeply feel we have all of us great reason for this humiliation in the sight of our God. We have seen too much "the mote in our brother's eye," and been too blind to "the beam in our own." We have been too prone to judge and condemn one another, and so to bite and devour one another; and are thus in danger of being consumed.—*E. Bickersteth.*

In order to our union, we only need look on the systems of each other with the same charity wherewith we look each upon his own. I look on this meeting with great interest, as the beginning of that better tone of thinking and feeling with which Christ is about to bless the church—of a sanctified manhood—of the sort of mind which fits a man for looking at all sides of a truth, taking a comprehensive view of it, giving all the parts their proper place and apportionment. I think there has been a miserable onesidedness among us in respect to questions of this nature. A onesided man is only half a man; it is your whole man who looks at a truth all round. It has been the labour of my poor mind, for some years past, to cast off this onesidedness, and, at any cost, to speak freely of what I have thought right or wrong, whether in my own system or that of other men. If we do this with honesty and kindly feeling we have nothing to fear. I would that we were smitten with a passion for concord, as deep and habitual as our passion for liberty.—*Dr. Vaughan.*

There are two things, which, if they went together, would make us all Unionists—if we had the grace described in the fourteenth chapter of the Romans, and the other portrayed in the thirteenth of the First Epistle to the Corinthians, we would all be in good case for a union movement. If we had the magnanimity which, recollecting that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy," would receive "him who is weak in the faith, but not to doubtful disputations"—and the charity "which suffereth long and is kind," we should be all in the fair way to an effective measure of Christian union.—*J. Hamilton.*

Let us pray, and strive to carry out our prayer, "*Thy kingdom come;*" not *my own little kingdom* of party and prejudice. I may hold my opinions; but the kingdom of Christ, though in its moral power and spirituality it is within me, must not be imagined to be confined to me, to the precincts of my church, or to the circle of a particular combination of Christian churches. We

must come together as brethren; leaving our parties, not abandoning our systems; retaining our systems in the convictions of conscience and the firmness and consistency of religious action; but, at the same time, shaking hands and shaking hearts together as men and as Christians, determined to carry out the essential principles of New Testament Christianity in our own conduct, and to carry them forth, as far as practicable, everywhere, even to the ends of the earth.—*Dr. Cox.*

The basis is the basis of charity—but, observe, I mean something more by this than mutual toleration; I mean, a thorough unitedness of heart; I mean, that we do not merely call each other brethren, but *feel* that we are brethren. I do not mean that toleration which the world affects, nor that rubbing off the asperities of creeds and professions which converse with men of opposite minds teaches the vigorous and thoughtful; but I mean that love which the Spirit gives to the followers of the same Saviour, heirs of the same inheritance, fellow-soldiers in the noblest warfare that ever enlisted the human faculties, who have been taught to love each other as Christ loves them all. Now that union demands that there should be no compromise, no concealment of truth—for this reason, that truth is the world's treasure, the rich inheritance of mankind; and in proportion as I lay hold on a truth, or what seems to be a truth, I lay hold on that which is destined to bless mankind far more than I can conceive. If this be the basis of union—that of brethren in Christ, who have one faith, and love him, and therefore love one another, and have all bound themselves to him, and therefore professed to one another unreserved obedience to his high and hallowed commands—we may now ask, to what objects such a union should be directed? They are many and blessed. I trust they will be the living spirit of our union, and be present to us constantly. From their greatness they are worthy to occupy man's energies and fill his heart. We must unite to promote distinctly our own spiritual advantage; that we may be better men, better Christians, and fulfil our Master's behests better; that we may do each other good. We must have it distinctly before us, that we meet to promote the spiritual welfare of all associated with us; to see a richer crown on the brow of every one, as each brother passes into glory; to welcome each member into heaven a richer, and happier, and more glorious spirit throughout eternity. We must have in view the welfare of immortal souls; for innumerable conversions may depend on the manner in which our union is conducted.—*B. W. Noel.*

The Spirit of Christ renewing and working love in the heart, and producing in the believer the mind which was in Christ, will supply the congenial affections and appropriate motives for such a union. The love that was in Christ, shed abroad and constraining his people, will be the bond of their confederacy. But "perfect love casteth out fear." Divine love is diffused in the manifestation of truth, in the light of the glory of God; but there is liberty in the truth, and they have the most perfect freedom whom the truth makes free.—*Dr. Massie.*

Essays, Extracts, and Correspondence.

THE EVANGELICAL ALLIANCE.

THE aggregate meeting of the projectors of the Evangelical Alliance being on the eve of assembling, the time is come for the long-promised statement of our views on the subject of that movement. With the exception of a single instance, in which an incidental opinion was extorted from us, we have hitherto abstained from all reference to it. But the abstinence of discretion must now give place to a sense of duty.

Let it be distinctly understood, then, at the outset, that the intense desire for Christian union, and the hearty approval of the projected Alliance, are very different things, and that, therefore, nothing can be more unfair than to hold those who stand aloof from it as adversaries of Christian Union. The Independents, as a body, are very far from agreed respecting the former; but they are as one man in favour of the latter. The Independents are, and have ever been incomparably the most catholic-spirited portion of the church of Christ in Great Britain. In the strenuous advocacy of the principle of Civil and Religious Liberty they have ever stood conspicuous; and, with the exception of the Baptist body, frequently alone; and that principle reduced to a maxim amounts to this,—THE SLAVES OF NONE,—THE FRIENDS OF ALL!

This peculiarity has been abundantly and variously exemplified in the religious history of our own country, and of the world, during the last half century. Nearly all the really catholic institutions that have been established within that period, may be traced up to the Congregational body; and they will be found to have continued the steady supporters of such institutions, even after their original co-adjutors have withdrawn, in order to form other and denominational institutions. Such is the fact; although, perhaps, wisdom may doubt whether, in such matters, they have not carried their liberality to an excess prejudicial to their own denominational progress, and to that of the true cause of Christ on the earth. The last proof of this general allegation stands connected with this very Evangelical Alliance. It may be proved from the records of the Congregational Union, that the movement is traceable solely to it. If, therefore, any real good come out of the project, theirs will be the pri-

mary portion of the glory. The Congregational Union originated, and conducted to a successful issue, those measures relative to brotherly love which led to the great Metropolitan Meeting, in June, 1843,—an event which prepared the minds of many for listening with favour to the subsequent proposal of an Alliance; but that Alliance itself is an idea which did *not* originate with the Congregational Union.

Our plan of neutrality, as heretofore pursued, was not merely the result of calm deliberation and good feeling, but of principle. Such an instrument as the CHRISTIAN WITNESS is not to be thoughtlessly wielded, either for, or against any combination of good men. Its influence either way is upon a scale of serious magnitude, and it therefore, at all times, requires all the deliberation possible, under the circumstances, before embarking in any particular line of untried policy. Where a counsel is doubtful he must speak with hesitancy; where a guide is in darkness, he must feel his way. Whatever companies of Christian men may do, it is not for a public journalist to join in every passing cry that may be raised, without regard to its merits and consequences. It is not for *him* to spread his sails to every breeze, heedless whence it comes, and whither it may bear him. But for persevering refusal of co-operation, it becomes at length necessary to give a reason, and this we are now to do with all frankness and honesty; and in the discharge of this duty, to prevent the possibility of mistake, we shall base our observations on the "*Address on behalf of the London Branch of the Provisional Committee.*"

FIRST, then, we hold that the projectors of the Alliance proceed upon a much exaggerated view of the present state of the church of Christ.

Much of the language which has been held upon the subject is, in our judgment, inconsistent with the real truth. From that language, a stranger would suppose that the Christians of Great Britain, and indeed of the world at large, did little else but "bite and devour one another," and were actually in the course of being rapidly consumed one of another. In the "Address" before us, after referring to the generous rivalry of the men of the world, the Committee breaks forth thus:—"Would to God that the different clans and families in the Saviour's kingdom had the same loyalty and patriotism; and instead of wasting their strength in mutual extermination, were striving who should send out the noblest missions and the most devoted ministers—who

should produce the holiest people and the most numerous converts,—who should supply the largest contribution to the common Christianity, and achieve the greatest services for the common Saviour !”

What do the Addressers mean? Where do they live? We really thought that all Denominations “were striving” to effect these very things. We read church history amiss, if there ever was a period in which peace more generally reigned among the true churches of Christ. Never before, in England, assuredly, were denominations so numerous, and never was there among them so little conflict. There is more union now among denominations than once existed among the churches of individual communities. Let any one look into the “Life and Times of Baxter,” and the literature of his age, or, coming down to the history of the days of Whitfield and Wesley, ponder that, and then walk abroad among the churches of the present day, and report on their comparative state; and we unhesitatingly affirm that the result will be not a little favourable to the piety of our own age. Never since the Reformation was there a period in which there was so much friendly feeling and good understanding everywhere manifest among all communities, in all countries, *not connected with States*. The enumeration of the facts which illustrate this allegation would fill a volume.

Some of the Alliance advocates have also, we think, misapprehended the doctrine of sectional division, and have mourned where they might rather have rejoiced. It has never yet been satisfactorily proved, how frequently and vehemently soever affirmed, that denominational variety is a serious practical evil; but it may, if we mistake not, be easily demonstrated to have been, and to be still, an incalculable good; and the extinction of Sect among us at this present time would be an unutterable calamity to the church of God,—a calamity which would have all the worst effects of the worst monopolies of the best things. Each new body is, upon the whole, a *new power* for good, to the extent of its purity, zeal, and numbers,—so much clear gain to the cause of Christ. Then we are to consider not only the separate action of each on an ungodly world, both at home and abroad, but also to take into account the action of each on the other in the way of promoting vigilance, and awakening a godly emulation. A careful study of the history of religion in our country would greatly moderate the style of many gentlemen, when discoursing on the subject of union as existing at the present time.

We think, moreover, the words of the Saviour's prayer, in regard to the union of his people, have been greatly strained. Men have too generally lost sight of the *Spirit*, in their disquisitions respecting the *form* of godliness. It seems too frequently to have been forgotten, that vital Christianity is a system which, with unchangeable *principles*, possesses a flexibility all but boundless in its applications. Denominational differences are quite compatible with “keeping the unity of the Spirit in the bond of peace.” Such diversities have little more to do with such unity than differences of colour and costume, language and stature, with human existence. As denominations, it may be safely affirmed, that we are not very greatly at fault, on account of our conduct towards each other. We are to

blame at home rather than abroad. We want more of the love of God in all our hearts, and more affection for one another. Gentleness at home is the best preventive of ferocity abroad. The love of the parts can alone secure the love of the whole. The great question to be now considered, is, how best to promote a *mighty revival of the work of God among all the tribes of Israel*.

It took many centuries to complete the destruction of the primitive church, and it may, probably, require a lengthened period for a full restoration of its original purity, simplicity, and power, and to bring about again its *visible oneness*, with respect to form, office, and order; but even now, once universally severed from the State, and filled with the truth and spirit of Christ, notwithstanding her present manifold and multiform divisions, wonders of salvation may be wrought by her, among all the nations of the earth. Less, much less, depends on mere polity than at first sight appears; it is, after all, only a means to an end,—an end which, as in many other things, may be attained in a very high, although not in an equal degree, by a variety of methods.

The history and present aspect of the Republic of Science and Philosophy suffice to rebuke, instruct, and correct the extravagant declamations of good men on the subject of unity. We may, for example, conceive of a body of philosophers becoming morbidly distressed by the checkered aspect presented by the various nations of Europe in reference to learning, and convening to the number of two or three hundred to consider the matter. Assembled, and a chairman appointed, the conference begins:

Sig. Mansolini first addresses the assembly, to the following effect:—“We are met, Mr. President, on a matter of the first importance to the empire of TRUTH. The present aspect of the scientific world is deeply deplorable! Ah! how things are changed since the days of Alcuin, when the first learned body met at the court of Charlemagne! How beautifully things began! But deterioration soon set in, and the feudal system at length completed the destruction of philosophy; nay, even since the overthrow of the Roman empire by the Turks, in the year 1453, although, on the whole, matters have been improving, yet fell destruction then commenced her reign, which, in every land, from that hour to the present, has been extending. In my beloved Italy the number of schools soon increased to nearly 600; in Milan alone, they amounted, according to Jarchius, to no fewer than twenty-five; their very names are an opprobrium to science; they were such as the *Abbandonati*, *Acerbi*, *Afflati*, *Affettuosi*, *Acuti*, *Agitati*, *Lunatici*, *Inspirati*, *Ombrosi*, *Fumosi*, *Inquieti*, and hundreds more of a like disreputable character. Thus, instead of that glorious unity which itself is an evidence as well as an expression of truth, we behold a diversity of form and order, a prevalence of collision and contention, but too well calculated to lead the world to question altogether the reality of any fixed scientific principle. The successive proceedings of Alphonso I., Leo X., Gemma, Prince Frederick Cesi, the Grand Duke Cosmo the First, Clement XI., and Benedict XIV. deepened the gulph, and completed the catastrophe. Turin, Siena, Padua, and Bologna will long remain names identified with distraction. Oh

for unity! Oh for the return of the days of Alcuin!" Then arose,

M. Pelisson. "Mr. President; I fully concur in the lamentation of my learned friend. As I cast my eyes over the history of science and philosophy in my native country, I long for the days of Charles VII., which beheld the rise of the academy of St. Luke. Then all was unity, and freedom, and efficiency. But successive ages have witnessed one continued development of variety, controversy, and confusion, to the degradation of science, and not to the honour of the Great Nation. Every Frenchman looks back, with pride and pleasure, to the institution of the Royal Academy of Sciences, at Paris, in 1666—an institution which was the glory of Europe, but which was blotted out by the blood-stained hand of the Revolution; yet, I am proud to say, replaced by the creation of the National Institute, which, while termed National, is all but submerged in the flood of rival institutions, which do not adorn but bestud the nation. Caen, Bordeaux, Soissons, Marseilles, Dijon, Orleans, Pau, Beziers, Montauban, Metz, Amiens, Chalons, Nancy,—to mention no others—are all the seats of rival institutions, bringing along with them all the fruits of division, distraction, and contest. Something must be done to stay the fatal progress, else the reign of true philosophy will soon close." Next followed

Prof. Schuollenberg. "I too, Mr. President, look back with joy mingled with sorrow, to the days of the publication of the first volume of the *Ephemerides*, by the *Cesario Leopoldina Curiosorum Academia*. Those were the days of scientific glory in Germany, when all was unity, peace, and progress. But from that day to this, what is the history of science, but a chronicle of collisions, splits, and parties? There is the Royal Academy of Sciences at Berlin, the Electoral Academy at Erfurt, the Academy of Sciences at Mannheim, at Tubingen, at Brussels, at Munich, at Giessen, and many others, all exhibiting an endless diversity, wherever diversity is possible; and in addition to these the land is covered with clusters and coteries of self-styled philosophers, each swearing by his own idol, and scorning all who refuse to worship at his shrine. Sad are the days we live in, and my vexation is deepened by the fact, that they are becoming daily worse! If matters proceed with us much farther, the days of true philosophy are numbered, and Germany will once more return to the barbarism by which she was stained in the days of Cæsar."

This strain of extravagant folly might be carried on by gentlemen from Spain, Portugal, Sweden, Denmark, and other countries in succession; and the whole might conclude with a proposal to form an Alliance among scientific men of every country for the purpose of promoting "union among philosophers, and advancing the interests of science."

The suggestion of such a measure for such an object, on the grounds alleged by the several speakers, would be too preposterous to be viewed in any other light than that of bitter burlesque. Amid all the variety, diversity, contradiction, and conflict which overspread the Commonwealth of Letters, truth is constantly advancing, and there is, notwithstanding, a powerful, an all-pervading element of *oneness*,—of oneness in principles, in doctrine, in methods of induction,

—of oneness in all that is essential to the successful study and the triumphant progress of true philosophy. The very *diversity* is the *result of advancement*. Science, as well as religion, has its love,—the love of *truth*, although not of *man*; and nothing but the sincere and hearty LOVE OF TRUTH could from age to age sustain and extend the great Republic of learning. Wherever this love is predominant, true science will thrive. This is the *spirit* of philosophy, to which everything else stands in the relation of *body*,—a body which may be endlessly diversified without materially affecting the spirit. Now exactly thus it is with religion, whose essence also consists in the sincere and hearty LOVE OF TRUTH, together with the love of MAN,—of all men in whom that truth dwells. There must be in existing Protestant Churches a very general and strong love of truth, else they could never cohere and co-operate as they do amid all that tends to distract, divide, and destroy them, and nothing but the sanctity of the subject preserves extravagant declaimers on our divisions from ridicule; but even here forbearance has a limit. When true argument fails, derision naturally follows.

SECONDLY. *The Alliance scheme concedes in theory what it denies in practice.*

With the doctrinal basis of the Alliance we do not see much to find fault with. It "asks no surrender of conscientious conviction,"—it "asks no concealment of such convictions,"—it seeks no "cessation of denominational effort." This is all very well in *theory*; but, in so far as the *Church of England* is concerned, it will be found utterly impracticable in actual working. The real condition of membership in the said Alliance, is, the entire cessation of all active warfare against the Established Church; a calm enunciation of Nonconformist principles occasionally may be endured, with a feeble protest against Church and State Union, but nothing more. We are well aware of all that some excellent allied brethren have said on the point; but while we fully credit their sincerity, we must be allowed to believe them mistaken. We ground our conclusions not merely on the unalterable principles of human nature, but on *published facts*, of which in former articles we stated a few, and we have many more to add: we shall confine ourselves to two or three. What said the Rev. Thomas Mortimer, at the late meeting of the *London City Mission*? Hear the respected gentleman himself:

"Thousands will have to bless the day that David Nasmith ever lived. Ah yes, many of you, I dare say, have read Dr. Campbell's *Life of Nasmith*. It is a book well worth reading; though it really did distress my heart, when I passed the door of that good man's chapel, the author of the *Life of David Nasmith*, and I saw written up in large letters, 'CONFIRMATION BY THE BISHOP OF LONDON.' Dear me, I thought, what brings the Bishop so close to the old Tabernacle. There was 'Confirmation by the Bishop of London,' in very large letters, and then, underneath, 'APOSTOLIC CONFIRMATION COMPARED AND CONTRASTED WITH POPISSH CONFIRMATION.' This was a slap at our poor church. I did not like it. 'No,' I said, 'I would not do it to him for all the land.' Nor would I. No, my dear Christian brethren, do not let us spend our time in fighting one another;—there is the devil to fight, the world

to fight, the flesh to fight. No, no; that is one of the good things of this projected *Society, which is about to be formed,—the Evangelical Alliance*. I suppose they will send out their scouts. They will say, 'Go to that man: what has he done?' 'Why, he has been calling all Dissenters a parcel of heretics.' 'Just tap him on the shoulder, and say, "Brother, you must not do that any more."' 'Go to that other brother; what has he been doing?' 'Saying, that Churchmen are not Christians.' 'Stop him, and tell him, that he must not do so any more.' *This Evangelical Alliance, I hope, will be the means of doing all this, and a great deal more*. This room will not hold them; no, nor Exeter Hall; I think they had better adjourn to Salisbury Plain and meet there. But, having spoken of David Nasmith, I say, go and read that dear good man Dr. Campbell's book. I never saw him, but I do love the man who wrote the *Life of David Nasmith*; and I subscribe my hand and heart to the spirit in which he wrote that *Life*. That book will show you whence arose the London City Mission."

This language is too clear to be mistaken; and it is, after all, the language of common-sense as well as honesty. The members of the Alliance must not "slap the Church." They must not even warn their flocks against the perilous delusion of "Confirmation." Again, let us take another example from a pamphlet lately issued on the subject;—"The Union of all true Christians possible, desirable, and necessary, &c., by a clergyman of the Established Church,"—a production distinguished by great ability, and an excellent spirit. The author's liberality is extreme; yet even he considers that the Church and State union is favoured by the Scriptures, and that, in order to union, the controversy must be given up. He shall speak for himself:

"The mass of the nation are still decidedly and firmly attached to its ancient institutions, and the feelings and habits of a nation cannot be changed in a day. It is clear, therefore, that if a union between the *evangelical party in the Church and evangelical Dissenters be desirable, and mutual concession be needed to effect it, that concession* (upon the point now under consideration) *under all the circumstances of the case, must come PRINCIPALLY FROM THE LATTER*. With you, brethren, Protestant Dissenters of Great Britain, mainly depends the decision of this weighty question:—shall the people of God in this country agree to bury their past differences, and unite in defence of their common faith, or shall they not? Suffer me to reason with you. What can you gain by the overthrow of the Established Church, supposing your efforts to that effect should prove successful? Your own principles forbid you to think of any other denomination being elevated into the vacant post, even if your mutual dissensions would permit such a consummation. You already enjoy all that your fathers ever contended for, and are at perfect liberty to worship God where, when, and how you please. What, therefore, I repeat, can you gain by the downfall of the Establishment? So far as I can see, you would gain nothing but *exemption from certain charges* which are obnoxious to you, whether justly or not is not now the question. O brethren, partakers of the heavenly calling, and all ye among the Dissenting communities of Great Britain who fear

God, beware (and believe me, I speak in no unfriendly spirit,) how, in the great strife which is approaching, you be found warring for the *mammon of unrighteousness*, and separated from your brethren by a wall, not in reality of creeds and articles, but of pounds, shillings, and pence!"

Let Dissenting Allies ponder these explicit words! They are the frank expression, uttered by an honest man, of what is, what must be felt by every Clerical Ally in the British Isles. It will be seen that this able and otherwise enlightened clergyman is utterly ignorant of the nature of the Voluntary controversy. It is most affecting to see him reduce the greatest and most momentous question of truth and conscience that ever occupied the minds of Christian men to an affair simply of the precious metals—of gold, silver, and copper! It is not marvellous, then, that he "1st." urges Dissenters to come forward and help to reform the Church! "But," says he, "if this may not be, then—

"2ndly. Let regard for our common faith influence you at least to *suspend your hostilities for the present*, until these threatening clouds have passed away. If you will not help us, leave us at least unmolested for a season, and at liberty to crush, if so be we can, the treacherous foe which has raised its head within our own walls. Wait, I say, till better times shall have come, and then renew the contest if you should feel so disposed."

But all Churchmen who call for union are not equally civil with the writer just quoted. "A Treatise on Christian Unity, as prayed for by Christ and enjoined by his Apostles," has recently been given to the world by the Rev. F. S. Trotman, Rector of Stoke Goldington, Bucks, and Vicar of Dallington, Northamptonshire. No union will satisfy this moderate man of two benefices, that shall not end in the absorption of the Dissenters. Let us hear the plea of the modest pluralist:

"Cold indifference on the subject of religion would not *originate* Dissent and disunion—would not build Dissenting chapels. If the history of every Dissenting chapel in this kingdom could be ascertained by man, as it is known to God, it would be found, I believe, that while a certain number have been erected on the foundation of conscience, the *vast majority* have been erected on the foundation of *pride of heart*, in its two ramifications—of opposition to constituted authority, and that of a man's being wise in his own conceit. THIS IT WAS which, before this beautiful world was created, caused *dissent and rebellion* in heaven, and cast out angels thence, who are 'reserved in chains against the judgment of the great day!' *This it was* which cast our first parents out of Paradise, and entailed sin, and woe, and death upon our fallen race!"

Such are the facts—facts which confirm to the very letter our extended arguments contained in the Numbers of the CHRISTIAN WITNESS for February and April. Whoso is pleased, on these terms, to enter the fellowship of the Alliance, let him enter! The "Address" of the Committee suggests that the "*Alliance may turn out . . . a Peace Society for Christendom*." The very idea ought to awaken those who believe that the interests of Christ in Christendom imperatively require the creation of an Alliance to carry on a Holy War against the unholy principle of Church Establishments. Our concern is with truth, not popularity. They who have the truth of the Scriptures will, assuredly, one day have

the multitude of the nation! "The strength of Christianity is neither in force of arms, flames, scaffold, party policy, or main power, but in a simple, unanimous, and courageous confession of the great truths which must one day prevail over the world."—*D'Aubigne*, vol. iii. page 338.

THIRDLY. *It proposes to achieve impossibilities.* According to the "Address" of the London Committee, its objects are,

"1. To promote a closer intercourse and warmer affection among the people of God now scattered abroad.

"2. To exhibit before the world the actual oneness of the church of Christ.

"3. To adopt united measures for the defence and extension of the common Christianity."

As to the desirableness of the first point there cannot be two opinions. It is infinitely desirable; but such a creation as this projected Alliance is in no respect necessary to it, and can but very immaterially contribute to its promotion. By bringing together clusters of good men, of various bodies, a number of valuable friendships may be created; but as to the millions, who form the church general of Christ, things will remain as they are after the creation and extinction of a thousand Alliances. The animating glow of heavenly affection must be diffused through the kingdom of God by other means—means of his own express appointment, on which alone we may look for his enriching benediction.

With respect to the second point, an exhibition by the Alliance of the "oneness of the church of Christ;" we think its impotence to effect this will be still more marked than in the matter of promoting "warmer affection." Even granting that the distraction and division are such as are alleged, and that they operate to prevent the conversion of the world, how is this project either to cure the evil, or to obviate the mischief that flows from it? After deeply pondering the matter, we have not been able to discover one ray of light. The evil relates wholly to sects; the Alliance is to be composed solely of individuals; how can such a body illustrate "oneness?" It is to touch neither office, nor ordinance, nor order, nor polity; it is not to remove a single landmark; it is not to cross one line of demarcation. To the eyes of the world, then, everything will remain as it now appears. The cause, therefore, is to continue; while the effect is to be diminished or destroyed by the Alliance. Well, the operation of the remedy must be as extended as the malady which it is proposed to cure. The influence of the Alliance, therefore, must be felt from the centre to the extremities of the Christian world. It must speak through all the earth in a language that the nations will understand, and with a power that all hearts shall feel, as it proclaims the "*essential oneness of the church of Christ.*" Now to realize such an end by such a means would baffle Omnipotence; it involves not simply contradiction, but impossibility. Had the proposal referred to sects, not to individuals; and had the idea been, not that of entire amalgamation, but of special united demonstration, the scheme had been rational; it would have succeeded; and success in such a project would, beyond doubt, have been a glorious triumph to the doctrine of "essential oneness." Why did not the proposal take this turn? If the very *existence* of sects seems to speak the language of division, surely it is the

voice of sects, not of individuals, which alone can correct the supposed error, by proclaiming to mankind the fact of "essential unity." This is too plain to admit of dispute. Is it then affirmed to have been impracticable? But why impracticable? Who would have opposed it? The Christian people? Impossible! *They* never stand in the way of what is right and good. Was it then the ministers? Yes. What, as a body? No. Who then? A very small portion. What portion? The Clergy; they could, they dared act only as individuals, if even as such; for one bishop has suspended, if not expelled, a clergyman for so acting. To meet the case, then, of the few clergymen who are disposed to join the Alliance, it has been so framed as completely to deprive it of all practical value for the very object of its creation. For, we repeat, it is utterly impossible that a society of individuals can be elaborated into an institution illustrative of the "essential unity" of a multitude of sects that shall form the slightest improvement upon certain existing Catholic institutions. At the very utmost such an Alliance can only, in a feeble way, attempt that which has already been accomplished on a scale of magnificence.

Had the Alliance projectors lived some sixty years ago, and met to confer on methods of manifesting the "essential unity of the churches," they might have said, "We will demonstrate our 'oneness' by the formation of a society for the diffusion of the Scriptures throughout the whole earth, and thus, by a joint act, we will proclaim to all nations our common faith in the heavenly volume." The idea had been sound and glorious; but it is realized. *Behold the British and Foreign Bible Society!*—They might then have said, "Our work is incomplete; we must next form a society to send out men of God to all nations, with this book in their hand, to preach to them the common salvation, without distinction of sect or party. How gloriously this will demonstrate our 'essential union!'" So it would; but this is already done, on a scale worthy of the object, and which no Alliance can ever reach. *Behold the London Missionary Society!*—Proceeding, they might next have said, "We cannot stop here; we want a society for the purpose of popularising Christian literature, to issue tracts and books by hundreds, thousands, and millions, excluding all sectarian peculiarities, teaching only the common salvation, and diffusing useful knowledge on Christian principles. How beautifully this will add to the illustration of our 'essential unity,' notwithstanding our denominational differences!" So it would; but it is already done, in a manner which astonishes the world it blesses. *Behold the Tract Society!*—Again, it might have been said, "One thing still is wanting. It is essential that every soul of man should be taught the knowledge of letters; and in order to this we must have an institution for the training of teachers, who, eschewing everything sectarian, shall teach the elements of popular knowledge and the doctrines of the common salvation as presented in the Bible. This will still further demonstrate the 'essential unity of the church of Christ,' and add a fourth monument for its indication to all nations, peoples, and tongues." So it would; but it has been long and effectively done. *Behold the British and Foreign School!*—The voices of these four great Catholic establishments have, for a whole generation, been sounding forth in the ears of

all the earth the essential union of the church of Christ among the churches of Great Britain. Had these great and glorious institutions been still to create, it had been worth while for the chief men of every community under heaven to have met in London to form an Alliance for that object. But that work is now accomplished, and through eternity the honour attaching to it is secured to other hands. Nothing now remains, then, for a body of *individuals* to do, in order to demonstrate the "essential oneness" of the church of Christ. The next movement in that direction, therefore, must be made by denominations; nor have we the smallest doubt that such will one day be done. And why not now? Nothing stands in the way but the Established Churches—a fact forming the most powerful argument that can be adduced for their utter and everlasting overthrow. If an alliance of churches would exclude clergymen, who can only act as individuals, however just and deep may be the regret felt at such a result, there is no help for it. To them there will be value in the discovery. The sooner the fearful truth is brought home to their understandings and hearts the better. Their bondage is their choice. They have only to will it, and—they are free!

As to the third object of the Alliance, "the defence and the extension of the common Christianity," it is of a piece with the point last mentioned. The Alliance is to constitute a great spiritual citadel, frowning on Socinians and Roman Catholics, and the wide world of heathenism. The "Address" of the London Branch, already quoted, says, "To meet the insidious infidelity and atheistic blasphemy of some—the soul-deluding superstitions of others—the profanity and flagrant immorality of many more—to meet the entire ungodliness of this BIBLE-BURNING, BIBLE-WRESTING, and BIBLE-ABHORRING age, demands the united energies of all to whom the Bible is inspiration and the Saviour Divine."—What does the Committee mean? We are utterly confounded. Is the characteristic of this age its "Bible-burning, Bible-wresting, and Bible-abhorring" propensities? Is it even so? Are they speaking of England in 1846? Then we have been deep in error! We weakly thought that the grand distinction of this age was its Bible-printing, Bible-buying, and Bible-reading habits and tastes! Of these we had been taught to believe that there has been greatly more during the last year than in any other year since the world began; and so sweet was the idea that we surrender it with reluctance. But this is not the only thing in which this "Address" reveals to us our infirmity of judgment. Speaking of the great Union Meeting held at Exeter Hall, in June, 1843, they say, the bliss of "oneness" was so apprehended, and the Head of the church "himself so sensibly near, that no disciple could then and there have felt it difficult to die!" page 4. We were there, with our eyes and ears both open, but we confess our inability to discover the subjects of this marvellous elevation. We think the majority would have preferred rubbing on a little longer in this rough world. But we forbear further remark, and will only add that this is not the day for flights of enthusiasm of this description. It is, nevertheless, not a little remarkable that a pleasure which so approached to the bliss of Paradise has not been sought for again. The Committee appointed on the occasion to per-

petuate the instrument of this ecstatic felicity, and to fill the world with it, has never once met from that day to the present!

Again: How is the Alliance to proceed in the work of "defence?" Is it by tongue or pen? As to authorship, what can be achieved by sanctified learning and genius that has not already been accomplished? Whether as to Popery, Socinianism, or Infidelity, we look for very small improvement from the labours of this Alliance. But "defence" is to be followed by "extension." Is the Alliance, then, to become a Missionary Society? Excluding denominations, where are they to find their men and their means? But on this point their views are so extraordinary that they must be allowed to speak for themselves:

"There is vitality and there is energy, and sometimes stupendous exertion; but the misery is that so much of it is *zeal misspent*—that so much of it is energy devoted to *mutual destruction*. The elastic vapour which murmurs in the earthquake, or explodes in the mud-volcano, if properly secured and turned on in the right direction, might send the navy of an empire all round the world, or clothe with plenty an industrious realm. And the zeal which has hitherto rumbled in ecclesiastical earthquakes, and left no nobler mementoes than so many steaming cones, so many mud craters on the sides of the great controversial Jorullo,—if rightly directed, might long before this time have sent the gospel all over the globe, and covered a rejoicing earth with the fruits of righteousness. The river which Ezekiel saw was a tiny rill when it first escaped from the temple, but a course of a thousand cubits made it ankle-deep, and a few more furlongs saw it a river that he could not pass over; the waters were waters to swim in. And this is the course of the gospel, when Christians do not hinder it. But instead of clearing the common channel, and strengthening the main embankments for its universal and world-gladdening flow, the effort hitherto has been to divert it all into denominational reservoirs. Each one has gone with his spade and his pickaxe—has breached the grand embankment, and tried to tempt the mighty stream into his own more orthodox canal. And the consequence of these sectarian efforts, these poor attempts to monopolize the gospel—the consequence is, that like a certain river in the southern hemisphere which has only been known to reach the ocean once during the last thirty years, betwixt the scorching secularity over head, and the selfish interruptions of the stream, it is only now and then that the gospel is allowed to flow far enough to fertilize new territory and gladden weary souls. But a better day is coming, and in these movements we hail its dawn. Instead of monopolizing or dividing the stream—instead of breaking its banks, or interrupting its course, our individual and our united efforts shall hereafter seek to clear its channel and deepen its flow; and the work of our different denominations shall be, not to pierce the bank or dig diverting canals, but each to strengthen the enclosing mounds and remove the interrupting rocks as it sweeps along against their respective territories. Thus acting, thus seeking not our own things, but the things of Jesus Christ, we shall soon behold the little stream which welled up at Jerusalem eighteen hundred years ago holding on in its prosperous course. We shall see life leaping in its sunny ripple, and a joyful world resorting to its genial

current; we shall see one fold reposing on its green margin, and beside its still waters one Shepherd leading them. And best of all, on its teeming brink we shall again behold the long-exotic Tree of Life—its laden branches mirrored in the tranquil tide, and showering on the azure amplitudes its leaves of heavenly healing," pp. 14, 15.

We are, perhaps, blinded by this dazzling maze of metaphorical confusion, and therefore incapable of fully understanding it. So far as the smoking jumble of boyish brilliancy can be penetrated, it seems, however, to imply that everything everywhere, among the churches, is wrong, and that the Alliance is required to right it. "Zeal misspent,"—"mutual destruction,"—"diverting the 'flow' of the gospel into 'denominational reservoirs,'"—"sectarian efforts,"—"poor attempts to monopolize the gospel," &c. Sad state of things! To us the statements present three disagreeable characteristics—one part we consider untrue; another absurd; and a third unintelligible. It seems, at any rate, we are to have what Mr. Isaac Taylor, some fourteen years ago, designated a "*New Model of Mission*;" in truth this, for aught that appears, may be a new edition of that ingenious man's preposterous project. The Alliance style of talk, where it is intelligible, very much resembles that of Mr. Taylor, whose scheme Mr. Orme utterly demolished. With respect to the scheme before us, enough, we hope, has been said to show that the projected Alliance is at best a measure of doubtful merit,—a measure from which, on its present plan, but little good can reasonably be expected, and from which prudence may justly be apprehensive of some evil. Taking into account the unparalleled measure of preliminary conference and preparation, together with the eminence of the bulk of the gentlemen who have composed the Conference and led in its affairs, it is surprising to find their published documents so wanting in depth, sagacity, comprehensiveness, and grandeur. The very designation is most inappropriate, both to the parties and to the project, and ought to be altered. Alliance is a term which belongs to courts and camps, and as such is applied, almost exclusively, to matters of policy and war; and surely a scheme like the present, so faintly distinguished by either grasp and majesty, has at best but a doubtful title to its appropriation. This, however, is only a minor consideration.

The conclusion, then, to which we have deliberately come, is, that for the accomplishment of the three "objects" set forth in the "Address" the Alliance is wholly unadapted, and will, at length, inevitably prove an utter failure. We ground our prediction upon the unchanging principles of moral truth, and the invariable working of human nature; and from any adverse judgment that temporary excitement may seem to pronounce against us, for which we are quite prepared, we appeal to the last tribunal—time! In the certainty of this failure, however, we are very far from rejoicing; its anticipation excites in our breasts sincere and deep regret. All such failures are a calamity to the common cause. Who can wish to swell the catalogue of evangelical disaster, disappointment, and disgrace? Our object assuredly in these strictures, is, not to extend, but to reduce it. But as the matter now stands evangelism is, to some extent, committed. After so much noise and bustle, preparation and publicity, to withdraw will be

to confess a blunder, and to suffer a defeat—a defeat somewhat allied to ignominy; but to proceed is to encounter difficulties which will prove at length insuperable, and to become involved in responsibilities from which honour will present no path of escape. What, then, is to be done? There is, it strikes us, but one way of safety for wisdom to walk in. Let the arrangements proceed; let the basis already created remain; but let its three avowed "objects" be renounced, at least as *primary* pursuits, for they may, to some extent, be realized as a sequence of what is now to be suggested.

The mighty mind of Bacon intensely longed for the union of the whole learned world into one immense republic, which, while composed of a multitude of detached states, should yet preserve a mutual intelligence with each other in everything that regards the common interest. The want of this union and communion he laments as one of the chief obstacles to the advancement of true knowledge. In his magnificent fiction, "*THE NEW ATLANTIS*," he exhibits the model of a college "for the interpretation of nature, and the production of great and marvellous works for the benefit of man," under the appropriate name of "*Solomon's House*;" or, "*The College of Six Days' Work*," referring to the sum of creation. When the wonderful instructor, whom he makes to speak from "the bosom of God, a land unknown," proceeds to expound the five great mysteries of the House of Wisdom, under the third head of the "employment and offices of the fellows" he unfolds glorious views, fully to realize which, with reference to the kingdom of God, would supply employment to the Alliance for ages. The idea of the "twelve fellows who sail through all nations" as "*merchants of light*" suggests a glorious instrumentality; and their other classes of colleagues are worthy of them.

The sublime and all-comprehensive views of Bacon were lost upon his contemporaries; but in due time they received the homage which was due to them. Cowley's famous plan of a philosophical college, which contributed so much to the establishment of the Royal Society of London, was merely a simplified transcript of *The New Atlantis* of Bacon. The Royal Society of London, too, was quickly followed by the Royal Academy of Sciences at Paris, and that by others in every civilized nation; so that those lights of science which are now shedding their ennobling influence through all lands, may, every one of them, be traced to the boundless genius of Bacon. But it is deeply to be deplored that the bulk of Bacon's disciples have been mere philosophers,—men keenly alive to the study of the power, wisdom, and goodness of God, but wholly indifferent to his justice, love, and mercy. What is wanted, therefore, is, substantially to appropriate Bacon's machinery to the purposes of philanthropy, morals, and religion. The societies already mentioned supply analogies on every part of the subject. The National Institute of France is, perhaps, upon the whole, the most fraught with instruction relative to this matter. To form this stupendous instrument of philosophic light, the boast of Napoleon, seven Royal Academies were fused into one, comprehending three classes:—*1st Class*, Mathematics and Natural Philosophy, comprising ten sections. 1. Mathematics; 2. Mechanical Arts; 3. Astronomy; 4. Experimental Philosophy; 5. Che-

mistry; 6. Natural History; 7. Botany; 8. Anatomy and Animal History; 9. Medicine and Surgery; 10. Animal Economy and Veterinary Science. *2nd Class*, Morality and Politics, comprising six sections. 1. Analysis of Sensations and Ideas; 2. Morals; 3. Legislature; 4. Political Economy; 5. History; 6. Geography. *3rd Class*, Literature and the Fine Arts, consisting of eight sections. 1. Universal Grammar; 2. Ancient Languages; 3. Poetry; 4. Antiquities; 5. Painting; 6. Sculpture; 7. Architecture; 8. Music. The system of regulation may be said to be absolutely perfect.

The New Testament, with its science of salvation, and the kingdom of heaven which it unfolds, has obviously no place in this magnificent system of human knowledge. The wisdom of God in a mystery makes no part of it. Jesus Christ has no place among the philosophers of France. Even the *Asiatic Society*, planned by the genius of the late illustrious Sir William Jones, in this respect presents no improvement. Its object was thoroughly to sift the vast continent of Asia with a view to science, apart from religion. "If it be asked," says he, "what are the intended objects of our inquiries within these spacious limits, we answer—MAN and NATURE; whatever is performed by the one, or produced by the other." Alas! all this may be accomplished, and the world still left without God and without hope! Is it not time for the religion of the New Testament, then, to step forth and assert her supremacy? When shall this once be? Would not this be meet work for the Alliance? Might it not take as its guide Douglas's *ADVANCEMENT OF SOCIETY IN KNOWLEDGE AND RELIGION*, which, in fact, is just Bacon's *NEW ATLANTIS* adapted to the *Nineteenth Century*? Why may the Alliance not constitute itself into a great Educational, Religious, and Missionary Institute, taking up, all over the globe, those sections of the mighty theme which have been unanimously eschewed by all the institutes of Infidel Philosophy? This is a field in which all may labour who hold the doctrines of our common Christianity. Let the Alliance seek to realize Douglas's idea of a *Regent Society* and of a *General Society*; for, as he states, "The freedom of voluntary combination would allow it to choose the point from which it might proceed; and wherever it began is immaterial, provided that from its expansiveness and native energy it spread over the whole field of action, leaving no situation unoccupied as it arose in its accumulated strength and multiplied its concurrent resources. As it advanced in power and numbers its centre of attraction and sphere of activity would enlarge along with it, and in the end would encircle every element of success, and combine every resource of varied assistance. Every object may be attained by a society which, in its original constitution, provides for an unlimited augmentation of numbers, and has the power of casting these into every variety of form and sub-division, and is thus capable, from its greatness as a whole, of overpowering every obstacle; and from its minute divisibility, of outnumbering by its separable parts all the objects which have claims upon its attention."

Such an institute as this would materially contribute to promote good feeling among all parts of the church of God, to illustrate its essential oneness, and to aid both in the defence and the extension of the common salvation. If

this scheme shall commend itself to the judgments of the projectors of the Alliance, its formation will prove an era in the history of mankind, and generations unborn will bless the day that beheld its creation!

WHO WILL VISIT CANADA?

To the Editor of the Christian Witness.

The writer is a Congregational pastor; his appeal is to the rising and influential pastors of Congregational churches in Great Britain. We have been accustomed to think that our distinctive principles are not only in themselves true, but also eminently noble, and fitted for an enlightened, active, enterprising state of the general mind. While sufficiently conservative to secure stability, they have an elasticity and expansiveness about them admirably suited to a period of movement. We may advance, without any shock being given to our system; indeed every step gives us strength, and as we "wax old" we are at the greater remove from all danger of "vanishing away." The progress of our churches in Great Britain, and the blessed labours and achievements of the London Missionary Society, which, though catholic, may be truly called "Our Society," afford an exhibition that these "weapons are mighty through God;" for let it not be forgotten that one of our distinctive principles is the supremacy of evangelical truth, and another is, spiritual religion as opposed to formalism, sacramental efficacy, or hierarchial pretensions,—these, in connection with our polity, and the Divine blessing, have "pulled down the strongholds of the adversary, and have largely extended THE KINGDOM. It cannot fail to have attracted the attention of an observing mind, that our testimony so long borne to the right of churches to govern themselves, under the great Head, without external interference,—to the requirement of regeneration in order to membership of the churches,—to the right of the body of believers to share in the administration of the affairs of the churches, and to the duty of churches and members mutually to receive, and to recognize one another in holy fellowship,—has exerted a gentle but mighty and moulding influence on other bodies of evangelical Christians. Our principles of eternal truth germinate and spread themselves with marvellous beauty and power throughout evangelical Christendom. Surely we ought to love them more.

If our fathers and ourselves had appreciated their value, it can hardly be imagined that the perplexing fact would have existed so long, of the Congregational churches in Great Britain engaging with energy and success in the work of evangelizing the heathen during forty years, and totally neglecting all that time those colonies of the empire which were being rapidly peopled with the British race. This is an anomaly, which the future historian of our churches will find it difficult to account for. And perhaps more perplexing still will that historian find the fact, that after the Congregational mind became somewhat enlightened and aroused to a sense of duty, and had formed the Colonial Missionary Society, and after ten years greatly successful labour in the Colonies, its income should barely reach £3000, and its efforts should

be all stayed and cramped for want of funds. The difficulties of our supposed historian will be further augmented by the great fact occupying a very prominent place on the page of history, that *Christianity in connection with Congregational church polity and principles has proved beyond all comparison the basis of colonization, the most enlightened, the most moral, the most stable, and the most socially happy of any which the world has yet exhibited.* And hence he will naturally wonder that, with such evidence of the efficacy of our principles in moulding happily the plastic elements of colonial empire, Congregationalists were not more energetic in their diffusion throughout the colonies now rising into importance. Our exemplification and proof are *New England*, more particularly its older states. The experiment has been tried; and two centuries have attested its success. We have some knowledge of the state of society in New England, as also in the Father Land, and we are generally aware of the social position of civilized nations, moreover we have strong national predilections for the great mother, of which America is the elder daughter, and withal a perception of the manifold evils connected with the working of much too democratic a government; still, taking into view the many faults and the mischievous influences to be found in those old Congregational states, we hesitate not to maintain that *as a whole* there is *not an equal social condition under the sun.* We do not attribute all this to Congregational Christianity; but that its influence has been mighty and its moulding efficacy great we have no doubt. And then, in relation to the ten years inadequately supported labour in the present Colonies, through the medium of the Colonial Missionary Society, there has been no lack of evidence that "the truth" having "free course is glorified."

The anomaly which may perplex the future historian does not present much difficulty to us. The Congregational churches do not lack zeal, nor enterprise, nor love of the gospel, nor devotedness to the Redeemer, (though they do lack denominational fervour), but in relation to the colonies, they lack specific and stirring information. Missions to the heathen supply incidents of romantic interest; *their truth* is more exciting than *fiction*; and then the deadly influence of climate continually sends home the missionary for the health which is gained and employed by visiting the churches, describing the scenes of missionary labour, and keeping alive the requisite efforts. Besides, local interest is created in a vast number of churches by the fact, that this missionary and that have gone from them to the heathen field. Now we are devoid of all these adventitious sources of romantic incident. We have to do, not with naked savages, but with hardy, enterprising men, of British or American origin. Our climate does not injure our brethren; they are as well here as at home, and many of them in better health. Any hardships, to which the brethren are subjected, arise from defective support in some instances; there are none incident to the country, except bad roads. Our privations are chiefly social, and arise from our position as strangers in a foreign land, away from kindred and endeared companionship. And since the Society has wisely directed its attention to assist in the training of a native ministry, but

few missionaries are sent out from the mother country; so that that instrument of exciting local interest is broken.

What then shall be done? The reply is, "COME OVER AND VISIT THE LAND!" The Free Church of Scotland,—which, as a distinct body, is but of yesterday, and which, with all its excellences, and they are many, is under a singularly influential mistake as to the *peculiarity* of its testimony to the supreme authority of Christ in his church,—has shown an example in respect to this colony, worthy of all imitation. During the last two years, that church has prevailed on quite a number of its popular clergy to spend from three to six months in a visit to Canada: there are four here now. Among them have been ministers of large congregations in Edinburgh, Glasgow, and Paisley. They have all preached frequently in the principal cities, and have extensively visited the country districts. If they have occupied any pulpit for a week or more, its usual occupant has gone forth to some destitute locality to proclaim the gospel there; thus multiplying the acting agency at every turn. The Kirk of Scotland sent out last year a very able deputation of three clergymen, who left behind them a very good impression. There is at this moment, in the city of Montreal, a deputation from the Synod of the United Secession Church in Scotland, consisting of the enlightened and excellent pastor of a large congregation in Edinburgh, and another excellent and obviously superior minister from the Orkney Isles. And yet, this church has only twenty-six congregations in Canada, the whole of which these gentlemen will visit, while there are fifty Congregational churches in the united colony, and no deputation has ever visited them. The Independent churches have borne testimony to the supremacy of Christ in his church, and have maintained "the Crown rights of the Redeemer" *for upwards of two centuries*, oft times amidst persecution and obloquy, through evil report and good report; their testimony has been unwittingly felt far beyond their own boundaries: in this view, as in some others, we are an "historical church;" and now our excellent friends, the present Free Church of Scotland, who and whose fathers have been for generations asleep on this point, have awaked in the middle of the nineteenth century to the reality and importance of this principle, and with the zeal of supposed discoverers have been reiterating all the *details* of the testimony they have borne *ad nauseam*, forgetful or ignorant of the fact, that there exist living witnesses in Great Britain, to the extent of two or three thousand churches, who, and whose ancestry, have been ever forward to uphold this glorious truth, and to bear testimony to the regal glory of our Saviour King. I would not divest our Free Church brethren of a single laurel, except that of *discovery*, but, in common equity, I would have a garland woven and placed on the brow of more ancient Nonconformity. And I would have some of our gifted brethren come forth to this colony, that among other items of good to be done, they may honour the Master by weaving this chaplet and placing it on the rightful head.

If we may so far trespass on the space allotted to us, some specific advantages may be noted as probably resulting from such visits.

1. A good impression would be made upon

the colonial mind, of the intellectual and spiritual character of our denomination. The large proportion of our population know nothing whatever of our body, of its history, its principles, or of its character. The coming of strangers awakens attention; and the arrival of such strangers as *you* can supply would prove an era in our history. If we poor colonial bishops are not *raw* recruits, we are far from being the *élite* of the army: it were well to show something higher and better than we are.

2. The visiting brethren would have their reward not only in the gratitude of our churches, and the blessing of God on their labours among us, but also in the happy reflex influence on their own minds. It would do any of them real and permanent good to break away for four or six months from their regular routine of arduous labour, and, crossing the vast Atlantic, to cast themselves into the midst of these new and mingled scenes of colonial life. The voyage is accomplished in a fortnight, therefore much time is not wasted at sea. They would have a passing glance at the United States; and amongst us they would see the effects of mingling English, Irish, and Scotch with American, and of fusing them into a population which must form the basis of a great country. The state of society, its struggles, its progress, and its fantastic movements, would form an interesting sphere of their research and study. Meanwhile, all they could say and do would act on a new country, affect a people in course of formation, and perform its part in moulding a rising nation. We are persuaded that such an absence from home thus expended would greatly *freshen*, as well as refresh, any of our brethren.

3. The good effect of such a course on our beloved cause in the churches at home would be immense. Each church that gives up its pastor for such a work during some months, thenceforth takes a lively interest therein. Prayer abounds—contributions and effort follow. On his return he imparts an impulse to the cause in his own and the neighbouring churches. Not fewer than ten or twelve congregations of the Free Church have already spared their ministers for a visit to Canada: the impulse thus given to the colonial effort in Scotland has been very great. Besides, you have to meet the aggressions and efforts of rising popery in the British Isles. Come hither, and we will show you the places “where Satan’s seat is.” In the eastern part of Canada the Romish system has had for many years an undisturbed and absolute influence. Here it can be studied, apart from those disturbing political changes by which its aspect has been affected in papal Europe. The distinctive fruits are here clearly borne, and the tree may be accurately judged. Here, too, the incipient power of evangelical movement on this mighty agency is discoverable. Lessons may be learned, useful in the coming events which cast before them their portentous shadows. Come and learn them. Come, and, relying on the Divine blessing, do us good. Come, and do your own churches good. WHO WILL VISIT CANADA?

Carala, June, 1846.

UNUS FRATrum.

MINISTERS' WIVES.

A MINISTER’S wife is willing to do her duty when she knows what it is. To obtain this knowledge is often very perplexing. I have

“searched the Scriptures” for it, but in vain. The strange silence of the sacred writers increased my perplexity, until my husband very kindly explained it in the following manner: “The Scriptures,” said he, “do not descend to particulars. They lay down general rules, leaving the responsibility of amplifying, specifying, and applying them, with the world. Therefore *public sentiment* is to be our guide where the Scriptures fail, and one principal thing for which ministers are set apart is to expound and enforce its precepts. Still, to clothe our teaching with authority, we observe the good old custom of taking a text from the Bible in all cases.” In a moment my difficulties vanish. I open my Bible and read, “A bishop must be the husband of one wife,” 1 Tim. iii. 2.

In this passage a general rule is laid down—a bishop must have a wife. But in determining her particular duties the Scriptures fail. Hence we turn to the other rule of faith and practice—*public sentiment*; from which we learn that a minister’s wife should be,

1. Like Mary; always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.

2. Like Martha; she should do all the serving, yet without being cumbered by it.

3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels whose visits at the minister’s house are *not* “few and far between.”

4. Like Dorcas, she should “keep constantly on hand a supply of ready-made clothing,” to bestow upon all the poor saints and sinners in the community where she resides.

5. Like the prophetess Anna, she should “not depart from the temple day or night;” for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and “it is the *duty* of the *minister’s wife* to attend them all.”

Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity.

Lastly, she must be apt to please everybody, “becoming all things to all men,” women, and children. Grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall.

REMARKS.

1. We perceive that it is the duty of churches to set apart young women, and educate them for minister’s wives.

2. When a church is about to call a pastor, they should appoint a special committee to visit his wife and ascertain whether she be able or willing to perform the labour of five ordinary women, without any compensation, except the crumbs which fall from her master’s (husband’s) table.

3. A minister’s wife should be always at home and always abroad, always serving God and always serving tables.

Lastly, she must be a little more prudent than our Saviour, for he had favourites among his disciples, which in her is unpardonable. To prevent this, let a committee of the most jealous, tattling, fault-finding women be appointed to dictate to her when, and how often, she shall visit each family. O, who would not be

A MINISTER’S WIFE!

Biography.

HISTORY OF J. B. GOUGH.

YOUNG men of England! your attention is now invited to the consideration of a subject in which you are all most deeply interested. We call upon those of you who still walk in the path of propriety to look at J. B. Gough, and take warning! To those of you, who, like him have been the authors of your own ruin, we present the same object for your encouragement. This auto-biography has just been issued, and he himself will have arrived in England by the time this meets your eye.

He was born on August 22, 1817, at Sandgate, a little village on the Kentish coast, since of some note as a watering-place. His father had served in the Peninsular wars, and bore the marks of his valour; he retired in 1823, on a pension of £20 per annum. His military habits rendered him far from an engaging companion to so young a child; but the gentleness mingled with firmness in his mother, fully won the affections of her son. She occupied the post of village schoolmistress; and when John was sufficiently advanced under her care, he was sent to a Mr. Davis, of Folkestone, to pursue his studies. His education, however, was extremely limited, his great accomplishment being that of good reading, which was noticed and rewarded by the late venerable William Wilberforce. When about twelve years of age, a family about emigrating to America, agreed, for a consideration of £10, to take him with them, teach him a trade, and provide for him till he was twenty-one years of age. After a voyage of about two months they arrived at New York, and thence removed to a farm in Oneida county. While there, a revival occurred in the Methodist Episcopal Church, and Gough, with others, was received into the society. The family to whose care he had been committed seem sadly to have failed of their compact. During a period of two years he went to no place of instruction, nor to learn any business; and then, says he, "tired of so unprofitable a life, I sold a knife for the purpose of paying a letter to my father, in which I asked his permission to go to New York, and learn a trade." The reply was favourable, and he immediately started for New York, and there obtained a situation as errand-boy to the Metho-

dist book-store, where he would also have an opportunity of learning the book-binding. His affairs soon began to look prosperously, and he sent for his father, mother, and sister. The latter came, but his father was unable to leave England, on account of his pension. "Oh! how happy did I feel," says he, "that evening when my parent first made tea in our own home. Our three cups and saucers made quite a grand show, and in imagination we were rich in viands, although our meal was frugal enough." But this happiness was not destined to last long. In the summer of 1834, his mother was suddenly removed by a stroke of apoplexy; and here began his ruin. His key-stone was gone—the arch soon followed. His sister separated from him to board near where she worked, and he was left alone. Having a fine voice and a good stock of songs, his company was courted by dissipated young men, with whom he laughed, sang, and drank, till both character and money were gone. He then joined a company of strolling-players, as an actor in low comedy; but they quitted the town without paying, and so left him as poor as ever. He then returned to his trade, but left it from the love of drink; then took to the sea, of which the first voyage was enough; and he once more returned to the bookbinding at Newburyport. Here he married, and might have lived comfortably enough but for his invincible love of drink, which returned upon him with such power that in a few weeks he sunk as low as ever. And here a generous Englishman perceiving that he had talents, and those of no common order, assisted him to set up in business for himself; and he was again on the high road to prosperity, but his old enemy conquered; he shall speak for himself:

"Five months only did I remain in business, and during that short period I sunk gradually deeper and deeper in the scale of degradation. I was now the slave of a habit which had become completely my master, and which fastened its remorseless fangs in my very vitals. Thought was a torturing thing. When I looked back, memory drew fearful pictures in lines of lurid flame, and whenever I dared to anticipate the future, hope refused to illumine my onward path. I dwelt in one awful present. Nothing to solace me—nothing to beckon me onwards to a better state. I knew full well that I was proceeding on a downward course, and crossing the sea of time, as it were on a bridge as perilous as that

over which the followers of Mahomet are said to enter Paradise. A terrible feeling was ever present, that some evil was impending, which would soon fall on my devoted head, and I would shudder as if the sword of Damocles, suspended by its single hair, was about to fall and utterly destroy me.

"Warnings were not wanting; but they had no voice of terror for me. I was intimately acquainted with a young man in the town, and well remember his coming to my shop one morning, and asking the loan of ninepence with which to buy rum. I let him have the money, and the spirit was soon consumed. He begged me to lend him a second ninepence, but I refused; yet, during my temporary absence, he drank some spirits of wine, which was in a bottle in the shop, and used by me in my business; he went away, and the next I heard of him was, that he had died shortly afterwards."

His business of course declined, and he was much reduced. He "grew poorer and poorer, and his days dragged wearily on." Life itself was a burden. His sister, before mentioned, had married and gone to reside in Rhode Island. Being severely afflicted she wrote to ask her brother's wife to go and nurse her, which she agreed to do. He accompanied his wife to the railroad, and then instead of going to work returned home to enjoy a gallon of West India rum which he had in store:—

"I could not sit alone, without rum, and I drank glass after glass, until I became so stupefied that I was compelled to lie down on the bed, where I soon fell asleep. When I awoke it was late in the afternoon; and then, as I persuaded myself, too late to make a bad day's work good. I invited a neighbour, who, like myself, was a man of intemperate habits, to spend the evening with me. He came; and we sat down to our rum and drank freely till late at night, when he staggered home; and so intoxicated was I, that, in moving to bed, I fell over the table, broke a lamp, and lay on the floor for some time, unable to rise. At last I managed to get to bed; but oh! I did not sleep—for the drunkard never knows the blessings of undisturbed repose. I awoke in the night with a raging thirst. My mouth was parched, and my throat was burning, and I anxiously groped about the room trying to find more rum, in which I sought to quench my dreadful thirst; no sooner was one draught taken than the horrible dry feeling returned,—and so I went on swallowing repeated glassfuls of spirit, until I had drained the very last drop that the jar contained. My appetite grew by what it fed on; and having a little money by me, I with difficulty got up, made myself look as tidy as possible, and then went out to buy more rum, with which I returned to the house. The fact will perhaps seem incredible, but so it was, that I drank spirits continually without tasting a morsel of food for the next three days. This could not last long; a constitution of iron strength could not endure such treatment; and mine was partially worn down by previous dissipation. I began to experience a feeling hitherto

unknown to me. After the three days' drinking to which I have just referred, I felt one night as I lay in my bed an awful sense of something dreadful coming upon me. It was as if I had been partially stunned, and now, in an interval of consciousness, was about to have the fearful blow which had prostrated me, repeated. There was a craving for sleep—blessed sleep! But my eyelids were as if they could not close. Every object around me I beheld with startling distinctness, and my hearing became unnaturally acute; then to the singing and roaring in my ears would suddenly succeed a silence so awful, that only the stillness of the grave might be compared with it. At other times strange voices would whisper unintelligible words, and the slightest noise would make me start like a guilty thing. But the horrid, burning thirst was insupportable, and to quench it, and induce sleep, I clutched again and again the rum-bottle, hugged my enemy, and poured the infernal fluid down my parched throat. But it was of no use—none! I could not sleep. Then I betought me of tobacco, and staggering from my bed to a shelf near, with great difficulty I managed to procure a pipe and some matches. I could not stand to light the latter, so I lay again on the bed, and scraped one against the wall. I began to smoke, and the narcotic leaf produced stupefaction. I dozed a little, but feeling a warmth on my face, I discovered my pillow to be on fire. I had dropped the lighted match on the bed. By a desperate effort I threw the pillow from the bed, and too exhausted to feel annoyed by the burning feathers, I sank again into a state of somnolency. How long I lay I do not exactly know, but I was roused from my lethargy by the neighbours, who, alarmed by the smell of fire, came to my room to ascertain the cause. When they took me from my bed, the underpart of the straw with which it was stuffed was smouldering, and in a quarter of an hour more, must have burst into a flame. The fright produced by this accident, and very narrow escape, in some degree sobered me; but what I feared more than anything else was the exposure. Now all would be known, and I feared my name would become more than ever a by-word and a reproach.

"Will it be believed that I again sought refuge in rum? Scarcely had I recovered from the fright than I sent out, procured a pint of rum, and drank it all in less than half an hour? Yet so it was. And now, cramps attacked me in my limbs which racked me with agony, and my temples throbbed as if they would burst. So ill was I, that I became seriously alarmed, and begged the people of the house to send for a physician. They did so; but I immediately repented having summoned him, and endeavoured, but ineffectually, to get out of his way when he arrived. He saw at a glance what was the matter with me, ordered the persons about me to watch me carefully, and on no account to let me have any spirituous liquors. Everything stimulating was rigorously denied me, and then came on the drunkard's remorseless torturer—delirium tremens, in all its terrors, attacked me. For three days I endured more agony than pen could describe, even were it guided by the hand of Dante. Who can tell the horrors of that horrible malady, aggravated as it is by the ever-abiding consciousness that it is self-sought. Hideous faces appeared on

the walls, and on the ceiling and on the floors; foul things crept along the bed-clothes, and glaring eyes peered into mine. I was at one time surrounded by millions of monstrous spiders, who crawled slowly over every limb, while the beaded drops of perspiration would start to my brow, and my limbs would shiver until the bed rattled again. Strange lights would dance before my eyes, and then suddenly the very blackness of darkness would appal me by its dense gloom. All at once, while gazing at a frightful creation of my distempered mind, I seemed struck with sudden blindness. I knew a candle was burning in the room, but I could not see it. All was so pitchy dark. I lost the sense of feeling too, for I endeavoured to grasp my arm in one hand, but consciousness was gone. I put my hand to my side, my head, but felt nothing; and still I knew that my limbs and frame were there. And then the scene would change. I was falling—falling swiftly as an arrow far down into some terrible abyss, and so like reality was it, that as I fell I could see the rocky sides of the horrible shaft, where mocking, jibing, fiend-like forms were perched; and I could feel the air rushing past me, making my hair stream out by the force of the unwholesome blast. Then the paroxysm sometimes ceased for a few moments, and I sank back on my pallet drenched in perspiration, utterly exhausted, and feeling a dreadful certainty of the renewal of my torments. By the mercy of God I survived this awful seizure; and when I arose, I was a weak broken down man."

He then sent for his wife, and obtained employment; but his employers having discovered his habits threatened to discharge, but on promise of amendment retained him; and he even went so far as to board at a Temperance House, to avoid temptation. At this juncture his wife, who had been declining, was ordered rum,—and he shared the poison. He drank freely, and the usual effects followed. Ten days of suspense ensued, at the end of which his wife and child both died. He then says,

"During the miserable hours of darkness I would steal from my lonely bed to the place where my dead wife and child lay, and in agony of soul pass my shaking hand over their cold faces, and then return to bed after a draught of rum, which I had obtained, and hidden under the pillow of my wretched couch. At such times, all the events of the past would return with horrible distinctness to my recollection; and many a time did I wish to die, for hope had well nigh deserted me, both with respect to this world and the next. I had apostatised from the pure principle I had once embraced, and was now,

'A wandering, wretched, worn and weary thing,
Ashamed to ask, and yet I needed help.'

Through the love of drink he left his situation, and as the only remaining means of getting rum, he repaired to the lowest grog-shops, and there sang and told stories to a set of men who supplied

him with the drink in return. But still he seems to have had glimmerings of conviction. He says:—

"Through the mists of memory my mother's face would often appear, just as it was when I stood by her knee and listened to the lessons of wisdom and goodness from her loving lips. I would see her mild reproving face, and seem to hear her warning voice; and, surrounded by my riotous companions, at certain seasons reason would struggle for the throne whence she had been driven,—and I, while enjoying the loud plaudits of sots,

'Saw a hand they could not see,
Which beckon'd me away.'

The Sabbath was now disregarded, and usually spent in the country, with no companion but the RUM-BOTTLE!

And now the winter drew on; and how was he to brave the frosts of America, houseless, penniless, outcast?

"Utterly wretched and abandoned, I have stood by the railway-track with a vague wish to lie across it, drink myself into oblivion, and let the cars go over me. Once I stood by the rails with a bottle of laudanum clattering against my lips, and had nearly been a suicide; but the mercy of God interposed, and I escaped the sin of self-murder. All night long have I lain on the damp grass which covered my wife's grave, steeped to the very lips in poverty, degradation, and misery! Frequently was I tempted to take my life, yet I clung instinctively to existence. Sleep was often a stranger to my eyelids, and many a night would I spend in the open air; sometimes in a miserable state of inebriation, and at other times in a half-sober condition. All this time I often resolved that I would drink no more—that I would break the chain that bound me; but still I continued in the same course, breaking every promise I made to myself and others, and continuing an object of scorn and contempt. I felt that few, if any, pitied me; and that any should love me was entirely out of the question. Yet was I yearning intensely for sympathy: for, as I have before stated, my affections were naturally strong and deep; and often as I lay in my solitary chamber, feeling how low I had sunk, and that no eye ever dropped a tear of pity over my state, or would grow dim if I were laid in the grave, I have ardently wished that I might never see the morning light. . . . My punishment was greater than I could bear. I had made a whip of scorpions, which perpetually lashed me. My name was a by-word,—no man seemed to care for my soul. I was 'joined,' like Ephraim of old, 'unto idols,' and it seemed as if the Lord had said respecting me, 'Let him alone.'

"Before I conclude this portion of my history, let me urge on every young man whose eye may glance over these pages, to learn from my miserable state a lesson of wisdom. Let him beware of all that intoxicates! Poets may sing of the Circean cup—praise, in glowing terms, the garlands that wreath it—wit may lend its brilliant aid to celebrate it, and even learning may invest it with a charm; but when the poet's song shall have died, and the garlands all have withered—when wit shall have ceased to sparkle, and the lore of ages be an unremembered thing, the

baneful effects of the intoxicating draught will be felt. 'At the last it biteth like a serpent and stingeth like an adder.'

"The month of October had nearly drawn to a close, and on its last Sunday evening I wandered out into the streets, pondering as well as I was able to do, for I was somewhat intoxicated, on my lone and friendless condition. My frame was much weakened by habitual indulgence in intoxicating liquor, and little fitted to bear the cold of winter, which had already begun to come in.

"Some one tapped me on the shoulder—an unusual thing that to happen to me; for no one now cared to come in contact with the wretched shabby-looking drunkard. I was a disgrace—a 'living, walking disgrace.' I could scarcely believe my own senses when I turned and met a kind look; the thing was so unusual and so entirely unexpected, that I questioned the reality of it—but so it was. It was the first touch of kindness which I had known for months; and simple and trifling as the circumstance may appear to many, it went right to my heart, and like the wing of an angel, troubled the stagnant pool of affection, and made them once more reflect a little of the light of human love.

"The person who touched my shoulder was an entire stranger. I looked at him, wondering what his business was with me. Regarding me very earnestly, and apparently with much interest, he exclaimed, 'Mr. Gough, I believe.'

"That is my name,' I replied; and was passing on.

"You have been drinking to-day,' said the stranger kindly.

"Yes, sir,' I replied, 'I have.'

"Why do you not sign the pledge?' was the next query.

"I considered for a minute or two, and then informed the strange friend who had so unexpectedly interested himself in my behalf that I had no hope of ever again becoming a sober man—that I was without a single friend in the world who cared for me or what became of me—that I fully expected to die very soon—I cared not how soon, nor whether I died drunk or sober—in fact, that I was in a condition of utter recklessness.

"The stranger regarded me with a benevolent look, took me by the arm, and asked me how I should like to be as I once was, respectable and esteemed, well-clad, and sitting as I used to do in a place of worship, enabled to meet my friends as in old times, and receive from them the pleasant nod of recognition as formerly—in fact, become a useful member of society.

"Oh!' replied I, 'I should like all these things first-rate; but I have no expectation that such a thing will ever happen. Such a change cannot be possible.'

"Only sign our pledge,' replied my friend, 'and I will warrant that it shall be so. Sign it, and I will myself introduce you to good friends, who will feel an interest in your welfare, and take pleasure in helping you to keep your good resolution. Only, Mr. Gough, sign the pledge, and all will be as I have said, ay, and more too!'

"Oh! how pleasantly fell these words of kindness and promise on my crushed and bruised heart. I had long been a stranger to feelings such as now awoke in my bosom. A chord had

been touched that vibrated to the tone of love. Hope once more dawned; and I began to think, strange as it appeared, that such things as my friend promised might come to pass. On the instant I resolved to try, and said to the stranger, 'Well, I will sign it.'

"When?' he asked.

"I cannot do so to-night,' I replied, 'for I must have some more drink presently; but I certainly will to-morrow.'

"We have a Temperance meeting to-morrow evening,' he said; 'will you sign it then?'

"I will.'

"That is right,' said he, grasping my hand, 'I will be there to see you.'

"You shall,' I remarked, and we parted.

"I went on my way much touched by the kind interest that, at last, some one had taken in my welfare. I said to myself, 'If it should be the last act of my life, I will perform my promise and sign it, even though I die in the attempt; for that man has placed confidence in me, and therefore I love him.' . . .

"All next day the coming event of the evening was continually before my mind's eye, and it seemed to me as if the appetite which had so long controlled me exerted more power over me than ever. It grew stronger than I had at any time known it, now that I was about to rid myself of it. Until noon I struggled against its cravings; and then, unable to endure my misery any longer, I made some excuse for leaving the shop, and went nearly a mile in order to procure *one more glass*, with which to appease the demon who so tortured me.

"The day wore wearily away; and when evening came I determined, in spite of many a hesitation, to perform the promise I had made to the stranger the night before. The meeting was to be held at the Lower Town-hall, Worcester; and thither, clad in an old brown surtout, closely buttoned up to the chin, that my ragged habiliments beneath might not be visible, I repaired. I took a place among the rest; and when an opportunity of speaking presented itself, I requested permission to be heard, which was readily granted. . . . I lifted my quivering hand, and then and there told what rum had done for me. I related how I was once respectable and happy, and had a home; but that now I was a houseless, miserable, scathed, diseased, and blighted outcast from society. I said scarce a hope remained to me of ever becoming that which I once was; but having promised to sign the pledge, I was determined not to break my word, and would now affix my name to it. In my palsied hand I with difficulty grasped the pen, and, in characters almost as crooked as those of old Stephen Hopkins, I signed the total abstinence pledge, and resolved to free myself from the inexorable tyrant—RUM!"

YOUNG MEN OF ENGLAND! Such is the appalling history of John Gough! Now for the lessons it teaches you.

I. *The path of safety—total abstinence!* Do you shudder at the thought of the possibility of falling into the same depths in which he was engulfed? Then

"BEWARE OF THE FIRST GLASS!"

II. *The path of recovery—total abstinence!* The drunkard will never become

sober by degrees. It is in this as in a higher matter,—

"NOW IS THE ACCEPTED TIME, AND NOW IS THE DAY OF SALVATION."

III. *The path of duty for abstainers.* The example of Mr. Stratton, the gentleman who spoke to Gough, is worthy of universal imitation. How few the words! How vast the results! But for them a great spirit had perished, and the world had lost one of the most powerful advo-

cates that ever pleaded the cause of humanity!

Reader! art thou an abstainer? If not, behold your danger! If so,—

"GO THOU AND DO LIKEWISE!"

N.B. The work from which we have made the above extracts, and which has just appeared in England, is reprinted from the *seventeenth* American edition, and published by Darton and Harvey, Holborn-hill.

Church and State.

THE DEVONSHIRE ADVOWNSONS.

To the Editor of the Christian Witness.

SIR,—The walls of Plymouth were placarded for many weeks, a little while ago, with the enclosed advertisement:—

"ADVOWNSONS FOR SALE IN DEVON,

Of the following clear Annual Value:—

Incumbent's Age, 76.	Clear Annual Value, £1005
" 32.	" 635
" 83.	" 356
" 80.	" 280
Immediate Possession.	" 560

"For prices and further particulars apply to Mr. F. Cleverton, Solicitor, 1, Courtenay-street, Plymouth, who has several sums of money to lend on approved security.

"Dated September 22, 1845."

I could wish you to call the attention of the readers of the *CHRISTIAN WITNESS* to its infamous contents. What is it short of a specimen of the most sordid blasphemy? A lot of God's souls to be handed over to the highest bidder! *Omnia venduntur* was an important concession of Jones of Nayland, when he wrote his Plea for continued adherence to the Establishment. And here is the proof. *All things are sold.* The wares, all to be had at market-price in Babylon: "The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble; and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and

SOULS OF MEN." Can anything be more accurate than the resemblance between the description and the original? A Church friend of mine shook his head when I asked him, "What is that on the wall?" and he said, "Ah! that's a Church blot." A blot, indeed! It is a perfect gangrene; a loathsome symptom of radical disease, which nothing will cure but the death of the Church and State monstrosity, and the transmigration of the living souls that belong to it into forms more Scriptural. We have many such souls in this locality. But what corrupting insensibility does the system engender! *Not one*, clergyman or layman, has been found to stand up in Christian dignity and self-respect to protest even against this outrage! It is for you, Mr. Editor, to protest; and if it be vile to protest as you have done, I hope you will be ten times more vile henceforth. If they that live delicately like to write with crow-quills, don't discourage them; their hands will grow strong by exercise, and then the crow-quill will be laid aside. Your hand, however, is mercifully adapted to a higher calling; you love to call things by their right names, to prescribe lessons for the use of a class of people who must read whilst they work, or not at all. They want ideas in "large letters and short sentences," such as will catch their eye in passing, and never be forgotten. About how many things that are done according to the law of Babylon must there needs be written, as on adamant, *THIS IS INFAMY!* And for this the crow-quill is of little use; the crow-bar would be an instrument at which the devil would laugh much less: but that which in my conscience I believe God approves is the iron pen of intelligent and unshrinking faithfulness. I fancy I see the *CHRISTIAN WITNESS* with this,

his own pen, standing before this advertisement in one of the streets of Plymouth, and chiselling underneath, of it, and of the system which allows it,—THIS IS INFAMY! How strange were any one to come across and offer to him a crow-quill!

DEVONIAN.

Plymouth, March 19, 1846.

CONFIRMATION.

To the Bishop of London.

MY LORD,—When, during the past week, you administered what is termed “the rite of confirmation” at a church near to which I reside, you cautioned those on whom you were about to lay your hands against reading any publications the sentiments of which were opposed to the tenets of your church, or entering into discussion with any persons whose views did not accord with the same. But, my lord, if the Church of England be that *true church* which is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,” it must be too stable to be injured by all the assaults of men, and it is declared that the gates of *hell* itself shall not prevail against *that church*; and the most ample discussion would only tend to confirm the purity of its doctrines and the propriety of its ordinances. Were your lordship *fully convinced* that “your church” was based upon this solid foundation, you surely would not fear for the safety of the superstructure; but does not your caution imply fear? “As iron sharpeneth iron,” so discussion imparts activity to thought and energy to mind. It is upon *stagnant* waters that scum and filth accumulate, rendering them not merely useless, but injurious: let a stream roll through these waters, and they are purified. And if we could obtain a fair and free discussion of *every* subject within the legitimate sphere of human inquiry, how much error and superstition (the scum and filth of the mind) would be removed. Truth, my lord, will bear the closest investigation; courts the severest scrutiny; looks most beautiful when exposed to the brightest light; gains some of her fairest laurels in the field of controversy; and gazes with dauntless front upon a host of foes. Error, on the contrary, (born in darkness, and conscious of deformity,) shrinks from examination; dreads exposure to the light; shuns the scene of honourable conflict; and trembles in the

presence of her enemies, unless sustained by *human power*; then she can be bold, and act the tyrant too. As your lordship is said to be a successor of the apostles, it must be supposed that you are well acquainted with their writings. You will of course remember that one of them, in addressing the Thessalonians, desired them to “prove all things.” Proof implies examination; examination the exercise of thought and judgment; these induce a state of mind which enables a man to arrive at something like a satisfactory conclusion respecting the questions at issue. This the apostle knew, and he also knew that a *heavenly* system would bear the severest test of man; consequently he applauded the Bereans for comparing the doctrines which he (an inspired apostle) taught with the truths of Scripture. Had your lordship, whilst cautioning your hearers against the statements of some men, directed them to compare the doctrines and forms of “your church” with the pages of inspiration, I would not have taken up my pen on this occasion; but as your lordship was prudently silent on that point, I feel compelled to raise my voice (feeble though it be) against the priestly notion, inculcated upon the minds of large masses of the population, that *all* is gospel which the Church of England teaches. And, my lord, I cannot understand, what benefit, you, and your united brethren, *do*, or can confer upon those who “go to be confirmed.” At their baptism, they were declared “to be regenerated;” to be “made members of Christ; children of God; and inheritors of the kingdom of heaven.” Now, if these inestimable blessings were really bestowed on *that* occasion, blessings, by which they would be fitted for, and entitled to all the privileges of the Christian church, it does not appear to me that all the bishops united, *could impart* any additional good. And, why these individuals require the laying on of a prelate’s hand, to “certify them of God’s favour, and gracious goodness towards them,” is something akin to the marvellous. That assurance they must have possessed, if they believed in the baptismal service; a service so positive in its statements, that it is more to be mourned over than wondered at, that so many souls are deluded thereby. Who, my lord, will be responsible for this delusion at a future day? “It is required of those who would be confirmed, that they be able to repeat the Ten Commandments, the Lord’s Prayer,

the Apostles' Creed, and the Church Catechism," a modicum of knowledge, to gain so large an amount of supposed good. It is of course important that *all* should be well acquainted with the Decalogue, because *it* came direct from heaven, and because its requirements are so admirably adapted to the social circumstances of man, whilst it urges the pre-eminent claims of God. The "Lord's Prayer" too, deserves our highest regard, because taught by him who spake as never man spake. But, why a knowledge of "the Apostles' Creed" should be deemed equally important, it is not easy to divine. Oblivion has thrown its dark mantle over the period when, and the person by whom, it was written; one thing is almost certain, and that is, that it was as little known to the Apostles as to the Antediluvians. As to the Church Catechism, since it has neither the impress of divinity, nor any claim to apostolical sanction, it is doubt-

less to be learned merely to exercise the memory. I would suggest, that something more instructive might be taught for that purpose. And now, my lord, *can you, do you*, really believe, that these Confirmation services have any tendency to promote the glory of God? Does your observation convince you that they are beneficial to man? Does the deportment, and style of dress, of many of those who kneel before you, prove that they *have* "renounced the pomps and vanities of this wicked world?" Does conscience never whisper that there may, that there must be, something wrong in a system so encumbered with forms and ceremonies,—a system so unlike "Heaven's easy, artless, unencumbered plan," "that he who runs" may mark the difference?

I am, my lord,

Yours, with all due respect,

A NONCONFORMIST.

London, May 8, 1846.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

THE FOLLOWING IS THE VERY LOW SCALE OF CHARGES:—
Five lines and under, 8s. 6d.; and Two Shillings a line beyond. Bills of two leaves stitched in, Five Pounds; four leaves and upwards, Five Pounds Ten Shillings.

. Advertisements cannot be inserted until paid for (if from the country) either by a remittance, which may be made through the Postmaster in any post town, or by an order for payment in London.

The insertion of Advertisements received after the 21st cannot be secured.

N.B.—All Advertisements and matters relating to business to be sent to the Publisher. All Communications, Books, &c., for the Editor, to be addressed, post-paid, to him at the Publisher's.

LONDON, AUGUST 1, 1846.

THE WORLD'S CONVENTION.

THE long-looked-for Convention is now at hand, and its sittings will commence on Tuesday, August 4. Its objects, as set forth by the Committee, are; first, to ascertain the state of the Temperance cause in all parts of the globe; secondly, to receive suggestions as to the most effectual methods of extending the Temperance Reformation; and thirdly, to effect the formation of a Temperance Union throughout the world. The resolutions for conducting the business of the Convention strike us as admirably adapted to the occasion. One feature of this Convention deserves particular notice, and distinguishes it from most other conventions that

we remember. It is not to end with mere private discussion amidst the delegated body. On the evening of each day during the sittings, meetings are to be held in various parts of the metropolis for the advocacy of the general object; and on Friday, August 7, a grand demonstration is to take place in Covent Garden Theatre, which has been expressly engaged for the occasion. No money qualification for delegates is to be insisted on; but as the expenses of this great measure, carried out efficiently, must necessarily be heavy, it is expected that all bodies sending delegates will contribute to the Convention the sum of at least one guinea. Such are the facts of the case, which we earnestly commend to the attention of our readers. The event is one of great

moral magnitude, and does the highest credit to those with whom the idea originated. It is full of the deepest interest to the patriot and the philanthropist, and to him who is both and something more—the enlightened Christian. We see from the *American Union Temperance Journal*, that the editor of that invaluable publication, and a number of the principal Temperance-men of the United States, are to attend the Convention; and among the rest, the celebrated advocate, John Gough,—of whom an account is given in another part of this Number; also some of the most eminent ministers of various denominations. The presence of those gentlemen in our metropolis is an event which cannot but be viewed with interest by men of all sects and parties amongst us. From the communication we have received, we observe that arrangements are being made for sermons by the American brethren on the sabbaths preceding and following the sittings of the Convention—a measure which we most highly approve, and we cannot but express a hope that in all our principal metropolitan chapels facilities will be afforded for that important object, even where the authorities may not have seen their way clear to identify themselves with the Temperance movement. There are few amongst us who will hesitate to bid it God-speed, and none who will refuse to the descendants of the Pilgrims a hearty welcome to their father-land. As a matter of speculation, did space permit, the subject is exceedingly tempting; but we must desist. We shall endeavour to give an ample view of the whole proceedings in our next Number.

CHRISTIAN UNION.

THE world's convention will be immediately succeeded by another event, to which we also invite the attention of our readers. Properly managed, this assembly may prove one of great importance to the interests of religion throughout the whole world. We have reserved ourselves till the present month, as being the proper time for standing forth to offer our contribution in advancement of the great object, and instead of a series of nibblings at the question for a number of months preceding, we have brought our materials to bear upon the whole subject at once; so that the present may emphatically be designated "*The Union Number.*" It is a fact that the Independents, apparently the most divisive of all bodies, are in advance of all, in their love and pursuit of union. It is a fact beyond contradiction, that on this subject they have written more, and written better, than

any other portion of the church of Christ in Britain; nay, than all the other portions united. Need we point to Dr. Hoppus' great work on "Schism," to which nothing even approaching to justice has yet been done? or to Dr. Harris' "Divided Church made One," a production worthy of its parentage, and more need not be said? or to "The Christian Church considered in relation to Unity and Schism," by the author of "Hours of Thought," which, with all the works of M'Combie, deserves to be much better known in England? Coming down to smaller yet meritorious productions, pages would be necessary to indicate the mere titles of publications on Union by Independent pastors issued within a year or two. From these in our present number we have given valuable selections, together with a highly important paper adopted by the Scottish churches, and the admired disquisition of Dr. Cox, from the *Eclectic Review*. In addition to these we have set forth the gems of the conference on Christian Union held at Liverpool. Concerning the whole of these pieces and fragments we may state, that, without pledging ourselves to every sentiment, they have throughout, with very small deduction, our entire concurrence; and few things in our official career have yielded us a larger measure of solid satisfaction than the simultaneous publication of such a mass of precious matter, on one of the most momentous subjects of inspiration. Concerning the Alliance itself we have freely spoken our opinions,—opinions not hastily formed, but weighed with the deliberation and solemnity due to the subject and the circumstances.

DR. CHALMERS ON THE ALLIANCE.

SINCE the completion of our articles on the "Alliance," we have received a pamphlet issued by Dr. Chalmers, on "its design, its difficulties, its proceedings, and its prospects, with practical suggestions;" and as time is a great point in such a matter, we cannot allow this month to pass without bringing it before the notice of our readers. Dr. Chalmers takes exception to the term "*Evangelical*," and says, "Let them but attempt to define the name which they have assumed, and the single word '*Evangelical*' might prove a Pandora's box, that shall break up the whole enterprise." For this he would substitute the term "*Protestant*," as both definite and safe. This being rectified, he would go at once to work in repelling Popery; but first he would renounce all *creeds* as the basis of the Association. On this delicate matter he speaks as follows:

There is "now a pretty general conviction, that no basis of union in the form of so many articles of faith should have been proposed at the outset of this enterprise. This is a complete inversion of the right order—causing the first and the final to change places—of a process which should not begin thus, but will perhaps end thus."—"We would have no articles of agreement save one, or at most two—the first, a willingness to co-operate in all such present measures as themselves might deem advisable for defending a purely scriptural religion against the inroads of Popery; and, secondly, a willingness to co-operate in all such prospective measures—for most of these measures still lie in *dim and uncertain futurity* before us—as themselves shall afterwards deem advisable, for perfecting and making palpable to the world that union which ought to subsist among true Christians of all denominations."—"Whoever they may be that are admitted, it implies no recognition on our part either of their theological or ecclesiastical systems—no recognition even of their Christianity. I would state our terms of admittance in no other way than by simply proclaiming the objects of our alliance."

On this ground the worthy Doctor is not a little vexed at the resolution come to at Birmingham, not to "invite American slaveholders." Let us hear him:

"By this resolution, then, we have thrown away a glorious opportunity of holding converse with ministers who might otherwise have come to us from that tainted region. Theirs is the most fitting question for a special committee that can well be imagined, where those strangers whom we have unfortunately debarred would have been in the best possible circumstances for being inoculated with British feeling, and for receiving the benefit of all those suggestions which Christian wisdom might have offered for their guidance in the truly difficult position where Providence has fixed them. It seems to us as if an opening to a great achievement of Christian usefulness had been closed by this resolution—an evil that can scarcely be repaired by the correspondence proposed to be held with Christian brethren in different parts of the world, especially with those who may be engaged amidst peculiar difficulties and opposition in the cause of the gospel. We should have greatly preferred the actual presence of these men, and to have held oral converse with them, rather than distant letter-writing. The Alliance, we hope, will, by their open protest both against Popery and Puseyism, hold their face as a flint against the most powerful of this world's hierarchies. But let independence have its perfect work. There is a party of injudicious Abolitionists in America who have greatly distempered and retarded the cause of emancipation; and let us not give way to the fanatic outcry that they are attempting to excite throughout the misled and deluded multitudes of our own land."

Everything being settled as to name and terms, the Doctor would have the Alliance go to work. In the good old style he pours himself along as follows:

"Have we not at this moment an insidious

and advancing Popery to fight against, and this in various ways and on various walks of exertion?—through the medium of the press; through the medium of our pulpits; through the medium of parliament; through the medium of those constituencies by which either the present parliament might be controlled, or future and more Christian parliaments might be formed. Is there no probability of introducing there a thoroughly devoted, even though it should be a very small body of patriots in the highest sense of the term, and fixed upon, not on any principle of secular politics, but because prepared on every fitting occasion to lift their Christian testimony, and to take the Christian side on every question which involved in it a Christian principle. They might not be formidable in numbers; but in moral weight, if but consistent, and united, and rational, and calmly resolute withal, they might, like the little party of Wilberforce, attain to high authority both in and out of parliament. Nor would they suffer from the analogy between the specific objects of their noble and virtuous endeavours—the one to abolish the slavery of persons all over the earth, and the other to abolish the slavery of minds,—then by waging war against the cruelty of unprincipled and unfeeling avarice; and now by waging war against the cruelty, no less hideous or revolting, of a most tyrannical and debasing superstition. A testimony ever and anon in the high court of parliament, against Jesuitism in all its forms, whether of naked Popery, or of Popery under the garb of Protestantism, and under the Puseyite modification of it,—such a testimony given forth in high places, and re-echoed to by the public conscience from every quarter of the land, would operate with most wholesome effect in reviving and keeping vigilantly awake the spirit both of religion and liberty in our nation. It will indeed be wretched, if either at the next or future meetings of the Alliance, the attention of so many zealous and enlightened men shall be diverted from this potent and most productive walk of immediate usefulness, because, otherwise employed in what at present is wholly out of place in settling the articles of their union, they, although most obviously one in spirit, cannot be brought to agree in what might well be termed the *scholastics of theology*."

"The misled and deluded multitudes" of England and Scotland will probably retain their own ideas of American slavery, notwithstanding the exasperation of the worthy Professor. Our more discerning readers will, if we mistake not, think that the path pointed out by Dr. Chalmers is even a nearer way to the end than that which the projectors are now pursuing. The following is his own summary of the whole:

"With all deference, then, to the collective mind and wisdom of the Alliance, we would submit for their adoption the two following suggestions:—1. That whether they assume or not the title of the Protestant Alliance, they shall in effect become one, and take instant measures of inquiry and defence against the inroads of Popery in all its forms. 2. That without attempting any organization of their own for

misionary work, they shall strongly recommend this work to all ministers and members within the circle of their influence, so as that local efforts might be commenced and kept up everywhere for the Christian good of the families in their respective neighbourhoods; and that a committee shall be formed both for correspondence and publication, by whom it might soon be made palpable that a great Home Mission is in effect going forward under the auspices of the Alliance. And our third suggestion we submit *for their consideration*. 3. That committees shall be formed of members taken from various denominations, and this for the express design of treating on the subject of their respective differences, with a view to one or other of the following conclusions:—(1.) Whether the differences might not be so adjusted as that churches of various name and now aloof from each other could merge into one and the same body? (2.) If not, what bond of affinity or mutual recognition could be devised which might make it apparent to the world that, under their subsisting diversity of name and form, they are one in substance and principle—or one in Christ Jesus?"

Such is the deliberate conclusion of this eminent man; and had anything further been necessary to confirm us in our view of the delusive and impracticable character of the scheme as it now stands, we should have found it in his elaborate Essay. He has brought to his task sagacity, genius, eloquence, and experience, all of the first order; and if he has, notwithstanding, so signally failed, who may hope to succeed? He has, however, entirely demolished the projected framework of the confederacy, and replaced it by one of his own creation, which the first breath of discussion will carry away. Dr. Chalmers is a great poet as well as a great orator, and this is not the first nor the fifth time he has given the reins to fancy and excited the ridicule of shrewd practical men; but never certainly did he plunge deeper in the mire than on the present occasion. Let us glance at his three points.

1. *Popery*.—The Alliance is to work the "constituencies" against Popery! "A testimony ever and anon" is to be lifted up in "the high Court of Parliament against naked Popery, or Popery under the garb of Protestantism, and under the Puseyite modification of it!" Protestant Dissenters, are you prepared to enter an Alliance for such purposes? Is not political justice something as well as gospel truth? Is there not to be even one word in Parliament in behalf of reason and justice, not to mention Sacred Scripture, in relation to the Irish Church, the great and mighty promoter of Popery in these realms? So long as this mountainous vampire of oppression, outrage, and wrong continues, the septennial increase of Roman Catholics in the British empire will advance from hundreds of thousands to millions! The

overthrow of the Church of England Establishment in Ireland would be no unmeet task for the Alliance, and its accomplishment a most essential service to the cause of Protestantism throughout the whole earth. It would be a grand clearance of the field for a successful war against the Man of Sin; but having aided in achieving this, the Alliance can do little more in that direction. The great conflict must be carried on to victory by the Pulpit, the Press, the Sunday-school, the Tract Society, and the Bible Society; and, by God's grace, they are equal to the conflict.

2. *Home Missions*.—The Alliance is to take Britain under its "auspices," recommending the work of Home Missions to "all ministers and members." Is such a recommendation really necessary at this time of day? Are the Independents, the Baptists, the Methodists, and other Bodies still dead to the necessity of this work? If so, is this Alliance the body most likely to breathe with effect upon the dry bones? If so, and if no other power than this be brought to bear upon them, generations will have passed away before these nations shall attest the joy of a spiritual resurrection. But the churches of Christ are *not* dead to this necessity; they are about their Master's business, which they understand far better than this Alliance can teach them. Existing communities,—Unions, Associations, Conferences, and Presbyteries, we think, are the proper, the only parties to deal successfully with this matter, and conduct it to a triumphant issue. The fact, that the bulk of such communities know little or nothing about the Alliance, and care less than they know, renders the proposal of its interference with their affairs utterly preposterous. The probabilities are, that the mass of the churches would express a wish that the Allies would go home and mind their own affairs. Dr. Chalmers is clearly under the beguiling influence of the spirit of Presbytery. But the meridian of the North will not do for calculations intended for us Saxons. The Doctor, with all his science, is wholly unacquainted with the peculiar genius of English Dissent; he does not understand its intense love of liberty, and its burning jealousy of all foreign interference. He is dreaming of a central power analogous to the Scottish Church Commission. But our readers will further see that this subject has really nothing whatever to do with the point in hand—the "*manifestation of Christian Union*."

3. *Committee on Differences*.—The idea of so adjusting differences "as that churches of various name, and now aloof from each other, could merge into one and the same body," is among

the most utopian that ever entered into the mind of man. In the order of nature the first amalgamation is to be between Church and Dissent. These are to "merge!" Which is to perish? Which survive? Is the Church to swallow up Dissent, or Dissent the Church? Or are they by miracle to blend, each retaining its identity and individuality? Independency, Presbytery, and Methodism are next to "merge!" Which of the three is to play the part of Aaron's rod? The Baptist and the Pædobaptists are to "merge!" Here alone there is at least a remnant of reason; but the "merging" of even these two bodies is, for a century to come, an event as little to be hoped as the "merging" of the British Isle in the oceans which surround it, is an event to be feared! Pity the hapless men who are to constitute the "Committee of Differences!" Unless endowed with nine lives, they will never complete the task assigned them. With respect to the alternative,—the "bond of affinity or mutual recognition,"—we have spoken to this point elsewhere. Is the "world" really troubled with doubts and difficulties on the subject? Is it longing to believe, but kept in unbelief by the want of evidence? Ah! the world gives itself no trouble about the matter. We never met with a convinced sinner who affirmed that sectional division had been among the causes which led to his previous rejection of the truth. There is not a candid, reflecting man anywhere to be found, who is not fully convinced that "under their subsisting diversity of name and form," all true Christians "are one in substance and principle,—or one in Christ Jesus." How can it be otherwise? Does not their unity appear most manifest in relation to the Scriptures, the Sabbath, Baptism, the Lord's Supper, the Ministry, and the whole body of Evangelical doctrine? In all probability the Sects, for some time to come, will increase rather than diminish; this is sure to be the case in the event of an abundant out-

pouring of the Holy Spirit. There is reason to believe that none of the existing bodies are in a state to manage a general conversion amounting to a half or a whole million of people. When such an event shall bless our country, it is probable that, as in the case of Methodism, God will provide his own instruments. If more "parties" be the condition of more real religion, then let more parties come, that the Lord may be magnified! From new Alliances to "merge" old denominations, we expect very little; from new denominations embracing, embodying, and exhibiting old truths, we expect much. In worldly matters wise men are not partial to overgrown companies; neither in religion are Christian philosophers to overgrown communities, which are never for the good of the cause. What astronomer would desire to see the innumerable stars which now bestud and adorn our hemisphere, gathered together into one stupendous constellation? Who would not prefer seeing the rise of a new religious body of the same magnitude as that of the Wesleyan Methodists, to seeing that same body augmented to twice its dimensions? But if the bulk of the British people were converted to God, new denominations must either be created, or those which exist will be perniciously extended. Let us learn from analogy: Is not Britain a living proof that not only many countries, but many nations, and kindreds, and peoples, and tongues extended to all the continents of our globe, are perfectly consistent with the *unity of empire*, —with peace, prosperity and happiness? The analogy is complete—the principle is one. Let us then open our eyes to the real facts of the case; let enthusiasm give place to common sense, and romantic scheming to steady labour.

Our task is ended. We lament the necessity of differing from good men, but we must yield to it. We have discharged our duty, and we now leave the matter in the hands of the churches.

Education.

ADVANTAGES OF GENERAL EDUCATION.

For the Christian Witness.

THE experience of all ages declares ignorance to have ever been the prolific source of folly, wretchedness, and crime. It blinds the understanding to the perception of real good, and benumbs the

conscience so as to render it almost insensible to the claims of moral obligation. It brutalises the affections, degrades and prostrates human nature before the polluted shrine of an all-absorbing sensuality; and brings upon its victims an inevitable train of woes. The "advantages" of knowledge, on the contrary, are in exact proportion to the evils of

ignorance. Need any be told that knowledge constitutes the foundation of all true excellence of character? It expands the mind; enlightens and quickens moral sensibility; tends to abstract from pursuits of sensual gratification; and directs the aim to worthy objects. Can any deny that knowledge increases a man's capabilities of usefulness, and qualifies him for the more efficient discharge of the duties of his station? No; these are truths written, as with a sunbeam, in the daily history of mankind.

In contrasting the intellectual and moral condition of the British people, fifty years ago, with their present state, few will be disposed to deny that a great improvement has taken place. The public mind no longer exists in that dormant state into which it had been sunk by ages of intellectual darkness and barbarism. No, it has now arisen from its deathlike slumbers; and displays signs of life and energy, which, if wisely improved and directed, may shed a beneficial influence on the condition of future generations. But, alas, how vast the amount, and fearful the evils, of popular ignorance! How extensive the work to be performed, ere the great mass of the people can enjoy the blessings of a sound, liberal, and religious education!

In briefly specifying some of the "advantages" of knowledge, with especial reference to the working-classes, the first and most obvious one is, *the personal happiness enjoyed in its acquisition*. The human mind is so constituted as to derive a pleasure from the perception of truth, as far superior to the gratification of sense as the nature of man is to that of the brute. To have acquired a taste for intellectual pursuits, enables a man, while resting from the toils of manual labour, to enrich his mind with the treasures of knowledge. He can delight himself with the sublime creations of a Milton's poetic genius, or listen to the no less inspired eloquence of his "prose." And thus he can enjoy, even in his humble cottage, "the feast of reason and the flow of soul;" while perusing the works of living genius, or holding communion with the spirits of the mighty dead. "He looks abroad upon the varied scenes of nature;" and whether he contemplates their external forms of grandeur or of beauty, or investigates the mysteries of her internal operations, so far as the light of science is able to reveal them, his mind is furnished with an inexhaustible source of rational

enjoyment. While sitting by his own fire-side, in the society of those he loves, he can trace the history of nations to periods the most remote; and especially trace the rise and progress of British freedom. And as he reads the records of those

"Patriots who have toiled, and in their country's
cause
Bled nobly,"

it is possible he may catch a spark of that spirit which glowed in Hampden's breast, animated his living labours, and breathed in his dying prayer. And when from such subjects he turns his thoughts to the mechanism of the human body, or the constitution of the mind; or examines the principles which characterise the moral government of the world; or reflects on the sublime discoveries of Divine Revelation; the poor man may not unseldom feel an elevation of soul, which no wealth or station could impart, nor affliction or poverty destroy.

In enumerating some of the "advantages" of general education, we may mention, *the beneficial influence it would be calculated to exert on the interests of civil society*. Education, by imparting clear perceptions of the benefits of civil government in general, and of the peculiar excellences of the British constitution, would inspire that spirit of enlightened patriotism, which would prove resistless in removing the defects of our laws or institutions, and would with equal firmness maintain their stability. Security would thus be afforded that the Government of the country should be conducted on those principles which best accord with the dictates of sound wisdom, and the immutable requirements of truth and justice.

General education would promote the interests of civil society by tending to prevent every kind of legislative or popular injustice, on account of religious opinion. Had rulers and people always clearly understood the legitimate province of civil government, and acted accordingly, the fair name of Christianity would never have been disgraced by PERSECUTION, either in its more atrocious form of personal violence, or in the milder one of legal disability, stigma, or disgrace.

General education would also tend to promote a more free communication between the higher and lower orders of the community, by breaking down the wall of separation which popular ignorance and aristocratical pride have for ages

interposed between them. Such education, by establishing a kind of intellectual equality, would not only lay the groundwork on which the extremes of society may be brought into nearer contact; but would also impart those views and principles, by which each class would become imbued with a common sympathy, and unite their energies for the advancement of the common good. And thus would the great truth soon become generally known and felt,—*that the real interests of all classes of the community STAND OR FALL TOGETHER.*

The last "advantage" of general education which we shall mention, is, *its beneficial bearings on the interests of MORALITY and RELIGION.* Education, we have remarked, induces a man to cultivate habits of thought and reflection—abstracts from the grossly sensual, and leads him to seek his pleasures in intellectual pursuits—tends to diminish the propensities to drunkenness and crime—renders him a more enlightened citizen—and, in short, invests him with the attributes of a "respectable human being." Now, if this be true, the proof is sufficiently clear of the beneficial bearings of education on the interests of "morality," in the sense intended by that term.

And with respect to "religion," does not one part of it essentially consist in correct views of the character and will of Jehovah, as manifested in his works and in his word?—the former displaying, more especially, the glory of his natural perfections; and the latter revealing the still higher glories of his moral character and dispensations as the governor of the universe. Now, whatever enables us to form more just, comprehensive, and heart-impressive conceptions of the excellences of the Divine character, tends, in an important degree, to advance the interests of true religion. And do not science and general information do this? Have not the discoveries of modern science poured a flood of light on the whole system of creation, by which we are enabled, with greater clearness, to "look through nature up to nature's God?" What is science, in this point of view, but an "investigation of the Divine perfections and operations, as displayed in the economy of the universe?" The man whose mind is enlightened with knowledge, looks not on the scenes around him with the "brute unconscious gaze;" but with that intelligent scrutiny by which he perceives, on every hand, impressions of the power,

wisdom, and goodness of Deity. And is not a well-informed person more likely to perceive the claims of the Bible on his belief, as a revelation from Heaven, than he whom ignorance incapacitates for appreciating the force of evidence? Is an educated or an uncultivated mind more likely to perceive the stamp of Divine truth in the artless, but dignified simplicity of Scripture narrative—in the reasonableness and purity of the morality it inculcates—in the important views it unfolds respecting the condition and destiny of man—and in the awful sanctions by which its requirements are enforced?

Will not some acquaintance with the uniformity of nature's laws—the subject of moral agency—and with historical facts—tend to give additional force to the evidence for Christianity derived from miracles and prophecy? By imparting the elements of general knowledge to a pious man, does it not enlarge his capability of usefulness? Does it not tend to give an additional weight to his character; and thus to cause the "light" of his Christian principles to "shine before men," invested with a more impressive grace and attractive lustre?

But it may be said, that some very worthy persons are decidedly opposed to the general diffusion of scientific knowledge, when unconnected with religious instruction, regarding it as an EVIL, because liable to be perverted to evil purposes. Now this appears to be a very untenable position; for surely, in this respect, Solomon's declaration is true, "Light excelleth darkness." Are not health and strength, though in their nature really good, liable to perversion? What is involved in the very fact of man's responsibility, but that his privileges and blessings are capable of abuse? But is it reasonable or right, either to reject the one, or disparage the worth of the other, on such a pretext? Certainly not.

The truth of the matter appears to be, that to impart secular learning is a good, as far as it goes, as being opposed to the evils of ignorance; but, at the same time, it is an IMPERFECT GOOD; inasmuch as it leaves out of its *direct* influence, the moral powers and susceptibilities of the mind. Man is not placed in this world merely to observe and know the wonders of creation around him, but also to *act*. He stands in the relation of an accountable creature to his Creator; to whom he owes the consecration of his heart and mind. He sustains the relations of a son, a brother, a husband, a

father, a citizen; and these simply certain duties which cannot be neglected without incurring guilt. Every individual exerts either a baneful or beneficial influence on the circle in which he moves; and whatever may be the extent of his intellectual acquirements, his own happiness, and the comfort of others, essentially depend on his moral disposition and conduct. Therefore by instilling moral and religious principles into the youthful mind, the best security is not only afforded against the perversion

of his intellectual attainments; but the probability is increased of their being brought more fully to bear on the practical good of society. To combine moral and religious instruction with scientific knowledge, is to strike directly at the roots of ignorance and depravity, and to do all that human instrumentality can do,—to elevate man to his proper state and dignity, to render him useful and happy in the present life, and to prepare him for a blissful immortality!

Sheffield, April 4, 1846.

E.

Review and Criticism.

Sermons: Second Series. By R. W. HAMILTON, LL.D., D.D. 8vo, pp. 661. London: Hamilton.

To a large portion of our readers it will be enough simply to announce the publication of this volume: they know what to expect, and they will not be disappointed. In addition to the peculiarities which distinguish the writer, it is strongly marked throughout by great and various excellence: for learning, profundity, and a comprehensive grasp of its subjects, power, and splendour of expression, it has no equal among all the volumes which have appeared since its own predecessor by the same hand. These are sermons for nobles, not of earthly creation, but of nature, enlightened by culture, and sanctified by grace. The subjects of the present volume are not only of the first importance, but greatly varied, and are as follows:—The Revealed Deity—The Holy Habitation of Heaven—Valid Christianity—The Right of the Poor—The Mystery of the Incarnate God—The Incarnate God Vindicated—The Resemblance of Melchisedec to Christ—The Harmony of Christianity in its Personal Influence—Moral Inability—Jesus Christ the Cause and Consummator of all Things—The Doctrine and Dauntlessness of Apostolic Preaching—The Perversion of Apostolic Preaching—The contrasted Humiliation and Exaltation of Christ—The Immediate Blessedness of Departed Saints—The Resurrection of the Just—The Last Judgment—The Final Heaven—The Revival of Christian Piety and Effort—The Grandeur of Redemption—The Claims of the Jews on Christian Compassion—Mission-

ary Enterprise—Ministry of Angels—The Faith of Devils—The Influence of the Pious on the Age in which they Live.

The Elevation of the People: Moral, Instructional, and Social. By THOMAS MILNER, M.A. 8vo, pp. 456. London: Snow.

BEFORE we have had time to return to Dr. Hamilton, or fully to set forth the merits of Mr. Parsons of Ebley, we are overtaken by Mr. Milner, whose noble volume is singularly opportune. The dedication to Lord Morpeth, (to whom, it seems, the sheets were submitted in their passage through the press,) bears date so late as May 13; a period at which the noble patron little anticipated the position of power to which he has been called. The work comprises fourteen chapters, which are thus indicated.—A Glance at Bygone Times—Modern Aims at National Elevation—The Last Census—Home Aspects—The Certain and the Possible—Instruction for the Masses—Industrial Discipline—Methods of Instruction—Provision of Instruction—A National Experiment—The Strife for Life—Morality of Dens and Wigwams—Public Health—Social Improvements. These headings supply but a very imperfect glance at the real character of the volume: it abounds in facts and statistics and practical details—a circumstance which will enhance its value in the view of practical men. It is entitled equally and strongly to the best attention of the friends of education, whether private gentlemen, ministers of religion, magistrates, legislators, or servants of the sovereign. On the subject of popular

education something must and will be done, and done speedily; and volumes such as the present and those already mentioned may materially contribute not only to hasten the measure, but to determine its character and regulate its provisions. We are inclined to think, that the recent change in the government of our country acquires a vastly-increased importance from its intimate relation to this great national question. Had the late ministry remained in power, they would probably have done something; the present ministry will certainly do so. It is also probable that the former would have done something good; but it is no less certain that the latter will do something better. Now is the time, then, for Protestant Dissenters to bethink themselves, and stand prepared for action by such means and in such a way as the exigencies of the time may demand. It requires but little sagacity to see, that one all-absorbing question having now been settled, the next in order is national education. The primary point is, "Who shall do it?" Dr. Hamilton's reply is before the world, and Mr. Milner's is the following:—"A scheme of national instruction, amply endowed, and under the inspection of responsible officers, which shall leave religious and denominational education to voluntary enterprise—a principle involved in the Irish Colleges Bill—is another point of state policy, which cannot be too strongly urged on the attention of the government and the community, as indispensable to overtake the instructional and moral wants of the people, as most effective in its operation, and alone feasible amid our discordances of religious opinion. . . . The present juncture, when a powerful monopolist party in the state has been broken up, may be deemed favourable to the project of a scheme of national instruction on a liberal basis; and should such a plan be proposed, Voluntaries will do well to measure the work before them, and to estimate their means before they assume an attitude of opposition to it, relying on the efficiency of their own principle, about which it is easy to be oratorical, but vastly difficult to apply." Such are the last words of Mr. Milner, and we trust they will be well weighed by the people of England.

CRITICAL NOTICES.

Sermons. By G. W. BETHUNE, Philadelphia. Royal 8vo, pp. 301. London: This is a splendid volume of elegant sermons.

Mr. Bethune bears a name possessed of not a little interest to multitudes of British readers, as the son of the philanthropic Divy Bethune, and grandson of the venerated Isabella Graham. Among other strangers expected from America to attend one or both of the August conventions is Mr. Bethune, whom the readers of this volume will rejoice to see.

The Works of William Jay, collected and revised by himself. Vol. X. *The Domestic Minister's Assistant; or, Prayers for the Use of Families.* Pp. 335. London: Bartlett.

A VOLUME which has been so extensively circulated, by a writer so universally known, admired, and loved, requires no recommendation. We have therefore simply to appraise all—and we hope the number is great—who are procuring for themselves this complete edition, that they may possess themselves of this tenth volume.

The Bible in Palestine; or, Hints from Scripture, &c., together with Notes of a Tour through the Holy Land. By W. and C. DAUTREY. Post 8vo, pp. 536. London: Hatchard.

THERE is a peculiarity about this publication. We have had much about Palestine from Infidel travellers, Christian gentlemen of learning and name; but here is a work of no pretensions, but ample merit, the joint production of a middle-class Englishman and his wife, who was his companion in travel as well as in authorship. They walked abroad the length and breadth of the country, but concentrated their attention specially on Jerusalem. They pursued their object with the Bible in their hands, in the spirit of Christian pilgrims. What they saw and heard, what they thought and felt, they noted down on the occasion, and on returning to England digested the whole; and the result is now before us. The volume is one which will be read with interest, instruction, and edification.

Notes, Explanatory and Practical, on the Acts of the Apostles. By ALBERT BARNES. Small 4to, pp. 394. London: Routledge. 1846.

THE merits of Barnes's Notes, as a whole, are so thoroughly known, that all reference to their merit were superfluous. The two things that call for special notice therefore are, form and price. The form is altogether to our liking; it is a sort of miniature Scott or Henry, exceedingly handy, and almost pocketable. It is finely suited for the Bible-class and the village lecture. And as to price,—a matter in which, where the million are concerned, we are rather hard to please,—it is to us entirely satisfactory: the paper is excellent; and as to the printing, it is enough to say that it is by Clowes and Sons,—the greatest printing establishment in the world! We must say that Mr. Routledge has not trifled with the public, and we fondly hope that the public will not trifle with him. Nothing but an immense sale can save him from a ruinous loss. Here are nearly eight hundred columns, for the small sum of four-and-twenty pence.

Memoir of the Rev. David Peter, Caermarthen. Commenced by himself, and continued by W. H. LEWIS. 12mo, pp. 213. London: Longmans.

THIS is a very considerable addition to our ministerial biography. There is more of what may

be denominated action in the volume than generally falls to the lot of a quiet provincial minister. It abounds with facts and incidents calculated to strike, instruct, and edify. We cordially commend the volume; which will be read with pleasure by all, and with advantage by young men generally.

A Sermon, preached before the Baptist Missionary Society, on occasion of the Death of William Yates, D.D., and William Knibb. By J. H. HINTON, M.A.

A Funeral Sermon, occasioned by the lamented Death of William Knibb. By CHARLES STOVEL.

A Sermon, occasioned by the Death of William Knibb. By JOHN ALDIS.

Character and Labours of the late William Knibb. A Sermon, by T. F. NEWMAN.

A Funeral Sermon for William Knibb. By WILLIAM BROCK.

The Church's Lamentation over Departed Greatness. A Sermon, preached at East Queen-street Chapel, Kingston, Jamaica. By SAMUEL OUGHTON.

THE man for whom *six* funeral sermons were published, to say nothing of those that were preached, was clearly not an every-day character. These sermons do equal credit to the heads and hearts of the several preachers, and form together as just and valuable a tribute as ever was paid by the home churches to a labourer in the foreign field. It is unnecessary for us to analyze these sermons, and where all is excellent contrast is needless, and comparison would be invidious. We nevertheless must be allowed to express regret at some portions of the otherwise able and valuable discourse of Mr. Oughton. We regret exceedingly that he should have thought it his duty to mar his performance by such allegations as those which have excited pain in our minds, and probably in the minds of many others. William Knibb may have been "ambitious of power;" it may be that he "loved to have the pre-eminence, and could never brook a rival;" that he "thought more highly of himself than he ought to have done," and sometimes went "out of his way to obtain applause for actions the credit of which (if credit were due to any) belonged to others rather than himself;"—all these, we say, may be: but we question the truth of such charges, not less than their propriety, from the mouth of a brother, and in the hour of mourning. It does no credit to his taste and less to his feelings. In England, however, the character of William Knibb calls for no defence; and if it be as Mr. Oughton states, that in Jamaica he was "almost idolized by the people among whom he either stately or occasionally laboured," his character is safe enough in the sphere of his toils and wrongs, triumphs and glories. In every walk of life men qualified and called to be the leaders and benefactors of their fellows must pay the tax involved by the honour—envy, misapprehension, misrepresentation, and oftentimes calumny, ingratitude, and treachery.

The Songs of Zion; or, The Praises of the Church Universal. With an Essay. By E. R. CONDER, M.A. 18mo, pp. 293. London: Dinnis.

MR. CONDER has endeavoured to make out a

very strong case in his introductory essay, which is undoubtedly both able and ingenious: but if we do not misjudge the feelings of the Nonconformist public, through estimating them by our own, no considerations whatever will induce them even to attempt the introduction of chanting among their congregations. Our fathers may have gone too far in their abhorrence of Popery, and have rejected some of the good along with the evil of the system—an error for which wise men will readily forgive them; but we do think the present is not the time to repair the mischief, and by so doing, at least in appearance, take another step in the retrograde direction. While we would have congregational praise, on proper principles, cultivated to the uttermost, we should deem the day one for joy, rather than lamentation, that beheld the removal from our churches of all organs and other instrumental music, with chanting and unconverted clerks or leaders, and whatever else savours of Popish origin, and marks while it disgraces the Established Church.

Sacred Biography: illustrative of Man's Threefold Estate; the Present, Intermediate, and Future. By JOHN SMITH, M.A. Second Edition. London: Snow.

WE are not a little pleased to find that this work, to the value of which our pages have already testified, has so quickly reached a second edition. It is an excellent book for the family and sabbath-school library.

The Grievances of the Working-classes, and the Pauperism and Crime of Glasgow, with their Causes, Extent, and Remedies. By JOHN SMITH, M.A., Author of "Sacred Biography," &c. London: Snow.

As this work is exceedingly to our taste we lose not a moment in announcing it to our readers, although at present this is all that our limits permit. The volume is as dreadful as it is valuable,—a most affecting and instructive, although reproachful chapter in the history of human nature in one of the most religious, humane, and public-spirited cities in the world. The volume teems with moral and ecclesiastical statistics. As it is small and cheap, we urge the leading men among our readers in all parts of the country speedily to procure it, intending ourselves to return to it at an early day.

The Irish Harp on the Willows; or, Thoughts and Solicitudes respecting the Cause of Christ in Ireland. Addressed to all Evangelical Churches. By J. D. SMITH. Second Edition. London: Snow.

AN earnest, eloquent, and truthful appeal, by a well-known and successful advocate of Irish evangelization.

The Dressmakers' and Milliners' Advocate. By the Author of "Our Female Servants," the Prize Tract of the Female Mission. Royal 18mo, pp. 32. London: C. A. Bartlett.

AN appeal every way worthy of a Christian man, in the most honourable position that the first order of mankind can occupy—the position of the advocate of injured woman. Blind must be the understanding which bows not to its argument, and cold the heart which is not moved by its pathos.

The Heavenly Home. By THOMAS WALLACE.
18mo. London: C. A. Bartlett.

HIGHLY evangelical, devout in spirit, and marked by a sweet simplicity, likely to prove a great favourite with the afflicted and aged.

Lectures on the Pilgrim's Progress, and on the Life and Times of Bunyan. By Dr. CHEEVER.
12mo, pp. 326.

BUNYAN has here found an expositor worthy of him. Those who read this book will have before them a series of lessons on sound and vigorous thinking, strongly marked by originality, and an impressive illustration of powerful writing. But what shall be said of Mr. Collins? Less cannot be said than that he is most laudably falling in with the spirit of the age, and at considerable hazard rendering himself the benefactor of his country. The first reprint of Cheever's Bunyan in Scotland was, we believe, five or six shillings, and, as things go, the price was moderate; here it is produced in excellent type, sewed, for *eighteen pence*!

Extent and Moral Statistics of the British Empire.

A Lecture delivered before the Young Men's Christian Association. By W. ARTHUR.
18mo, pp. 76. Aylott and Jones.

THIS is a subject of immense magnitude and importance, and one which required some courage on the part of Mr. Arthur to encounter it within limits so narrow. There is a vast body of matter in the tractate, presenting a clear and impressive bird's-eye view of a prodigious field. The author could far more easily have produced a volume ten times the dimensions; and he has done his miniature task so well, that his readers will wish he had done so. It is by far the best summary of the subject anywhere to be found;

superior, we think, to the best of Pinnock's performances. As a valuable compendium of the whole system of facts, there is not a man in England who may not read it with advantage, and the bulk of Britons may profitably go through it again and again.

Jephthah's Daughter; with other Poems, chiefly Sacred. By EDWARD FARR. Longman.

GOOD poetry, full of piety, and full of sense; suitable for a present in Sunday-schools, or otherwise.

Christian Philosophy. Select Dissertations by Dr. VINET. 18mo, pp. 255. Tract Society.

COMPRISING sixteen of the best discourses of its eminent author.

Pastoral Addresses. By J. A. JAMES. Royal 18mo, pp. 192. Tract Society.

A MOST precious volume; one of the best of the many good things Mr. James has done. They were published separately and periodically, but are now collected and issued by the Tract Society. Why have they not prefixed a Table of Contents? Ought not the Author likewise to have given a short Preface?

Wesleyan Methodism, regarded as the system of a Christian Church. By W. H. RULE. 12mo, pp. 156. Aylott and Jones.

AN elaborate and highly valuable digest of a most interesting subject,—the best thing of its sort that has appeared. The matter falls under five heads: Formation—Means of Grace—Institution—and Duties, under each of which bodies more scripturally constituted may find much that demands their attention.

Poetry.

TRUE HAPPINESS.

WANDERERS from the path of peace,

Choosing many a devious way,
When will erring mortals cease
Blindly, madly thus to stray?
All-absorbed in worldly cares,
Riches, pleasures, science, fame;
Caught by thousand gilded snares,
Yet with object still the same.

Say, what end do all propose
To the many paths they run?
Some just tottering at the close,
Some the race but new begun;
All with eager aim desire,
Whether great or mean of mind,
Toil, or grovel, or aspire,
Happiness to seek and find!

Happiness! oh thrilling word!
Sum to man of utmost good;
Daily spoken, daily heard,
Yet so strangely understood:
Well the best and wisest know
Where its only dwelling lies;
Not in scenes and hopes below,
But in realms beyond the skies!

Well they know whose feet have found,
After wanderings wild and dark,
Rest upon that hallow'd ground
Where religion rears her ark;
Who the blessed truths have learn'd
By her voice diffused abroad,
And their wearied footsteps turn'd
To their Father and their God!

Well the grateful sinner knows
How he vainly sought before,
'Mid earth's tempting scenes, repose,
Cheated, harassed but the more;
Till the small still whisper broke
Sweetly on his troubled breast,
"Come, thou burden'd one," it spoke,
"Come, and I will give thee rest!"

"What are all the transient joys
Which thine eager heart engross?
Woes conceal'd by seeming joys,
Gain apparent, covering loss;
Soon these glowing dreams must fade,
Soon thy waking spirit see
How it grasp'd a fleeting shade,
Which it deem'd reality!"

"Shadows, airy shadows all,
Are the vain pursuits of earth;
Happiness no longer call
What hath such ignoble birth!
Spirits of immortal mould,
Vainly, hopelessly ye toil;
Pleasure—fame—ambition—gold!
Nurse no plant of heavenly soil."

Wanderer from the path of peace!
Turn thee to the only way,
Where thy restless search can cease,
Where thy steps no more will stray;

Oh! the Saviour's word believe,
Listen, and obey his call;
Happiness and peace receive
From the holiest source of all!

Doubts and sorrows may assail,
Disappointments cloud thy way,
But His aid will never fail
Those who for his promise stay:
And when Death! with icy dart,
Strikes thine awed, yet tranquil breast,
He will guide thy failing heart
Safely to eternal rest!
Tenby, South Wales. M. A. B.

Religious Intelligence.

ORDINATION.

REV. JOHN EYRE ASHBY, B.A., F.R.A.S., of University College and Homerton Old College, over the Independent church at Arundel.

At Wallis-street Chapel, South Shields, on Whit Tuesday, June 2, the Rev. David Moir (formerly of Laurencekirk, Scotland) was publicly recognized as pastor of the Congregational church meeting in the above chapel. The Rev. Mr. Smith, of Sunderland, S. Goodall, of Durham, E. Cornwall, of Ryton, and A. Jack, of North Shields, with other brethren, conducted the service.

REMOVALS.

THE Rev. John Waddington, of Stockport, has accepted the pastoral office over the Independent church in Union-street, Southwark, and will commence his labours on Lord's-day, August 2, 1846.

*** We have now the pleasure of announcing three valuable additions to the Metropolitan ministry—Mr. Harrison, Park Chapel; Mr. Foster, Kentish Town; and Mr. Waddington, as above. These brethren were preceded by Mr. Thomas, Stockwell; Mr. Smith, Poplar; Mr. Martin, Westminster; Dr. Alliot, York-road; Mr. Stoughton, Kensington; Mr. Richardson, Tottenham-court Chapel; Messrs. Allon and Hollis, Islington; Mr. Wilkins, Broad-street; Mr. Viney, Bethnal-green; Mr. Davies, Harley-street; and Mr. Spong, Hoxton; all within a few years, and together forming a great accession to the power and efficiency of the Congregational ministry of the Metropolis. The ancient and respectable church of Union-street may be justly congratulated on having received among them a man of Mr. Waddington's talents, character, and experience. May the union be long, happy, and prosperous!

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

EIGHTH AUTUMNAL MEETING OF THE UNION.

THE place appointed for the Adjourned Session of the Sixteenth Annual Assembly of the Union, which will be its Eighth Autumnal Meeting, is Plymouth, Devonport, and Stonehouse.

THE time proposed for the meetings is Tuesday, Wednesday, and Thursday, the 13th, 14th, and 15th days of October next.

THE services contemplated are, an opening devotional meeting on the Monday evening—three morning sessions of delegates and members

of the Union on the Tuesday, Wednesday, and Thursday—the sermon on the evening of the Tuesday—the British Mission public meeting on the Wednesday evening—and the public meeting of the Union on the Thursday evening.

THE business to be transacted in the morning sessions of delegates and members of the Union has been, for the most, provided and determined by the preliminary measures on various important subjects which have been adopted by previous meetings of the Union. With respect to several of these matters the Committee has received instructions to advance them into a more matured and practical form, and in that state to present them for further consideration at the expected meetings in October. Of these subjects the following are the most important:

1. A revision of the constitution of the Union,

and of the mode of conducting the proceedings of its Annual Assemblies. This revision will be presented for the first time, and therefore only for consideration and publication with a view to its presentation for review at the Annual Assembly in May, 1847.

2. A proposal for closer union in the executive of the three societies for British Missions, in order to increased efficiency and economy in their management.

3. Denominational Statistics. The superintendence of this department has been confided to the Rev. J. Blackburn, who is at present engaged in arranging and classifying various statistical returns and other materials already possessed or attainable by the Committee of the Union, preparatory to plans and proposals for further inquiries to be submitted for the consideration of the October meeting.

4. Deferred Annuities for pastors in their declining years, and a fund for augmenting the present inadequate support of many in their years of active service. These kindred objects, of such vital interest and importance, must at least be kept distinctly in the view of every successive meeting of the Union; and no opportunity must be lost, or means neglected, of taking practical action upon them. It is hoped that the October meeting will not pass without their advancement into a form eligible for an early beginning of effort.

5. General Education. A subject of growing importance and urgency. The condition of the people, the probable designs of government, the undeveloped interest and resources of our own denomination, all combine to require that general education should have assigned to a consideration of its claims not less than an entire morning session of the approaching Autumnal Meeting.

6. The Wycliffe Society. Efforts to maintain and carry on to completeness that project for reviving the primitive witnesses to our great principles must form part of the important proceedings of the October meeting.

Here are indeed materials for thought and counsel, for prayer and effort! May wisdom and strength from above be vouchsafed!

HOME MISSIONARY SOCIETY.

THE intelligence received by the Directors from the several stations occupied by the agents is of a varied character. From the difficulties with which some have to contend but little progress seems to be made. Still the missionaries, though discouraged, are not in despair: they persevere in their work with unwearied diligence; they hope, that although called to "sow in tears," they may yet "reap in joy." The Directors would call on the friends of the Society—on all who feel concerned for the salvation of the souls of men—to pray earnestly for the outpouring of the Holy Spirit; whose influence, descending like "rain on the mown grass," may cause the seed of the kingdom to vegetate, and to bring forth fruit thirty, sixty, or a hundred fold.

But whilst some of the stations are not in so prosperous a state as could be desired, there are others that give pleasing indications of the Divine presence and blessing. The sabbath-schools are well attended, the teachers display

exemplary devotedness, and the word preached is listened to with deep attention, and in many instances is rendered the "power of God to salvation."

The following extracts from the correspondence will enable the friends of the Society to form some idea of the diversified labours of the agents. They are given, as is always the case, merely as specimens, and could be multiplied to a much greater extent than the limited space allotted to the Society in the pages of the WITNESS will allow. In a former number was inserted a deeply-interesting account of the happy death of two young persons, members of one of the missionary churches. From the same station has been received a statement which may be entitled

A sequel to the "Happy Sisters."

"How transitory and uncertain are all things here below! How short and frail is human life! What loud admonitions are presented to us, again and again, 'to work while it is day, seeing that the night cometh when no man can work.' We have just interred in our little graveyard, the remains of two more who have crossed the verge of Jordan. One of these was a member of our church; she was brought to a knowledge of the truth in our sabbath-school; was admitted to church fellowship on the 4th of August, 1840; continued to adorn her profession until the 6th of May, 1846, when she fell asleep in Jesus—to awake to praise and glorify the riches of redeeming grace in another and a better world.

"For a long time that fatal disease, consumption, had marked her for its victim; but she was truly resigned to the will of God. She often said 'she would not be without affliction for the whole world,' adding, 'for what would all the world be without Jesus?' When her sorrowing and affectionate parent expressed a wish for her recovery, she would say, 'the will of the Lord be done.' She could with heartfelt truth say, 'The Lord is my Shepherd;' and his presence and his promises were 'still waters;' and 'green pastures' to her soul. Her Bible was her companion day and night. Examining it after her death, I found that it contained many marks; and frequently in the margin were written the words, 'Read this,' 'Sweet promise!' &c. A few days before her death, she said, 'I should like to go off in my sleep, for I am so afraid that the grief and tears of my dear friends may draw off my thoughts from my Saviour; and yet I should wish to leave an evidence of my safety and happiness.' About an hour before her death, she said, 'What a dimness is before my eyes.' Her mother burst into tears, and said, 'Are you worse?' She replied, 'Yes, I shall be in heaven before dinner-time; I shall soon see Mary Anne, (her sister;) I am going to my blessed Jesus.' Her mother sobbed aloud: she exclaimed, 'Don't cry, mother; I am so happy.' Her last words were those of gentle reproof to a Christian friend, who was mourning with unrestrained sobs and tears her departure from this world of sin and sorrow, to her heavenly home. Her happy spirit soon after found its rest and reward in the mansion prepared for her above. O that I may have grace, that 'whatsoever my hand findeth to do, I may do it with all my might.' Even so, Amen."

Great Encouragement.

"It is not always with joyous hearts and glad feelings that your agents send in their journals. The fruitful showers are not always descending, neither are the genial influences of the sun always felt. It is with heavy hearts they sometimes present to you a picture of continued toil on their part, amidst bigotry, prejudice, opposition and indifference, enough to make them give up all in despair. But on this occasion I have better tidings to communicate; and I can, with happy and grateful feelings, bear my testimony to the blessing which Almighty God is causing to rest upon the agency of your Society. Our congregations present just about the same appearance as when I last wrote; which for the size of the places, and considering the other means which the people possess, are very encouraging, though not fully satisfying. Through the kindness of friends, we have obtained an excellent supply of tracts which are now in weekly circulation, so that every house in the place can be regularly visited; and thus, where the living voice is not permitted to proclaim the truths of the gospel, these silent messengers enter, and are we trust producing a most beneficial influence. But we have to record the goodness of God in the increase of Zion's spiritual worshippers. Truly may we now say, 'God has made bare his arm,' and that he has breathed upon the dry bones, concerning which we have often exclaimed, 'O Lord, can these live?' Our last church-meeting was a season which will not, I am persuaded, be soon forgotten by any then present. Six members were admitted; who vowed that our God should be their God, and his people their people. They were welcomed with feelings of holy and sacred delight by the members of our little church, who felt that the set time to favour Zion was come, and that some mercy-drops were falling upon the thirsty soil. I rejoice to tell you that the word of truth is being still further blessed, and that others are under deep impressions, and anxiously inquiring, 'What they must do to be saved?' May the word have free course, and run and be glorified yet more abundantly."

Gratifying Increase.

"When I first came to this place, in 1840, the church consisted of eighteen members; of these, three have died, leaving fifteen: now, in 1846, we have in church-fellowship fifty-four, being an increase of thirty-nine members, not including occasional communicants. The congregation has increased sevenfold—the total increase is nearly fifty. Every cottage in this, and all the adjoining hamlets, is supplied with loan tracts. I have great pleasure, too, in stating that the whole of the debt incurred by two enlargements of the chapel has been cleared off. The church party has commenced a crusade against our day-schools, by reducing their charge from one penny per week each, to one penny for a whole family. This has not, however, much injured us, for we have nearly fifty in the day-school, and more than ever in our evening-schools."

Connection of Home and Foreign Missions.

"In sending you a report this month, it gives me much pleasure to say, that our work here has been progressing. Three of the servants of the royal household at Claremont Palace have made a public profession of their attachment

to the cause of God by joining the church under my care, at our last church meeting. It is with humble gratitude that I inform you that they were brought to know the truth in our little sanctuary, and under my own ministry. You may guess my feelings of joy and gratitude as from time to time I reap the fruits of six years' toil and labour. At our church meeting to-morrow, it will be my privilege to propose three more candidates for Christian fellowship.

"Since my last report we held our annual missionary meeting, in aid of the London Missionary Society. Our attendance was excellent. After the juvenile meeting, in the afternoon, about 130 friends took tea together. As the result of this effort and a few subscriptions, I remitted upwards of £6 to the Parent Society; and I cannot but think if more attention were paid to Home Missions in connection with the Foreign Missionary Society, there would eventually be a glorious increase to the funds of that noble institution. Our attendance at — and — is still very good. If my health permit, I hope during the next three months to re-commence my efforts in the open air; and may God crown the labours of his unworthy servant with success!"

A Home Missionary's Plea.

"I have just read an account of the Society's meeting in Exeter Hall, and learned with considerable dismay the discouraging fact that the income of the last year has fallen off about £1,200; and in connection with this announcement the startling sentiment is propounded 'that the engagements of foreign missionary societies must be met, and the friends of home must wait until foreign missions, by becoming self-supporting, shall liberate for domestic purposes the resources now requisite for external operations.' Could the writer in the *Patriot* really mean this? Does he advisedly hand over the British missionary cause to despair, until foreign stations can support themselves? Can the friends of home find consolation in this far distant prospect? Would this be 'beginning at Jerusalem?' Although a labourer at home, perhaps no one esteems the foreign missionary society enterprise more than myself; but I protest against deferring the salvation of millions at home until 'foreign stations are self-supporting.' I am apprehensive that the moral and religious state of a great part of this country is understood but imperfectly. Let any wealthy Christian duly inquire into and examine the awful mass of ignorance, superstition, and vice, now existing in this Christian land, and enlightened herein he will not say, 'Am I my brother's keeper?' nor defer necessary help to an indefinite period by employing his whole energies on distant objects. Of that mass of ignorance, vice, and superstition, I add nothing, as your pages so constantly hold it up to public attention. True and happily there are other labourers in the field beside ourselves; but after all the provision made by a religious establishment, and the zealous exertions of other denominations, it is well known that many parts of the country are altogether destitute of the preaching of the gospel,—God's appointed means of bringing men to the faith of Jesus Christ! And what is likely to be the moral state of the hundreds and thousands of the inhabitants of those parts? A continuous stream from generation to generation

pouring into the ocean of eternity, in a condition perhaps more fearful than millions of dying pagans! If this be false, let it be exposed; if true, oh! let there be no delay in strenuous efforts for our countrymen's salvation! Besides, although success is not the rule, it is the encouragement of exertion; and has not success already been commensurate with our liberality, our toil, our prayers, our faith? Let all boasting be excluded; still there is reason joyfully to exclaim, 'What hath God wrought!'

IRISH EVANGELICAL SOCIETY.

It has been the practice of the Committee to request every year the services of some minister to visit all the stations of the Society, to confer with the agents on the plans necessary to be pursued for the advancement of the interests of evangelical religion, and to offer any suggestions that may occur, which may enable them satisfactorily to discharge the important duties devolved on them. This pleasing, though laborious, engagement has just been fulfilled by the Rev. M. A. Garvey, B.A., of Kentish Town. On his return, Mr. Garvey presented to the Committee a report of his tour, containing a minute record of the observations made when visiting the several stations, and many valuable suggestions, regarding the future operations of the Society. It affords the Committee the greatest satisfaction in being able to state, that, in general, their cause was never in a more promising condition than at the present time. The most evident improvement characterises many of the stations. The attendance on the preaching of the gospel is considerably increased, and urgent requests are made to the agents to visit new districts, and establish new stations. The unfavourable circumstances that hindered the progress of the work in one or two stations have been obviated, and a more healthy state of things now exists, justifying the confident expectation that is entertained, of a measure of prosperity such as has never before been enjoyed. In other districts, the difficulties with which the missionaries had to contend are yielding to their persevering labours, and christian efforts. "The agents," Mr. Garvey remarks, "have lived down the prejudices at first excited against them by the priests, and have now access to the houses of the people at pleasure." When at Castlebar, Mr. Garvey preached in the Courthouse in the afternoon of the Sabbath. "It was well filled, and a large proportion of the audience were Roman Catholics. I preached a plain gospel sermon avoiding all disputed topics, and for an hour and twenty minutes my address was listened to with the deepest attention. I am happy to say it has not been without fruit. One Roman Catholic has renounced the church of Rome in consequence of it, and there is reason to hope that his whole family will follow his example. This information, with other of a pleasing kind, I have received, since my return, in a letter from Castlebar. I have the greatest hope that the Connaught Mission will prove the means of blessing thousands with the light of the gospel, and may be the beginning of a great spiritual revolution in that benighted province. It would greatly aid this mighty work, if some of our distinguished brethren from London would

occasionally visit your agents and preach to the people. It is also very desirable that a Chapel should be built as soon as possible in Castlebar; for until that is done, many who are friendly to your cause will not declare themselves."

The Committee rejoice exceedingly in this testimony to the advancement of the mission at Castlebar. Did the finances of the Society admit, they would most gladly carry into operation their original intention to add to the brethren already embarked in that undertaking the best qualified individual they could obtain, who may be fitted, by his extensive knowledge and attainments, to exercise an influence over the entire province. Will not our British churches generously respond to such a call? The province contains nearly a million and a half of immortal souls, and presents a field of missionary enterprise not to be surpassed for interest and importance by any region of the globe. Nothing prevents the immediate occupation of this sphere of labour, but the want of adequate pecuniary resources. The Committee cannot suffer themselves to believe that the friends and advocates of "pure and undefiled religion" in this land, who possess an abundance of this world's riches, will permit such an opportunity for great and extensive usefulness to be neglected, whilst it is in their power effectually to meet the necessities of the case. That they do not readily administer the necessary funds can only be accounted for by supposing them ignorant of the facts of the case. The Committee would therefore earnestly entreat all who peruse this statement, to use their influence to obtain for them such an augmentation to their income, as will justify them in taking immediate steps to carry into full operation their original design in the establishment of the Connaught Mission.

Mr. Garvey, besides the usual duties devolved by the Committee on their deputation to the churches, was entrusted with a large amount of the sums specially contributed for the relief of "the poor of Christ's flock," and the regular attendants on the ministry of the agents, who were involved in great distress, consequent on the potato blight of last year. "My advent," he observes, "at the various places I visited was hailed as that of an angel of mercy. Never did it fall to the lot of any one to undertake a more delightful mission. The gratitude expressed towards the Christian people of England, who so nobly and disinterestedly stepped forward to aid their suffering brethren in the sister country, would appear exaggerated to those unacquainted with the impassioned character of our Irish fellow-subjects. In one or two places, a large number of the recipients of your bounty surrounded me as I mounted the coach to proceed on my mission, and it was with difficulty I could extricate myself from them, sometimes both my hands would be clasped by half a dozen poor creatures, their eyes moist, and their voices faltering through the power of their feelings; whilst such expressions as the following would reach my ears, 'The blessings of the widow and her four orphans on you, and them that sent you.' 'May those that dried my tears, never have cause to shed a tear except in joy.' 'God bless the noble English' with many others that I could not gather, but which evinced profound and earnest gratitude. It is such acts as these which would secure, beyond

the danger of repeal, the union between the two countries; and I am firmly convinced, that the good effects of your benevolence on this occasion will not cease when the temporal wants of your clients have been satisfied. It will commend your cause to thousands who were hitherto unfavourable; and by-and-by those who have been the means of satisfying the bodily wants of the people, shall have the honour of feeding their souls with the bread of life. After mature deliberation on the nature of the cases brought under my consideration, as your Commissioner, I adopted the following four plans of administering relief:

"1. *The purchase of food.* This chiefly consisted of Indian meal and oatmeal. Wherever I could, I engaged the friends of the poor to purchase at the cheapest markets, and carry it gratis; thus effecting a great saving of outlay. This food was then stored, and sold at low prices to those who had any means to buy, and distributed gratis to those who had not, under the superintendence of the minister and deacons, or principal men connected with our churches.

"2. *The purchase of seed potatoes,* which were distributed by a similar rule to those who had land. By this means, your bounty will be felt throughout the whole of the ensuing year, and a vast number of persons rescued from the most abject poverty, and nameless suffering.

"3. *By lending small sums.* This plan has been adopted, where there was any reasonable prospect of repayment. You will thus have it in your power to extend your beneficence to others, or to stimulate to industry and gratitude by forgiving the debt to those who have contracted it. In any case, the independence and self-reliance of the recipients are secured.

"4. *By giving small sums.* This has been avoided as much as possible; but where the wants of large families came to be considered, and those that were of a complicated nature, it was thought that the recipients would be better able to expend the money to advantage, than either myself or your agents. In all these cases, however, care was taken that the character of the persons was such as to afford a guarantee that the money would not be mispent.

"In addition to this, it may be stated, that the necessities of the Readers, which were in many cases very severe, were not overlooked, and that everywhere I took especial care to impress upon those who received relief, that I was sent to them by the Christians of Great Britain, to express their sympathy for the distress of their brethren in Ireland, and that what I then gave them, was to be received as a token of the cordial feeling with which they were regarded, and an expression of their desire for the well-being of the people of God in Ireland, and their earnest hope that amongst them the word of God may have free course and be glorified.

"In every place I have directed that an exact account be kept of the cases relieved, and a statement prepared for the Committee."

COLONIAL MISSIONARY SOCIETY.

Extracts from a Letter of the Rev. Dr. Ross, of Sydney, New South Wales, to the Secretary.

[THE following sentences are published because they testify to three facts, which can never be

too strongly urged on the attention of the Independent churches. The first is, that the colonies are a noble field for Congregational principles and missions—the second is, that every suitable and devoted Congregational labourer in the colonies is blest and prospers—the third is, that for want of men and money, and these are wanted because grace is wanted, our colonial missions continue mournfully feeble and inadequate.]

"By a newspaper which I addressed to you about two months ago, you will have been informed that our new Congregational church was opened on the 1st of January, 1846; and, that at the various services which were held on that day, and the succeeding sabbath, upwards of £300 were collected. Mr. Miller, from Hobart Town, came up to help us; and his sermons were peculiarly acceptable.

"I write now, because I am anxious about Mr. Quaife. I quite approve of the caution and prudence with which your Committee is acting. Better send no men at all to the colonies, than unsuitable men. We could raise up such among ourselves. I am grieved at the scarcity which prevails in our body of disposable ministers, adapted to the times—of right-hearted, sound-thinking, prudent, vigorous, devoted men. With a few such, we might, with the help of God, do wonders in this colony. One or two such, you must try to find. When I look at my beautiful chapel, when I see the numbers that are attending it—of all sorts, and classes, and from all parts of the Colony,—I am cast down when I think of the consequences that might result were I to be removed. I have no lease of my life—it is frail and uncertain as that of others. What an omission, what a neglect, on the part of our body, at home, may it not be considered, to leave New South Wales with only one minister in it; and that too when there is so much to encourage and excite. As to Mr. Quaife, he is labouring hard, and I believe successfully. He has secured for himself a very high place in the estimation of my people. He evidently is not a hireling, and is seeking not his own things, but the things which are Christ's. The Weather-board Chapel which was built for him, at a cost of £100, has been paid, and out of his small allowance he has himself contributed largely. The attendance upon his ministry is good,—several have been converted—a church has been formed, and his prospects of usefulness are encouraging. I do therefore recommend him to your Committee, as a proper person to be assisted by them, to the extent of £40 or £50 per annum, for a year or two, until his people can do something for him.

"I must conclude this hasty letter. I will take an early opportunity of again writing to you. I am delighted with the proceedings of the Union. O how I should have liked to be present at your Manchester meeting! The smiles of heaven rest upon all my beloved brethren!

"Believe me ever to be,

"My very dear Sir,

"Most sincerely and faithfully yours,

"ROBERT ROSS."

THE
CHRISTIAN WITNESS,

AND
CHURCH MEMBER'S MAGAZINE.

SEPTEMBER, 1846.

Theology and Biblical Illustration.

ON MEDITATIVE PIETY.

AMIDST the religious activities of the present day we should be much on our guard lest the excitement of public services interfere with the quiet and life-nourishing exercises of private meditation. If the religion of a former age was too much confined to the closet, that of the present is too much limited to the church. The claims of the world were then too often disregarded in the nourishing of the believer's own heart-piety. Our own spiritual health is now too much neglected in seeking the welfare of others. Public and social assemblies were then less frequent—domestic and private devotion are now less cultivated. Truth was less frequently presented to the mind in the attendance on sermons; now it is less frequently impressed on the heart by prayerful contemplation.

Not that our religious bustle of committees, public meetings, sermons, speeches, associations of many kinds, should cease. Far from it. There is need of far greater activity than we have as yet not only *attained*, but perhaps *imagined*. But this activity is only healthful, permanent, productive, when arising from and tempered by devout meditation. This is the fountain without which the streams will become either diseased or dry.

There are two elements in genuine piety—the meditative and the practical, and religion is defective in the absence of either. When the former is exclusively cultivated it is not right meditation—when the latter, it is not right practice. To be always meditating, never acting, is to meditate to little purpose. Some such there have always been—more in former ages—too many still. The race of monks and hermits is not extinct. These are always reading, musing, praying, and can talk much of “sweet experiences,” and seem always *so* calm, *so* placid, as some think, *so* eminently *spiritual*—as they

say, "getting beyond the noise of the camp to the quietness of God's presence." But they *do* nothing. They sit wrapt up in their own selfish enjoyments, thinking they honour God by their inactive piety, and that they are the more spiritual the less they have of care and labour for the good of others. How false a view of the religion of Him who "went about doing good," and of his inspired servants, who were "instant in season, out of season." Others err on the contrary extreme. They hurry from sermon to sermon, from meeting to meeting, from work to work, but are little in their *closets*. Their ears, eyes, hands, tongue, are busy, their *hearts*, alas! keep holiday. And this is not good *practice*. It is defective in motive, and there is no truly useful activity in religion unless it originates from, and is sustained by, a healthy state of the heart. This must be secured by cultivating the *meditative* element. God must be honoured in our thoughts as well as our acts—nay, we must honour him by the former *in order* that we may honour him by the latter. Just as a good harvest can only be expected from a well-tilled soil: "While I was *musings*," says the psalmist, "the fire burned—*then* spake I with my tongue." The words of God to Joshua, ch. i. 8, are very significant: "This book of the law shall not depart out of thy mouth; but *thou shalt meditate therein day and night, that thou mayest observe to do* according to all that is written therein." He was to *meditate* much, in order that he might "observe to do." The habit of holy *acting* must be acquired by cultivating the habit of holy *musings*. How much more zealous would the church become, and how much more good would result from her labours, could all her members say with David, "Oh, how I love thy law; it is my *meditation* all the day—mine eyes prevent the night watches, that I might *meditate* in thy word."

But what is religious meditation? Is it *every* exercise of the mind on religious truth? There may be many kinds of meditation on one and the same subject. We may meditate on a plant *chemically*, to analyze it—*botanically*, to classify it—*theologically*, to trace the evidences of design in it—*morally*, to draw useful analogies from it. So there may be meditation of various kinds on the same text of Scripture, historical, critical, speculative. Religious truth may be an object of mere *study* like any other truth, and yet there may be the entire absence of *religious* meditation. This has a religious object, the exciting of holy feeling, the prompting to holy acting. A worldling may *study* the Bible just as he may any other classic. He may write critical notes on the odes of David just as he would on the Odes of Horace, and with as little devotional feeling. Let this distinction be borne in mind, that the mere study of religious truth as an exercise of the intellect is not religious meditation. It warms not, it quickens not. Like the moon, it may be clear and beautiful, but it is cold withal. A few hints for the profitable engaging in this exercise may not be without their use.

1. Select one topic at a time. Be not discursive. You could not examine a hundred master-pieces of painting at once. To appreciate them you must examine them one by one. Leave not the subject till you have drawn from it its honey. Bees would work to little purpose if they merely buzzed about from flower to flower, looking, smelling, perhaps settling, but not waiting to extract the sweet.

2. Select the plain rather than the abstruse. For exciting religious affections do not speculate on the mysterious. The greatest mysteries have a plain and practical aspect. The most important truths are the easiest. In the words of Jeremy Taylor, "High speculations are as barren as the tops of cedars, but the fundamentals of Christianity are fruitful as the valleys or the creeping vine."

3. Choose a subject adapted to your present circumstances. Have you

committed recent sin? Think of its aggravations and God's abhorrence of it. Then, to cure despondency, meditate on God's willingness to pardon, and the all-sufficiency of the atonement of Christ. Are you in sorrow? Dwell not on your troubles, but on the tender care of your heavenly Father, and the "exceeding great and precious promises."

4. Have a time for it. Else it may be done at *no* time. AFTER READING THE SCRIPTURES, meditate. Better read a very little, and then ponder it, than very much without thought. And give a practical direction to your reading. "Have *I* performed that duty? am *I* guilty of that sin? am *I* imitating that example?" &c. BEFORE PRAYER, meditate: "Be not hasty to utter anything before God." Ponder what recent sins you need to confess, what comfort you require, and what strength to resist the special temptations which at that time you have most reason to expect. Thus will the habit of meditating at *all* times be acquired, so that the thoughts will always have a tendency to flow towards God as in a natural channel. Thus will passing events furnish aliment to the soul, and the hidden truth be drawn forth which lies concealed beneath the external aspect of every object and every occurrence. Thus shall we find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." Religion will not be a detached thing of the Sunday, the church, the closet, but connected with and casting its influence over *every* thing. Thus outward circumstances will become spiritual *helps*, instead of hindrances.

5. Act out your meditations—else they are lost. What advantage is it in meditation to have been convinced of the evil of a certain course if I avoid it not in future? The meditation is lost, worse than lost; for the mind is injured by every holy resolution not practised. It is thus rendered more incapable of holy resolves for the future. A holy desire and resolution obtained in meditation is the gift of God: not to act upon it is to resist the strivings of his Spirit. "Quench *not* the Spirit."

How many are the *uses* of meditation! How many arguments urge to its cultivation!

1. We are "sanctified by the truth"—by the truth entering the mind and heart. But this cannot be without *meditation*. The thought of sinful indulgence increases the lust for it; so the thought of holy truth inflames a *spiritual* appetite: "Thy word have I hid in my heart, that I might not sin against thee." "The sword of the Spirit is the word of God;" and we shall not be prepared to resist the devil with our "It is written," unless the mind is made familiar with truth by meditation. A well-disciplined mind, no less than a regularly drilled army, is far better prepared for the assaults of the foe, than if the armour were never put on but when the war-trumpet sounded; as with every habit, the effort required to resist temptation will be less, if we are diligent in acquiring the use of our weapon, "the sword of the Spirit." The proper fence will almost involuntarily be made when the enemy aims his deadly thrusts.

2. The world appeals to our *senses*. But as Christians "we walk by faith, not by sight." Spiritual things cannot be presented to our senses by vision; they must, therefore, be brought near our minds by contemplation. Else the world and Satan will have every advantage. Faith can only supply the want of sense, by meditation keeping the objects of faith in contact with the soul.

3. Meditation is the soul of prayer, and prayer is the ladder down which the angels come to strengthen us in obedience: "Meditation is the tongue of the soul, the language of the spirit." There is no genuine prayer without meditation: "And only while we pray we live."

4. Our obedience will be less dependent on accidental influences. Our hearts will be like a garden watered by an ever-flowing stream, rather than

dependent on chance showers: "Blessed is the man whose delight is in the law of the Lord, and in his law doth he *meditate* day and night, and he shall be like a tree PLANTED BY THE RIVERS OF WATER." How much superior in religion is habitual growth to accidental rapture! and how much less deceptive! If, then, we would be healthy, flourishing, fruit-bearing Christians, let us cultivate devout meditation. Here is the point of responsibility. We cannot by a mere act of will arouse reverence, and love, and hope, and holy joy. But we can direct our minds to those truths which are calculated to excite these emotions, and are recorded for this very purpose. Want of consideration is the soul-destroying guilt of multitudes: "*Consider* your ways, and be wise." "The wicked, through the pride of his countenance, will not seek after God; God is not in all his *thoughts*!" We are God's children only in proportion as he dwells in our thoughts and reigns in our hearts.

Hull, July, 1846.

N.

"AS WILLOWS BY THE WATER-COURSES."

WHATEVER may be the precise reference of the portion of Divine truth placed at the head of this article we will not now discuss. We cannot, however, deem ourselves far from right in applying it to the children of believing parents. Of them, we presume, it is predicted, "they shall spring up among the grass as willows by the water-courses." When the Holy Spirit descends upon them they do this,

1. As *naturally* as willows spring by the water-courses. In the inspired writings, willows are invariably connected with brooks or water courses. Poets who have sung of the willow have, almost without exception, represented it in the same position. And it certainly seems, wherever else it may be planted, to be most at home by the water-courses. There it appears to grow naturally. In this, we think, it furnishes an illustration of the growth of converts in believing families. Nowhere, it is our conviction, do these persons more naturally spring up or grow than in such families. A few facts may tend to elucidate this statement. Some individual cases known to the writer might be mentioned, but a larger collection of instances than he can furnish may perhaps be preferable. Not very long since the students in a theological seminary were desirous of knowing to what extent parental piety had been serviceable to them. They found, upon inquiry, that out of 120 pious students fully 100 had praying parents. A few years ago, ninety-two persons were admitted to a Christian church at one communion season. Out of that number fifty-seven, or nearly two-thirds, had a

pious parent. Some time back, two Christian friends were conversing upon the influence of parents in the conversion of their children. They were thus led to glance over their own neighbourhood. In twenty-seven families, both parents pious, there were eighty-four out of 125 children, or two-thirds, under the influence of Divine grace. In nineteen other families, where only one parent was pious, thirty-one out of ninety-five children, or about one-third, were believers. In fifty-two other families, neither parent pious, thirteen children out of 139, or not even one-tenth, were all that had given any evidence of possessing grace, and none of these became pious while living at home. Now, we think that these facts, which we believe the records of churches would generally corroborate, warrant us in arriving at the conclusion that converts spring up and grow in believing families most naturally. The truth, we feel confident, is children become pious most readily where parents are most pious themselves, where they are most prayerful *with* as well as *for* their children, and where they are also most moved by a desire for the glory of God, rather than for the gratification of their own feelings. And if it be true that the word is able, is adapted to make wise unto salvation, that chaste and scriptural behaviour is likely to win even without the word, and also that prayer has real power with God, surely, nowhere may spiritual springings be more naturally looked for than where these things are found in full exercise.

But there are exceptions. What is to be said about them? Often do we hear

that some of the children in the most godly families, who have enjoyed the same instruction, care, and affection as others in those families, have turned out badly. It is, however, to be feared that this is, in most cases, questionable. Did favouritism never exist in Christian families; was there no such thing as parental and weak fondness; had all parents the skill of adapting truth to the disposition; were the promises always believed to be God's; and could it be shown that there were at no time any serious parental inconsistencies witnessed by some of the children more than by others, we might believe that some of the children in very godly families turn out badly, notwithstanding that they share in precisely the same advantages as the rest. Till this can be made evident to our minds, we must be content to remain incredulous in this matter.

There are, however, some professing families in which none of the children turn out well. How is this? Because either of a want of prudence or of piety, or else of both, in the parent. There is either worldliness, and so inconsistency; or the rod, not the tyrannizing, but the correcting, the restraining rod has been spared. Oh! that sad exclamation, He is only a child. How many children has it ruined! We would not indeed advocate harshness. But we would urge the importance of affectionate firmness. "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him."

When the Holy Spirit descends upon the children of believers they shall spring up,

2. As *usefully* as willows by the water-courses. One who has studied the subject assures us, that "the many important uses rendered to mankind by the different species of willows and osiers serve to rank them first in the list of our economical plants." Our deliberate conviction is, that the offspring of believers, when influenced by the Holy Spirit, do also rank first in the list of Christians that are useful. Is this questioned? Do any suppose that the notion is true, that the greatest sinners make the best Christians? We answer that this is *sometimes* most certainly true; but then most frequently these great sinners so converted and made useful are the children of the pious, for whom prayer has at last been kindly answered. Was it not so with Augustine, Buchanan, Newton, and many others who have gone far into error and

sin, but who have been reclaimed? And then with respect to others, such as Bunyan and Cranfield, men of strong feeling, and so impassioned in every course they adopted, has there not been a comparative deficiency of usefulness, owing to a want of that groundwork of instruction which, had they been the children of Christians, they would have possessed from their earlier days? Nay, have there not been many among these who have broached errors, and formed parties in the church? Far be it from us to make sweeping assertions about such parties. All we are contending for is the rule. We believe that, comparing the seed of Christians when converted as a whole with the children of unbelievers that are converted as a whole, the balance of real usefulness will preponderate very greatly on the side of the former. Were not Samuel, Timothy, Luther, Calvin, Howe, Henry, Heywood, Traill, Watts, Doddridge, Dwight, and hosts of other most eminent Christians, both among the ancients and moderns, the offspring of praying parents? and is it not precisely what might be expected that, considering their advantages, the offspring of believers should be most useful? Do we not in matters generally look for returns in proportion to outlay? And why should we not in connection with religion? There is nothing in the Scriptures to discountenance it. Nay, so far from this, such a course is approved in the Scriptures: "Unto whomsoever," said Jesus, "much is given, of him shall be much required."

How highly favoured then are Christians who have children! They have promises, not only for themselves, but for their children. It is true, grace is not hereditary, but promises, to some extent, are. At any rate believers have promises which they can plead on behalf of their children. Now the question is, How are these pleaded? At the best, is it not too frequently the fact that believers do not seek the fulfilment of these promises for their children while they are children? Are not too many pious parents sceptical as to the probability of early conversions? Would not the statistics be painfully interesting of those Christian parents who prayed with and talked kindly to their *little* sons and their *little* daughters apart, and who also pleaded the promises referred to believingly? We fear they would. It is indeed a matter of gratitude that there are some who really act thus. But is it not

also a matter, at least, of equal regret that there is reason to fear that the number is exceedingly limited? From many quarters we are hearing just now that the church is in a languid condition. And what, we would ask, is more likely to produce its revival than the right attention of all believers to their own children? Do we not need more home religion and intrinsically home effort? And why should not such effort be made? The Lord, we feel assured, will not excuse that Christian who has neglected his family, because he has attended to others farther off. The rule for Christian effort is, not indeed to stop, but yet to begin at home; for there opportunities are most numerous, and responsibility is weightiest. Baxter said, long ago, that if Christian parents rightly attended to their children, conversions under the ministry would be rare. And, perhaps, he was not far from the truth. Oh that believing fathers and believing mothers would set about this work in good earnest, that so they might have the felicity of being parents not only naturally, but spiritually!

June 10, 1846.

W. A. P.

HINDERANCES TO REVIVALS.

To the Editor of the Christian Witness.

SIR,—Of late you have called the attention of churches and pastors to the important subject of revivals, in a series of able papers by writers of our own and of the American churches. May the Divine blessing abundantly prosper your attempt thus to arouse us all from that spiritual and deadly lethargy into which we have too generally sunk! Will you allow one less than "the least among the brethren" to add a few thoughts on some things which have long appeared to him among the most serious hinderances to the revival of true religion?

It is said of our blessed Lord, Matt. xiii. 58, "And he did not many mighty works there, because of their unbelief." It seems that, on the part of those who were healed by Christ, faith in his power to heal was of the first importance; if not essential, the absence of it, or unbelief, effectually prevented the exercise of his gracious power. Enthroned in glory, he now performs mightier works than any which distinguished the days of his humiliation. Exalted as a Prince and a Saviour, he gives repentance and the forgiveness of sins; he sheds forth the

Holy Spirit, "to bind up the broken-hearted, to comfort all that mourn, to appoint to them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified," Isa. lxi. 1—3. These were the greater works, or at least the chief of them, to which our Lord referred: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father," John xiv. 12. These works, which may be described as healing the diseases of the mind, and raising to spiritual life those who are dead in trespasses and sins, constitute a true revival—such as was witnessed on the day of Pentecost; such as has from that day to this been again and again experienced by the church of God, as the fulfilment of her Saviour's promise, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" and such a revival as is now so much to be desired. But these mightier works are to be accomplished by or through "him that believeth on me;" the baptism of the Holy Ghost and of fire is still to be expected only by those who "wait for the promise of the Father, which ye have heard of me," Acts i. 4. And as unbelief prevented the performance of physical miracles, so the absence or even the weakness of our faith hinders the accomplishment of spiritual wonders. For,

I. *The weakness of our faith in the great truths of Divine revelation may explain the apparent indifference of professors to the low state of religion among us at the present time.* Hence they cannot be expected to feel the importance of seeking or desiring its revival. To desire any object strongly we must see and feel its importance in a corresponding degree. The clearer our perceptions, and the deeper our impressions of its value, the more shall we long and labour for its attainment. On this principle we account for the eagerness of the merchant, the keenness of the politician, and the perseverance of the philosopher, in the pursuit of gain, of power, or of knowledge, as their respective objects. So, as Christians, that we may desire and pray, labour and look for a true revival of vital godliness in and around our churches, we must see clearly and feel deeply the value of

the soul, the dread realities of heaven and hell, the weight of eternity, the evil of sin, the beauty and excellency of holiness, the obligations of men to God, to Christ, to the Holy Spirit, the greatness of salvation, and the blessings and glory of the gospel. What would such a revival be but this—all minds that have become savingly acquainted with these momentous discoveries being brought to feel and to exemplify much more their practical influence, and those minds being so affected which have never been before? And must not this change begin with such an increase of our faith as will show to all men beyond a doubt that we really believe the discoveries of the Bible to be of paramount importance; an increase of faith that will no longer leave it to be questioned whether we really believe this or not, and that will lead us to desire and seek for the revival of the church and the conversion of the world as objects far more important in our esteem than all the gains of commerce, the rewards of ambition, or the discoveries of philosophy?

II. *The weakness of our faith occasions the prevalence of carnal dispositions and unholy practices among professors. These certainly, and in many ways, completely hinder the work of revival.* A stronger faith would purify the heart and overcome the world to a much greater degree than is generally witnessed. It would put away all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; it would crucify the flesh with its affections and lusts; it would teach and enable us to "present our bodies a living sacrifice, holy and acceptable unto God—not to be conformed to this world, but to be transformed by the renewing of our mind." But while our faith in Divine realities is weak, while it almost approaches to unbelief, we shall still be greatly influenced by that wisdom which "descendeth not from above, but is earthly, sensual, devilish;" and where that prevails there will be "envying and strife, confusion and every evil work." Now, not only are these sad fruits of a weak faith a great hinderance to revivals, as they are the very opposite of all we desire to see revived—the very evils to be removed by a true revival; but they effectually, though indirectly, hinder them,

1. *By grieving the Spirit of God.* These are of all things most hateful in his sight: that we may not grieve him we are exhorted to put them all away,

Eph. iv. 29—32; 1 Thess. v. 19—23. Their prevalence caused him to withdraw from his ancient church and from Christian churches of primitive times, Psa. lxxviii. 40; Isa. lxiii. 10; Heb. iii. 10, 17; and Rev. ii. 4, 5, 7; iii. 14—22; and thus warned, every church that allows and shelters them may expect to be deserted by her Saviour's gracious and life-giving Representative.

2. *By unfitting us for revival,* so far as the conversion of the ungodly is included in such a state. Imagine a church where carnal tempers and worldly deportment prevail, to be blessed with a revival in her borders by the conversion of sinners; and beside the anomaly, the incongruity of the scene, what would be the probable effect on such a body? What, but that they would pervert the blessing to their own hurt and condemnation? They would become heady, high-minded, and quarrelsome; the very evils already existing would be increased; they would attribute to themselves, to their own wisdom and power, the work of God's right hand, or else would oppose his work and blaspheme his Spirit by charging it to enthusiasm or even to the powers of darkness. Or, if the evil did not reach this awful height, as when the Pharisees charged our Lord's miracles to Beelzebub, or as the seceders in Scotland did with regard to the revivals under Whitfield, this mischief at least would follow—that the new converts being introduced into a society much below even themselves as to spirituality and zeal, would be greatly injured at the very outset of their career; they would either soon be cooled down to the low standard of their elder brethren, or would be in danger of despising and forsaking them. Thus again does our weak faith indirectly but powerfully hinder revivals. It renders the vessels of the sanctuary unfit for the Master's use, and therefore he pours out no blessing into them.

3. *By causing the world to despise religion,* in consequence of these inconsistencies of its professors. Whatever the ungodly may be themselves, they generally know well what we ought to be. And though it be no excuse for their wilful rejection of Christ, or neglect of the means of knowing Him whom to know is life eternal, yet that conformity to the maxims, principles, spirit, and conduct of the world which is too often manifested by many professors, and which may be traced chiefly to their weak faith, and consequently faint impressions and dim

realizations of eternal things, proves a great stumbling-block to many of the unconverted. It causes them to neglect the means of grace; or if they attend, it is with minds greatly prejudiced against the truth. "Woe to the world because of offences!" By reason of them even our "good is evil spoken of." Let us then "hear what God the Lord will speak; for he will speak peace to his people and to his saints; but let them not turn again to folly," Psa. lxxxv. 8.

III. *The weakness of our faith will hinder the outpouring of the Spirit to revive the church, even when we pray for it.* This appears because,

1. *Weak faith in Divine realities dishonours God*, both in our own eyes and in the eyes of others. It lessens our reverence for him and for the revelation which he has given us of his will; and, as we have just seen, it has the same effect upon the witnesses of our unbelief and indifference. And will the Lord honour those who thus dishonour him? No. It is a settled, declared, and unalterable law of the Divine administration, "Them that honour me I will honour; but they that despise me shall be lightly esteemed," 1 Sam. ii. 30. It was for this very reason that God said respecting his ancient people, though they sought him daily in outward form, "I will go and return to my place, till they acknowledge their offence and seek my face," Hosea v. 15.

2. *Weak faith, or even unbelief, as to the possibility or the probability of a revival, is too often manifested by professing Christians, even by those who we hope are true Christians.* Now this also greatly dishonours God. He has promised to pour out his Holy Spirit abundantly on all that ask for his sacred influences. He has put words in our mouth: "Wilt thou not revive us again, that thy people may rejoice in thee?" and he has set forth for our encouragement glorious examples of the success of such prayers, and of the fulfilment of his promises from the day of Pentecost to the present time. Shall we then make God a liar by our unbelief, and treat the atonement of his Son as incomplete, by disregarding and practically denying the prevalence of his intercession, founded thereon, for the express purpose of obtaining for us this heavenly gift? John vii. 39; xvi. 7—15; Acts ii. 33. God forbid; for if we thus dishonour him by our unbelief, we cannot expect that he will honour us by lending a gracious ear to our requests.

3. *Weak faith will effectually prevent our prayers being heard for any good, but especially for this of a revival.* It mars our prayers, so that God will not regard them. "If I regard iniquity in my heart, the Lord will not hear me," Psa. lxxvi. 18. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you: and ye shall seek me and find me, *when ye shall search for me with all your heart*," Jer. xxix. 12, 13. "Let not that man" (the man that wavereth, doubteth, disbelieveth) "think that he shall receive anything of the Lord," James i. 7.

If the remarks now submitted be allowed to be correct, let us all examine ourselves carefully and faithfully respecting the state of our minds on this momentous topic. Are we, through unbelief, hindering the revival of true religion in any part of the church of God? Let us put far away this accursed thing; let us repent and humble ourselves before God as in dust and ashes; let us anew and more earnestly seek pardoning and quickening grace through the blood and intercession of Christ, and never rest until we have escaped from the guilty lethargy, and obtained such life and zeal, faith and consistency, as shall truly honour God, glorify his Son, and render us both useful and happy disciples. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly; not as fools, but as wise. Be filled with the Spirit," Eph. v. 14—18.

T.
April, 1845.

DOING EVIL THAT GOOD MAY COME.

PLANIM was a merchant tradesman in a small town connected with inland navigation. As a member of a Christian church, and an office-bearer in it, he had sustained a respectable profession. Some disputes and changes of opinion led to a division and separation. He took part with the separatists; a new chapel became necessary, and he undertook the responsibilities incurred by the erection. About the same time he made a considerable outlay of money with a view of providing an annuity for his infant children, to commence at their attaining their majority. He now found himself involved in embarrassments from which the turns in his business would soon relieve him. He committed a forgery, by which he relieved himself from his present difficulties; and he expected before the

act would become known to the party whose name he had used, to be able to redeem the forged bill. No one would be injured, himself benefited, and appearances kept in the sight of the world. Perhaps man never had more reasonable ground for supposing that none but himself on earth would know the crime he had committed. None, perhaps, ever committed such an offence so free from intention to defraud another. His affections as a father, his zeal as a Christian, had led him into the temptation, and in his own eyes palliated, if not excused the offence. One fact recorded in the history of Scripture ought to have pointed out the sin of the act by which he warded off his present difficulties; and the judgment of God in that case ought to have been sufficient to have prevented the commission of his offence. Sin is sin, though seen only by the eye that sees all things. Sin is sin, and displeasing in the sight of God, before the evil effects that follow it are seen by men. It is a fearful hour when the professor does in the sight of God that which he would tremble to do in the sight of men, or at the thought of its being known to them. Ananias and Sapphira, to appear like others, uttered falsehood. Planim, rather than reveal his embarrassment to a friend, who would on solicitation have written his name on a bill, wrote it himself. He could have avoided payments he made, but that would have embarrassed a cause he was anxious to promote, or have prevented a profitable investment for his children. Many are the facts recorded in history which illustrate the danger of doing evil that good may come. The result of Planim's narrative adds to their number.

As the time drew near that he required returns to hide his guilt, a vessel was loaded with his goods, ready to depart for a sea-port on the Saturday morning. The bargemen, instead of loosing her from their moorings, spent the day in a public-house. On the Sunday they were not permitted to set out on a voyage. On the Monday the wind and state of the river forbad sailing; a week elapsed before they could now set out. They ended their voyage a few hours too late for the duly forwarding of the goods; and, as a consequence, no remittance was made on their account at the expected time. In the midst of other efforts to meet the bill the fact of its forgery was discovered, and he apprehended. From the first he prepared for the end that awaited him. Forgery was then a crime

punished with death. Strenuous efforts were made to save his life; but he never thought they would succeed, or appeared anxious about any but his eternal concerns. One of the parents of the writer of this narrative frequently visited him in prison. After severe mental anguish, and the manifestation of deep contrition, he obtained hope towards God through our Lord Jesus Christ. Though he forgave not himself, his last weeks were cheered by hope that God had forgiven him.

I have sometimes thought that had his offence remained a secret to himself, and had none been injured by it, it might have remained an unrepented sin, and he might have had to answer for it at the bar of God, instead of the bar of man, under circumstances that would have barred the exercise of mercy; and that the providences that followed were the merciful dispensations of God to lead him to a due sense of his guilt and to repentance on earth. Thus, while the justice and holiness of God, who cannot endure the sight of evil, especially in his people, was manifested in the exposure and punishment of his sin, his mercy and compassion were magnified in the state of heart and pardon of his guilt, to which those providences led. Let none say he was punished in this world that he might escape in the next. Punishment on earth does not provide for escape in the world to come. Such is not the plan of God's proceedings. Punishment from the hands of man led to repentance towards God, and, we trust, to faith in Jesus Christ; thus to pardon from God. Punishment on earth does not always lead to such results: where it does, the offence remains to be accounted for at the bar of God, as though man had not punished the offender.

The moral effects of Planim's end were disastrous to the infant cause with which he was associated. More than thirty years have passed away, but still "Ichabod" may be written over the door of the sanctuary. The effects on his wife and children may be better conceived than described: we will not attempt to portray them. But the history is not closed. The settlement of his affairs did not leave his family in absolute want, or take from his children the prospective benefits he had purchased for them. They were educated in a manner little if at all inferior to what they would have been if their father had lived to provide for them. The son, on attaining his majority, dis-

posed of his portion, and with the capital thus raised entered into business. The end of two years saw him a bankrupt, a ruined man. Within a few weeks of the time of the other child (a daughter) becoming legally entitled to her share, she sickened and died. Thus ended the advantages he purchased for his children. It is a fearful thing to fall into the hands of the living God; mistrusting his providence, endeavouring by sin to prevent

evils we see or secure advantages we desire. That evil we cannot prevent without sin, we should leave for God to order as his wisdom may direct. That good we cannot accomplish but at the sacrifice of conscience, we should forego till it please God to give it us in the way of duty. The Christian may not do evil that good may come.

W. D. INGHAM,

Herefordshire, July, 1846.

Lessons by the Way; or, Things to Think On.

THE PRAYER-MEETING.

MY DEAR FRIEND,—Did you ever attend the prayer-meeting? Perhaps you do not understand its nature and objects. Many persons seem to think, by their absence, that it is confined to the Lord's people, and only intended for their benefit. It is true that only the believer does pray from the heart; but then the brethren in Christ meet not only to ask for spiritual good to rest on themselves, but the regenerating power of the Holy Spirit to descend on the unconverted. Moreover, Christ has promised his special presence in the assembly met for prayer: "For where two or three are gathered together in my name, there am I in the midst of them." Now, if an earthly monarch were announced to be present at a certain time in a certain place, how anxious you would be to have a seat in his presence; but how much more desirable it is to sit in the assembly of saints, where you may have the enjoyment of Christ's presence and blessing!

But, my dear Christian brother, do you always attend the prayer-meeting? It is the most important service of the Christian church; and every Christian ought, if possible, to be found in his seat on such an occasion. If you would meet the Redeemer, sympathize with your brethren, and enjoy far more extensively the converting influences of the Holy Spirit, never neglect the prayer-meeting. The gatherings for prayer are the thermometer of the church, showing the life and heat it contains. You may generally gauge the amount of spiritual good being done in a congregation by the number of church members at the prayer-meetings.

Oh! brethren, we cannot hope there is much spiritual life in your soul unless you come to the prayer-meeting; and we can have but little hope of sinners unless the Lord's remembrancers meet and put him in mind of his own promises. If all the brethren in Christ attended and delighted in the prayer-meeting, pleaded in the spirit of Daniel, and with the holy wrestling of Jacob, the plenteous rain of heaven would soon descend, gladdening our hearts, converting sinners, and glorifying God.

My fellow-believers, ask what is the reason of your absence from the prayer-meeting? Is it sufficient, lawful, or Christian? Come to it, I beseech you, in the spirit of prayer, with enlarged hearts, liberal minds, and earnest entreaties, pleading the promise of a covenant-

keeping God: Exod. xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee."

July, 1846.

J. M. S.

THE DEFECTIVE PRAYER-MEETING.

MY BELOVED CHRISTIAN FRIENDS,—Many prayer-meetings are very defective and unprofitable. It is no wonder that some persons never come to our social prayer-meetings. The persons who pray are good, holy, and well-meaning people, but then they are not wise in the manner and length of their prayers, and so the season is unimproved and almost useless. We have been at some prayer-meetings where the people are very faulty in this respect, and therefore a word of advice from a praying brother may do some good, if received in the same spirit in which it is given.

1. *Many persons' prayers are too long.* Mr. Newton used to say, "Many persons in their prayers begin at Genesis and end at Revelation." So there are some who pray a whole system of divinity. Everything pertaining to God and man must be mentioned in every prayer. But this shows such persons want the spirit of prayer, that they might enlarge on some topic, and supplicate with successful earnestness for some special blessing. No prayer offered on these occasions should occupy above seven or eight minutes; while, if there are plenty capable of leading the devotions, five minutes is quite long enough to give variety and profit.

2. *Many persons' prayers are too meditative.* By this we mean, a great deal uttered at these meetings is not prayer, but the breathings of some pious soul. Prayer is the cry of necessity; but if some persons could read what they utter, it would be found they had mistaken the object of the prayer-meeting. Think, my brethren, God does not need to be informed, but entreated, Ezek. xxxvi. 37. Imitate Jacob, and you will have the blessing you seek.

3. *Many persons' prayers are too often alike.* We cannot pray too often for spiritual blessings, but we may vary our tone and language. There are some persons who pray as if thought was stereotyped on the mind; you know what is coming without a prayer-book. How much better it would be to pray for some one special blessing with such earnestness as to give variety in manner and language. Try, brethren, and

offer a fresh prayer, the creation of your own mind, upon every occasion.

4. *Many persons' prayers are too formal.* We want more earnestness in prayer. It is best to think of some special want, and then with faith and earnest entreaty lay our case before God. It cannot then fail of an answer; for Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John xv. 7.

July, 1846.

J. M. S.

THE GLORY OF THE IMPERISHABLE.

TRULY may one feel with Von Canitz, that if the glory of God's perishable works be so great, what must be the glory of the imperishable! What infinitely more of Him who is the author of both! And if I feel thrilling through me the sense of this outward beauty—innocent, indeed, yet necessarily unconscious—what is the sense one ought to have of moral beauty—of God the Holy Spirit's creation—of humbleness and truth, of self-devotion and love!

Much more beautiful, because made truly after God's image, are the forms and colours of kind and wise and holy thoughts, words, and actions; more truly beautiful is one hour of old Mrs. Price's patient waiting for the Lord's time, and her cheerful and kind interest in us all, than this glorious Valley of the Velinus. For this will pass away, and that will not pass away; but that is not the great point. Believe with Aristotle that this should abide, and that should perish; still there is in moral beauty an inherent excellence, which the natural beauty cannot have; for moral beauty is actually, so to speak, God, and not merely his work. His living and conscious ministers and servants are—it is permitted us to say so—the temples, of which the light is God himself.

It is almost awful to look at the overwhelming beauty around me, and then think of moral evil. It seems as if heaven and hell, instead of being separated by a great gulf from one another, were absolutely on each other's confines, and indeed not far from every one of us. May the sense of moral evil be as strong in me as my delight in external beauty; for in a deep sense of moral evil, more perhaps than in anything else, abides a saving knowledge of God.

It is not so much to admire moral good; that we may do, and yet not be ourselves conformed to it. But if we really do abhor that which is evil—not the persons in whom evil resides, but the evil which dwelleth in them, and much more manifestly and certainly to our own knowledge, *in our own hearts*—this is to have the feeling of God and of Christ, and to have our spirit in sympathy with the Spirit of God.—*Dr. Arnold's Journal.*

JOHN BUNYAN.

I HAVE left off reading our divines; but if I could find a great man amongst them, I would read him thankfully and earnestly. As it is, I hold John Bunyan to have been a man of incomparably greater genius than any of them, and to have given a far truer and more edifying picture of Christianity. His *Pilgrim's Progress* seems to be a complete reflection of Scripture, with none of the rubbish of the theologians mixed up with it. Dr. Arnold's biographer, in his note to the above, says, "His admiration of

the *Pilgrim's Progress* was very great. 'I cannot trust myself,' he used to say, 'to read the account of Christian going up to the celestial gate, after his passage through the river of death.' And when, in one of the foreign tours of his later years, he had read it through again, after a long interval, 'I have always,' said he, 'been struck by its piety; I am now struck equally, or even more, by its profound wisdom.'" —*Dr. Arnold's Life.*

THE TRUE RICHES.

I WAS well acquainted with Mrs. Mitchell, the daughter of Bishop Burnet—a very superior and excellent woman. From her I had the following pleasing fact:—Her father, the Bishop, from his zealous care of his diocese, made it a rule yearly to visit the various parishes of which it was composed; and with the most distinguished regard, such ministers as were eminent for their piety, and most attentive in their care of the souls of the people. One of those had frequently expressed the great importance of well understanding our Lord's meaning of the beatitudes, and of this in particular, "Blessed are the meek; for they shall inherit the earth." Many anxious inquiries yet left this gracious minister unsatisfied in his own mind of the just and true explanation of it; and many prayers were added, to prevent any partial view of it or hasty opinion from the learned, favoured by him. In this unresolved state, he took a morning walk some considerable distance from his parish; and observing a habitation more wretched than he had before seen, walked towards it, and to his surprise heard a voice of great and joyous praise. Drawing nearer, he heard it as that of an individual, only he wanted to learn the cause; and looking in at the window, viewed the poor inhabitant in the most wretched state of outward want and poverty that he had ever beheld. She had, on a little stool before her, a piece of black bread and a cup of cold water; and with her eyes and hands lifted up to heaven, as in a rapture of praise, added these words, "What! all this, and Jesus Christ, too? What! all this, and Jesus Christ, too?" It wants not to be added that with the living lesson which this blessed man learnt, he with holy gratitude returned, well understanding who only inherited, in our Lord's sense, the whole earth by possessing him.—*From a Letter of Lady Huntingdon to a Friend in London.*

LOVE YOUR ENEMIES.

A SLAVE in one of the islands of the West Indies, originally from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner on account of his integrity and general good conduct—so much so, that his master raised him to a situation of some importance in the management of his estate. This owner on one occasion wishing to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who were strong and likely to make good workmen. The man went to the slave-market, and commenced his search. He had not long surveyed the multitudes offered for sale before he fixed his eye intently upon an old and decrepid slave, and told his master that he must be one. The master seemed greatly surprised, and remonstrated against it; the poor

fellow begged that he might be indulged, when the dealer remarked that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention he did upon the poor old decrepid African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine, and when he was hot he placed him under the shade of the cocoa-nut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him on the subject. He said, "You could not take so intense an interest in the old man but for some special reason; he is a relation of yours, perhaps your father." "No, massa," answered the poor fellow, "he no my fader." "He is then an elder

brother." "No, massa, he be no my broder." "Then he is an uncle, or some other relation." "No, massa, he be no of my kindred at all, nor even my friend." "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave-dealer; and my Bible tell me, when my enemy hunger feed him, and when he thirst give him drink, for in so doing I shall heap coals of fire on his head."—*Philippo's Jamaica*, pp. 366, 367.

A NOBLE REPLY.

"WHAT can Jesus Christ do for you now?" said an inhuman slave-master, when in the act of applying the lacerating whip to an already half-murdered slave. "Him teach me to forgive you, massa," was the reply; and this has been the sentiment of hundreds in Jamaica under similar treatment.—*Ibid*, page 366.

Essays, Extracts, and Correspondence.

REV. THOMAS LEWIS.—MORAL AND RELIGIOUS STATE OF ISLINGTON DURING THE LAST FORTY YEARS.

WE purpose, on the present occasion, to fix the attention of our readers on a single spot, for the purpose of illustrating the expansive character of evangelical principles, and the progress of religion in our native country. Islington, about forty years ago, had a population of little more than 10,000 persons. According to the census of 1841, it had increased to 55,720; and it is probable that by this time it is at least 60,000. From the "Retrospect" of the venerable Mr. Lewis we learn that there were then only four places of worship—the parish church, Lower-street Chapel, the chapel in Church-street, and Highbury-grove Chapel; that in which Mr. Lewis began his labours forty-four years ago, as Union Chapel, was not erected till 1806. At that time, with the exception of the parochial schools, and a Sunday-school or two belonging to the chapels, no other means of instruction nor any benevolent institution then existed. "In those days," says Mr. Lewis, "this spot, so highly favoured, was involved in the grossest ignorance and wickedness. Shops were kept open and traffic carried on every Lord's day as on other days of the week. On that sacred day thousands, too, were in the habit of flocking from the metropolis to the tea-gardens in the village, and no pains were taken to dissipate the moral darkness; no effort was put forth to vindicate the honours of the Christian sabbath." Under

these circumstances some pious people, Episcopalian and Congregational, with a view to increase the means of salvation, secured the chapel in Highbury-grove, which for a time was variously supplied, till at length they united in an invitation of Mr. Lewis to the pastoral office, which he accepted. But although he entered on his labours in 1802, he was not ordained till April, 1804, when the Revds. Charles Buck, George Burder, Rowland Hill, and Dr. Nicholl, united in the interesting services. Since that period eleven new "churches," so called, in connection with the Establishment, have been erected. When appeals were made to the inhabitants for aid in this good work, an estimate, as usual, was made of the actual existing provision for the religious instruction of the entire population; but in that estimate, as usual, too, not the slightest notice was taken of the places of worship erected by the Dissenters! Mr. Lewis, in referring to this circumstance, exemplifies somewhat largely his characteristic charity. Charity, in its own place, is good, very good; but there are times when the voice of truth should not be drowned by the trumpets of charity. Perhaps, however, this omission might have been a mere inadvertence on the part of Churchmen. Not so: the Dissenting places were neither few nor mean, nor built in obscure corners. Their number is no less than *thirteen*, in every one of which the "glorious gospel of the blessed God" is faithfully dispensed! But the dispensers are Nonconformists, and

that is enough to exclude them from all statistical consideration in the minds of Churchmen. Contempt and neglect are, to be sure, the smallest penalties paid by principle to an Established Church. Yet even these are not to be classed with the luxuries of life; and Mr. Lewis, notwithstanding his meek and quiet spirit, is not insensible to the moral and political wrong involved in this indignity, and hence, in the "Retrospect," he has calmly recorded the reasons of his Nonconformity as follows:—

"If it be asked why we keep *without*, instead of being found *within*, the pale of the Establishment, which is open to us as well as others, we answer briefly, without going at large into the question, that we do so from *principle*—not from *caprice*, or the love of separation from others who think it right to be found within her pale, and to follow in the train of their forefathers. We ask our fellow-Christians of the Establishment to believe us when we say that we act *conscientiously* in this matter. We make no breach of church unity, or of political allegiance, in so doing. It is in perfect consistency with both that we claim the right, which is due to all, of thinking for ourselves. In the exercise of this right we consult the Sacred Scriptures, and not human creeds or articles. We believe 'the Bible, and the Bible alone, to be the religion of Protestants;' and searching the oracles of God, which the Bible alone contains, we are brought to the conclusion that NONCONFORMITY IS OUR DUTY. We dare not connect ourselves with a *secular* church—a church in alliance with the state. We hold that the civil magistrate has no right to impose a religion or to make religious laws. This is the sole prerogative of God. Every secular establishment of religion, whether Popish or Protestant, we conceive to be in direct opposition to the declaration of Christ himself, 'My kingdom is not of this world.' His authority is paramount—to that we bow; and it forbids us to call any man, or set of men, our masters, in things pertaining to God and the interests of our souls. Besides, we take the baptismal service, which plainly makes baptism to be regeneration; the visitation of the sick, which gives the power of absolution to the priest; and the burial service, which consigns all indiscriminately to the grave 'in sure and certain hope of the resurrection to eternal life,' to be unscriptural and mischievous to the spiritual interests of men, and leading to the indulgence of false hopes, and to their crying 'Peace, peace, when there is no peace.' How the doctrines implied in these services of the Church are got over by conscientious men, we know not; but we do know that they are opposed to the views of many who continue to minister at her altars, and who have long desired and sought improvements and alterations in vain. There the evils complained of still remain, and remain in rigid practice, no effort having been made, or allowed to be made, for the relief of a scrupulous conscience, since the time that the Book of Common Prayer was first prepared. For these reasons, and numerous others which we cannot even touch upon at present, we are *constrained* to abide without the pale of the Establishment. We hope, however,

in thus declaring ourselves, we shall give no offence to any. We beg it to be understood that it is the *system*, and not the *men*, of the Establishment, that we condemn. While we claim the privilege of thinking and acting for ourselves, we cheerfully concede the same to others. The man that would coerce his fellow-men for thus thinking for themselves in matters of religion, we regard not only as a violator of every charitable feeling, but as an odious persecutor; and those who descend to the use of sinister and worldly motives to obtain proselytes, or who hold out any temporal inducements to draw individuals away from other communions, or to entice or force their children into their schools, who have been for years under Christian instruction elsewhere, act at least with a meanness which we should be ashamed to imitate. Our motto is, 'Let every one be fully persuaded in his own mind.'"

There are few places in which Dissent has exhibited greater harmony, or presented to the world a more inviting aspect than in Islington. The union of the churches is manifested in every practicable way; they have been at peace among themselves, and thus the God of peace has been with them. But while thus united among themselves, between them and the Establishment there is a great and fixed gulf, so that Church and Dissenting ministers, notwithstanding the thoroughly evangelical character of the former, have little more intercourse than men inhabiting different hemispheres.

Islington is the locality of the Church Missionary Institution for the Education of Missionaries, and also of Highbury College, (formerly Hoxton,) which, during a space of about sixty years, has received some *four hundred* students, of whom about *three hundred* are living, and occupying different spheres of usefulness and honour at home and abroad. In addition, also, to the National and infant-schools connected with the Establishment, there are two proprietary schools, a commercial school, with a large complement of Sunday and week-day schools; there are two dispensaries for administering medical and surgical relief to the poor; there is likewise a Literary and Scientific Society, containing a library and museum, in which lectures on various subjects are delivered during various portions of the year; an Auxiliary Bible Society; a District Visiting, Christian Instruction, City Mission, Sailors', Sabbath Observance, Temperance, and Tract Societies. The result is stated by Mr. Lewis as follows:—

"Thus has there been for some time an extensive machinery at work in this parish, which has happily effected a great moral and religious improvement in the character of our people. You

will now see thousands repairing to the sanctuary on the Lord's day; while few shops, compared with former years, are then kept open. Many pious individuals, too, employ themselves in teaching from house to house; hence a large amount of good is already gained,—much more being evidently in progress. To God be all the glory! To his kind providence we owe it, that such things as these can be reported of the locality where he has cast our lot. He has, in these respects, dealt bountifully with us, and done great things for us, whereof we may well be glad."

Mr. Lewis states, among other things, the following facts, which will be read with interest:—

"I would here further observe, that in the year 1804 the church was first formed in High-bury-grove: it then consisted of *twenty-six* members, *four* only of whom survive. In August, 1806, we removed to this chapel; and here we have been favoured with many tokens for good, and furnished with abundant reasons for speaking well of Jehovah's name.

"It is to us ground for thankfulness, that while there are heavy burdens resting upon many churches and chapels throughout our beloved country, and even in our own neighbourhood, this place of worship, which has cost us upwards of *ten thousand pounds*, is quite free from debt, and in good and sufficient repair for our comfortably assembling together, if spared, for years to come. No one need be afraid of uniting with us on account of prospective calls for liquidation of debts, since of these we have none.

"It is ground for thankfulness that we have commodious school-rooms, capable of holding upwards of 300 children. These have cost us between *six* and *seven hundred pounds*, but are also free from every incumbrance, and in good and sufficient repair. There the children of the more respectable mechanics and of the labouring classes of the population are daily instructed, while several of our friends devote a portion of time to their religious instruction on the Lord's day.

"It is ground for thankfulness that amidst the depression of the times, and the general prevalence of poverty and distress, our institutions, six in number—that is, the Benevolent Society, the Boys' and Girls' School, the Missionary Society, the Tract and Maternal Societies, continue to be well supported; and that we are able to raise, as the last reports will show, from *eight hundred* to *a thousand pounds* per annum for purposes of benevolence.

"I bless the God of all grace that he has so highly distinguished this Christian sanctuary,—that he has glorified this house of his glory, in making it the spiritual birth-place of many precious and immortal souls. It is a privilege, my dear brethren, which, next to my own interest in Christ, I reckon the highest I have upon earth, that I can address a goodly number among you, as Paul did the church of the Thessalonians, 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.' Many that were savingly called to the knowledge of the truth in this place have since joined the church triumphant; others still in the church militant are scattered

through different parts of the country. Some are gone to foreign parts, while not a few of us remain here united to each other in the bonds of church fellowship to this day, delighting, on every returning opportunity, to show forth the Saviour's death, who so loved us as to give himself for us.

"Several of our friends, brought to the knowledge of the truth here, are labouring in their Lord's vineyard, both within and without the pale of the Establishment, and three young men of our number are in a course of preparatory study for the work of the ministry at home. Our prayer to God for them is, that they may be all made able ministers of the New Testament; that they may prove men of God, strong in the grace that is in Christ Jesus, and be prepared to endure hardness, as good soldiers of Christ, to fight the good fight of faith; and having been honoured as instruments in turning many to righteousness, may at last be received into their Lord's kingdom, and shine as the stars for ever and ever."

We beg attention to the following statements, and hope they will be pondered by all whom they do or may concern:—

"Brethren, the statements I have been making are subjects of delightful consideration. They are good grounds for united thanksgiving. But bear with me while I mention one or two grounds of complaint and regret. They have been much upon my own mind; and I shall, I hope, be forgiven if I plead with you that they may be removed. Our *weekly services* need improvement. While singing meetings and lectures of various kinds can secure a goodly attendance, I cannot but lament that so few of our church members make a point of being present at the weekly lecture, and the prayer and the church-meeting. Why should it be so? A little family arrangement for the purpose would make your attendance easy, and obviate this complaint. Let us not, I pray you, forsake the assembling of ourselves together, as the manner of some is; but let us renew the practice of the primitive church: let us 'continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' Let your pastor also observe that it would be pleasing to him to receive more of the children of the members and congregation to his Bible and catechetical classes than he has yet seen. He has an impression that many are not sufficiently aware of the importance of this mode of instruction, else they would be glad to send their offspring to reap the benefits of it."

It is somewhat mortifying to find that a church which has so long enjoyed the labours of such a pastor, and which presents a history containing so much that is laudable—a church comprising as much Christian worth, perhaps, as any one in the county of Middlesex,—should exhibit so large a share of that for which no church is to be praised. Nor is its participation in the discreditable confined to things moral and religious; even in this church, so justly famed for its liberality in matters of religion and philan-

thropy, it extends to pecuniary matters, as appears from the following indictment, which, while gently expressed, records facts that ought not to be :—

“And now I would only add, that while I rejoice in your liberal support of many benevolent institutions, I do regret that *so few seem to see and feel the necessity of contributing more fully to relieve the expenses incurred for their own accommodation in the sanctuary. Here there is a great deficiency; and an appeal is made to you this day for the purpose of making it up, to which, I doubt not, you will cheerfully respond, and will endeavour so to meet these unavoidable expenses as to render the repetition of such appeals unnecessary. If every one laid by a portion for religious purposes, and really considered what object had the strongest and most legitimate claim, the minister would be spared the pain of bringing such matters forward; and when accounts came to be audited, they would never show the treasurer in advance. But I need not enlarge on this matter before you, for I am well assured that where there is inherent benevolence, it will be readily demonstrated on merely calling attention to the urgency of the case.*”

“Inherent benevolence!” What does the venerable writer mean? Has he forgotten what he is speaking of, or whom he is speaking to? We know nothing of “benevolence” till the claims of *right* be satisfied. We consider this tone and these terms highly objectionable. The appeal is, not to “benevolence,” but to Christian principle, to *stern justice*! We ask debt, not charity! In the name of our Master we present, not a begging petition, but an audited account, and request a settlement. The financial arrangements of our churches generally call, loudly call, for revision. The whole thing is wrong, and demands rectifying.

A history of Union Chapel is appended to the “Retrospect,” which contains a statement as follows :—

“There are three public services on the Lord’s day. A lecture is delivered on Thursday evenings, and prayer-meeting on Saturday evenings. A Reading Society is kept up among the members of the congregation, and supplied with the most interesting and profitable publications of the day : a Circulating Library is also provided in the vestry for the use of the poor. This chapel also has connected with it the following institutions : a Benevolent Society, for relieving the afflicted poor at their own habitations, which has distributed no less than £6,261 among 4,342 cases. A school for the daily instruction of more than 100 boys in reading, writing, and arithmetic, from forty to fifty of whom are clothed, as the funds may admit ; with a school for sixty girls, who are instructed in household and needle-work in addition. Sunday-schools, together with district-schools, are also maintained by the congregation. As an auxiliary to the London Missionary Society, this congregation has contributed nearly £4,000 since 1812. The Tract Society has about 1,500 families under visitation. The

Maternal Society affords a box of linen to the mother and her infant during the season of confinement, with coals and other necessaries, money, &c.”

The pastorship of this most excellent minister seems to have been as remarkable for general felicity as for length. The history of the shepherd and the flock is one, and, taken as a whole, it is full alike of instruction and encouragement to the youthful pastor. It strikingly illustrates a great truth, which ought to be sounded throughout the whole earth till it has filled all ears, and sunk into all hearts, that *the qualities which are required to eminent usefulness in the church of God are moral rather than intellectual, solid rather than brilliant;—that piety, true and deep, is power, strong and lasting.* The cry of the age is for shining intellect; but the real want of the age is, devout emotion. It is through the *heart*, as well as the understanding, that the Spirit of God works his wonders among the sons of men. For illustrations among the dead, we might point to such men as the late William Roby, of Manchester, and John Griffin, of Portsea; and among the living, to William Jay and Thomas Lewis. Be these, and such as these, the patterns of the rising ministers of England! The sovereignty of the dead was, and that of the living is founded, not in rhetoric, but in virtue, and hence its constant increase. Mr. Lewis unconsciously lays down the true state of the case in his excellent work on “*Christian Duties*,” in the following words; exhorting churches to a tender regard to a pastor’s good name, he says, “By a ‘good name’ here I do not mean that noisy popularity which, so far from being a *good*, is often the greatest *snare* into which a minister of the gospel can fall. The adulatory breath of a superficial and capricious multitude is rather to be deprecated than desired. It is a species of fame that may be gained without any *real worth*, and lost without any *real fault*. By some preachers, I confess, it has been courted; but when gained, what have been the results? With not a few it has been followed with total shipwreck of faith and a good conscience; in the case of others we have witnessed a lamentable decay of personal piety, and a culpable conformity with a vain and giddy world. No! the ‘good name’ which is desirable for every Christian, and especially for every Christian minister, is that which stands on an enlightened esteem for his *moral and religious consistency*,” page 251.

The public are conversant with the grand moral scene which occurred at Bath, some years ago, in connection with the jubilee of Mr. Jay; but with the kindred manifestation,—on the *thirtieth* anniversary of the opening of Union Chapel,—of love and veneration for Mr. Lewis, they are perhaps less familiar. The Address, read on the occasion by Mr. E. Smith, one of the deacons, runs thus:—

"It affords me, my dear Sir, most unfeigned pleasure in being honoured by the friends who now surround me as the medium of conveying to you the sentiments which we consider it suitable to associate with the presentation to you of a gift which we presume to think you will be gratified to receive; not so much on account of its intrinsic worth as of the language of truth and sincerity which you will find engraven upon its base. The inscription is this:—

"Presented to the Rev. Thomas Lewis, of Union Chapel, Islington, by a numerous and attached people, to mark their grateful sense of his long and useful services, and to record the exemplary piety, affection, zeal, and judgment, which, for more than thirty years, have characterized both his private and public life, as a faithful minister of Jesus Christ."

"We are sensible that whilst you experience a delightful and serene satisfaction in listening to the expression of this deserved eulogy, you at the same time cherish the consciousness to which the apostle has given utterance when he says, 'By the grace of God I am what I am;' and we assure you, that in meeting you upon this occasion we disclaim, as equally repugnant to religion and good taste, the address of that flattery which could only embody the violation of truth on our part, and inspire the sentiment of offended delicacy on yours.

"We, however, feel happy in rendering 'honour to whom honour is due;' and especially so in showing this feeling towards you, Sir, with so many friends, and in seeing the testimony of our united respect, esteem, and love, assume this permanent form, which, reaching farther than the present, will teach the value of ministerial devotedness to succeeding generations.

"We may, Sir, observe, that an occasion so interesting forms a pleasing exception to that uniformity which ordinarily exists through a series of years in the reciprocated friendship of the pious minister and his flock. Such silent and implied mutuality of regard is commendable; but we contemplate the present period as marked by circumstances which render this expression of Christian affection from your people towards yourself peculiarly appropriate and delightful. May we each of us date from hence the commencement in our bosoms of a new, and holy, and combined energy; and whilst we rejoice in the event which has convened us, may it receive the Divine blessing, as a means of animating and strengthening our attachment towards each other, and of manifesting to the church and the world 'how lovely and how pleasant it is for brethren to dwell together in unity.'"

It is not easy to say on which of the parties, the shepherd or the flock, this

transaction reflects the greater credit. How beautiful, how honourable, how glorious such a display of Christian love and veneration, after a connection of thirty-four years! The grand secret is contained in a very few words. Let us recite them. Mr. Lewis, in the course of his reply, said:

"My beloved friends, I can appeal to you, I believe, without fear, in the language of the apostle, 'I have coveted no man's silver or gold;' and though I cannot add with him that 'these hands have ministered to my necessities,' I can say that these *hands*, and these *feet*, and this *tongue*, and this *head*, and this *heart*, have been devoted to *your service*; and it has been my anxious concern to 'spend and be spent' in promoting your spiritual and eternal welfare and the glory of my Lord."

Let the youthful pastor ponder this declaration, and imitate this example! We cannot close the "Retrospect" without a glance at Mr. Lewis as an author. His chief productions are "Christian Characteristics," "Christian Duties," "Conversations," &c., "Pastoral Letters," "Religious Discretion," and "The Christian Graces; or, The Fruits of the Spirit." These books are an accurate index to the man and his ministration. The marks of a single eye and a holy ambition to benefit souls are stamped on every page. All are excellent; the "Christian Graces" and the "Christian Duties" particularly so. These works, indeed, deserve more attention than they have yet obtained. In the case of books, as of men, popularity is very much a matter of accident; but however an acclaim may be raised, truth and worth alone can sustain it. The circle of Mr. Lewis's readers may never be large; but in that circle he will be read much and read long, and always read with reverence for the teacher and profit from the lesson.

N.B. As this species of Essay is always popular, and greatly adapted to be useful, we are disposed to cultivate it, and shall be happy to receive occasionally materials for articles, or well-drawn papers, referring to the chief chapels of our connexion.

A WORD ON BEHALF OF YOUNG MEN, WILLING TO DEVOTE THEMSELVES TO MISSIONARY LABOUR.

To the Editor of the Christian Witness.

SIR,—I was much pleased to find in the CHRISTIAN WITNESS for this month, such an earnest appeal to young men on behalf of India and China, pressing them to consider the vast fields of missionary labour now open, while there are

so few labourers, and entreating them to wave every difficulty, and come forward "to the help of the Lord against the mighty." But your correspondent seems to think there is an unwillingness, on the part of young men, to be engaged in this arduous work. This is an error, which, I am convinced, prevails to too great an extent, for they are willing, but kept back by force of circumstances. I believe there is a great number of young men not only willing, but longing to be engaged in the important work of preaching the gospel to the heathen, at home and abroad; in many cases, perhaps, their education has been very limited, and in their situations in life have had no opportunity for mental cultivation, not being allowed to be engaged otherwise than in getting wealth to fill the pockets of their employers, while their minds are left to decay and ruin. This is a condition little less than slavery; yet they have no alternative. We might suppose an instance of a young man, a disciple of Jesus. His bowels yearn over the state of the heathen, and he longs to be engaged in the vineyard of the Lord, that so he might be instrumental in turning sinners from darkness to light; but he cannot even hope to be thus engaged, for this reason, his knowledge is circumscribed, and were he to offer himself as a candidate, he is certain of being rejected, as he could not pass a rigorous examination; nor is this all, he has no means wholly, or in part, to support himself while pursuing his studies, or to contribute toward the expense of his education: these formidable obstacles immediately present themselves, and in despair he considers his case hopeless, and gives up the cherished idea of entering the missionary field.

I believe there are very many instances like this, and the hearts of many young men so situated burn with ardour to publish abroad the glad tidings of salvation, and who would, if taken by the hand and encouraged to pursue their studies free of expense to themselves, their minds being free from the cares of the world, would apply themselves heart and soul to their work, feeling their time to be precious, not their own, but the Lord's, and that they must work while it is day, for the night approaches when their labours must cease. They would become the brightest ornaments in the missionary field, they would be *powerful*, wielding the sword of the word with such energy, as, with the blessing of God, would make Satan tremble, and his kingdom shake to its foundation. It is true that many are willing, but not altogether qualified; but in my opinion willingness is one of the greatest qualifications, (if it may be called a qualification,) because being willing, they would be devoted; and I cannot see how a man can be qualified strictly speaking, if he is not willing. Never persuade a man to go into the field against his will, for he never will be active, and only stand in the way of one devoted to the cause. Then why not take some of those who are willing, but at present unqualified, improve their intellect, teach them so to study the sacred Scriptures as to be at once edifying and instructive, first to themselves, then to others; place them in the way of obtaining a good fund of knowledge generally, and, being men of God, it would soon be seen how they would bend all their energies, bringing them to bear on the one grand object in view, the glory of God, and the

good of immortal souls? Men that will work are the men that are wanted; and these are they who would go forth fearlessly and unitedly in making a grand attack on the enemy of souls, encouraged by the word of the Lord, saying, "Be not afraid, but speak, and hold not thy peace; for I am with thee;" and they would speak, and to the terror of Satan, proclaim to him, "God hath numbered thy kingdom and finished it."

It is much to be lamented that a greater earnestness is not manifested on the part of those who possess wealth, to provide for the wants of Missions. They seem to give as if it were to a fellow-creature, and deem it almost as a favour to give; but let them bear in mind that the cause is God's, and that at last they will have to render an account of their stewardship; and how would they reply to the question, "What have you done for the heathen in sending to them the gospel, and ministers to preach that gospel?" How many would be able to make answer, "Lord, we have done what we could." Is it because they deem it to be of little importance to bring the heathen to a knowledge of the Saviour, that they do not give of their substance to a greater extent? Is it not of as much importance to provide for the spiritual wants of four or five hundred millions of our fellow-creatures as to provide for the better obtaining that which will supply the temporal wants of those of our own country? The heart of every true Christian must reply in the affirmative; then why not be as zealous in making the provision? Mr. Cobden has acted nobly on behalf of our country, success has crowned his untiring efforts, and it is proposed to raise one hundred thousand pounds to be presented to him. Men of property are coming forward with their thousands, and hundreds, and probably there are some professing Christians who will give their hundreds to the fund—who never in their lives gave fifty, perhaps not twenty pounds, to the cause of God. If they would but take these matters to heart, and give as God has enabled them, China would soon be converted to Christianity, India would soon stretch forth her hands unto heaven, Christ would be preached, the trumpet of the gospel would be sounded from one end of the earth even to the other end of the earth, Christ would be acknowledged as the true Messiah, "and all nations would call him blessed." Suppose one hundred thousand pounds were to be raised for the express purpose of preparing such young men as have not the means to provide for their own education, previous to sending them abroad into the missionary field, what might we not expect? It would be a noble effort to make, and who knows but God might crown the effort with success; and while Mr. Cobden was reaping the reward of his valuable labours, Christians would reap theirs in witnessing the fall of Satan's empire, in a great ingathering of souls to Christ. How glorious will be the time when the heathen shall be given to Christ for his inheritance, and the uttermost parts of the world for his possession; when nation shall not rise against nation, nor kingdom against kingdom,

But, in the sabbath of his love,
God shall amidst his labours rest,
And, bending from his throne above,
Again pronounce his creatures blest!

Hoping these few observations will not be altogether lost sight of, but that some provision will

be made for the *poorer* young men who might be rendered highly useful in the work and service of God.

Yours,
July 7th, 1846. A POOR YOUNG MAN.

THE "RISING" MINISTRY.

SIR.—A great deal has been lately said and written about the "rising" ministry. Good and wise men have given free utterance to their solicitude respecting the training and qualifications of those who, hereafter, are to occupy their pulpits. If, in doing so, they have taken views which are too gloomy, or reasoned on data too limited, or unwittingly said things calculated to cause churches to "despise the youth" of their pastor, or to make his position irksome—if they have poured their fears into the ear of the *public*, instead of endeavouring to reach churches and ministers through channels more legitimate than a NEWSPAPER,—nevertheless, I am willing to impute all to their genuine desire and real anxiety that the churches should be established in the faith, and that their young brethren should be able and successful ministers of the New Testament.

Taking then all that has been said and written in good faith, and believing that the churches are really alive to the importance of having a well-educated and right-hearted ministry, I would, if possible, my dear sir, enlist your influence and *pen* in calling the attention of the churches to a few facts connected with the "rising" ministry, which demand the serious consideration of all interested in the spread of New Testament principles, and especially of those eminent persons whose names are so justly associated with so many laborious, self-denying, and, I may say, *illustrious* efforts to place ministerial education upon a broader, firmer, and more efficient basis, than twenty years ago the most sanguine could have possibly imagined.

Fact the 1st.—In London or Lancashire, a church decides on sending one of its members to college. The young man is pious, well read it may be, at all events he possesses qualifications which justify the conduct of the church. The young man follows what he conceives to be the leading of Providence. At a very considerable sacrifice he relinquishes his employment or profession. At length he is fully accepted by the Committee of the college. Four or five years pass away. His examination papers testify of his attention to the duties, and of his assiduous cultivation of the advantages of the institution. His preaching is "acceptable," and has been the means of turning many from darkness to light. So far, so good. But he is to leave college at Midsummer or Christmas. Up to this time, he has felt that he is a member of a great religious body—that the eyes of the Christian public are upon him—that much is expected from him—that many pray for him. Moreover, the charges addressed to ministers, and the speeches made at college *re-union*, tell him, that as one of the "rising" ministry, he is, both by pastors and churches, regarded with affection and solicitude. In a word, he feels that HE BELONGS TO SOMEBODY!

Let us look, however, at

Fact the 2nd.—He nears the close of his college course. No applications for candidates have come to the tutors; perhaps he may have

supplied one or two places without having received a "call." To-morrow his course terminates. Imagine that young man's feelings. The morning comes—he is no longer a student, and he is *not* a pastor. Those who have a few years more to stay in the house, depart for home, but *he*, with a heavy heart, crosses the threshold and goes, *he knows not whither. HE BELONGS TO NOBODY!*

The above is no fancy sketch, but a reality. Ought there not to be some provision made for such cases? They occur repeatedly, and cases of greater hardship no man could be acquainted with. If we call young men to give up their prospects, to enter the ministry; if in a spirit of self-sacrifice they comply with the call, if they abandon their occupations and enter on engagements which after several years *positively unfit them for returning to those occupations*, and if we expend several hundreds of pounds in the education, ought we to leave them at the end of their course to the sorry contingency of some church sending to the college for a candidate? I trow not!

What is a young man to do? Like many of our young brethren, he may have no friends, no home to turn to. The church that was ready to send him forth, is not so ready to welcome him back. His not having received a "call" is looked upon as a *proof* of incapability. Hundreds of churches at this very juncture may require ministers. Many of them would be glad to obtain the services of such a man. But they are unacquainted with him, he with *them*. He has no "leading" men to introduce him to churches. What is he to do? **NOBODY CARES!**

I can write no more without intruding too much upon your time. I commend the matter to your attention, and, as a Christian pastor, I implore you to use the power that God has given you to bring it beneath the notice of the brotherhood, being satisfied that your pen could not be employed in a holier cause, nor your pages occupied with a subject more worthy of the devout consideration of all who are interested in the rising ministry. I have the pleasure of subscribing myself, yours,

π. π.

DEAN SWIFT ON PULPIT STYLE.

I SHOULD have been glad if you had applied yourself a little more to the study of the English language than I fear you have done; the neglect whereof is one of the most general defects amongst the scholars of this kingdom, who seem not to have the least conception of a style, but run on in a flat kind of phraseology, often mingled with barbarous terms and expressions peculiar to the nation; neither do I perceive that any person either finds or acknowledges his wants upon this head, or in the least desires to have them supplied. Proper words in proper places make the true definition of a style. But this would require too ample a disquisition to be now dwelt on; however, I shall venture to name one or two faults which are easy to be remedied with a very small portion of abilities.

The first is the frequent use of obscure terms, which by the better sort of the vulgar are called fine language; than which I do not know a more universal, inexcusable, and unnecessary mistake, among the clergy of all distinctions,

but especially among the younger practitioners. I have been curious enough to take a list of several hundred words in a sermon of a new beginner, which not one of his hearers could possibly understand; neither can I easily call to mind any clergyman of my own acquaintance who is wholly exempt from this error, although many of them agree with me in the dislike of the thing. But I am apt to put myself in the place of the vulgar, and think many words difficult or obscure which the preacher will not allow to be so, because those words are obvious to scholars. I believe the method observed by the famous Lord Falkland, in some of his writings, would not be an ill one for young divines. I was assured by an old person of quality who knew him well, that when he doubted whether a word was perfectly intelligible or not, he used to consult one of his lady's chambermaids, (not the waiting-woman, because it was possible she might be conversant in romances,) and by her judgment was guided whether to receive or reject it. And, if that great person thought such a caution necessary in treatises offered to the learned world, it will be surely at least as proper in sermons; since the meanest hearer is supposed to be concerned, and where very often a lady's chambermaid may be allowed to equal half the congregation, both as to quality and understanding. But I know not how it comes to pass that professors in most arts and sciences are generally the worst qualified to explain their meanings to those who are not of their tribe; a common farmer shall make you understand in three words that his foot is out of joint, or his collar-bone broken; wherein a surgeon, after a hundred terms of art, if you are not a scholar, shall leave you to seek. It is frequently the same case in law, physic, and even many of the meaner arts.

And upon this account it is, that among hard words I number likewise those which are peculiar to divinity, as it is a science, because I have observed several clergymen, otherwise little fond of obscure terms, yet in their sermons very liberal of those which they find in ecclesiastical writers, as if it were our duty to understand them, which I am sure it is not. And I defy the greatest divine to produce any law either of God or man which obliges me to comprehend the meaning of *omniscience*, *omnipresence*, *ubiquity*, *attribute*, *beatific vision*, with a thousand others so frequent in pulpits, any more than that of *eccentric*, *idiosyncrasy*, *entity*, and the like. I am the more earnest in this matter because it is a general complaint, and the justest in the world. For a divine has nothing to say to the wisest congregation of any parish in this kingdom, which he may not express in a manner to be understood by the meanest amongst them. However, not to contend whether a logician might possibly put a case, that would serve for an exception, I will appeal to any man of letters, whether at least nineteen in twenty of those perplexing words might not be changed into easy ones, such as naturally first occur to ordinary men, and probably did so at first to those very gentlemen who are so fond of the former.

We are often reproved by divines from the pulpits, on account of our ignorance in things sacred, and perhaps with justice enough; however, it is not very reasonable for them to expect that common men should understand expres-

sions which are never made use of in common life. No gentleman thinks it safe or prudent to send a servant with a message without repeating it more than once, and endeavouring to put it into terms brought down to the capacity of the bearer; yet after all this care, it is frequent for servants to mistake, and sometimes occasion misunderstandings among friends, although the common domestics in some gentlemen's families have more opportunities of improving their minds than the ordinary sort of tradesmen. Although, as I have already observed, our English tongue is too little cultivated in this kingdom, yet these faults are, nine in ten, owing to affectation, and not to the want of understanding. When a man's thoughts are clear, the properest words will generally offer themselves first, and his own judgment will direct him in what order to place them, so as they may be best understood; where men err against this method, it is usually on purpose, and to show their knowledge of the world. In short, that simplicity, without which no human performance can arrive at any great perfection, is nowhere more eminently useful than in this.

FRUITS OF CHRISTIAN EFFORT.

IN September, 1844, the preaching of the gospel and a sabbath-school were established at Beeston Royds, a hamlet in the vicinity of Leeds. The room in which these services are conducted is the property of a gentleman who is a member of the Church of England. He, however, generously gives the free use of the place without rent, contributes handsomely to its support, and attends with his family at its anniversaries and school festivals. For a thinly-populated locality the congregations are good, and there are upwards of seventy scholars in the school. The means of grace are supplied in most part by the Leeds Lay Preachers' Itinerant Society. The labours of these brethren have been blessed of God; and a desire having been expressed by a number in the congregation to enjoy the advantages of church fellowship, they were visited by the Rev. R. L. Armstrong, of the neighbouring village of Wortley. Satisfied himself of the propriety of their admission into the Christian church, and with the concurrence of other friends, fourteen persons were cordially received into the communion of the church at Wortley on the 29th of April last. As a matter of convenience, the recognition of these new members took place in the school-room at Royds. It was an interesting service, conducted by Messrs. Armstrong, Breeze, Lennox, Morris, Reynolds, and Snowdon.

The writer of these details is desirous to show by these statements how useful village preaching might become if vigorously and perseveringly carried on by the zealous and talented members of our churches. They would be the pioneers of the Home Missionary pastor, and no doubt many rural congregations would be gathered, a centre of light and heavenly influence on the surrounding population. In the place to which allusion is made in this paper there is, in connection with two considerable adjoining villages, a fine opening for a missionary station, more especially as there is a chapel in one of them, which is now supplied by the preachers of the Leeds Lay Preachers' Itinerant Society.

July, 1846.

ITINERANT SERVICES.

THE summer is the season of activity. The husbandman improves his hours in the field; the merchant pursues his enterprise, and keeps to his post; the mariner prosecutes his calling, and sails across the ocean to distant lands; and all mankind hail with joy the sunny days, and in some way enjoy them. So the faithful ministers of the gospel leave the districts to which they are regularly confined during the months of winter, to take a wider range, to impart to our neglected countrymen, "who are sitting in darkness and in the shadow of death," the knowledge of salvation.

During the past week itinerant services have been held in the following places in the south of Devon, a part of our country still much requiring Home Missionary labours.

On Tuesday and Wednesday, June 9th and 10th instant, at South Brent, sermons were preached to many hundreds of persons, both in the open air and in the Independent chapel, by the Rev. W. Easterbrook, of Brixham, and the Rev. J. George, of Dittisham. The hearers, who were very attentive, and appeared deeply interested, included a large number of the labourers on the South Devon Railway, whose huts were previously visited, and tracts freely distributed among them. From the deep interest excited in the minds of many, a pleasing

hope is entertained that the seed sown will, even in the minds of those who appear the most degraded, at length be productive of spiritual good.

On Thursday, the 11th instant, a sermon was preached in the open air to hundreds of persons in the village of Dean Prior, once favoured with the gospel in the Established Church, but now under the withering influence of High-Churchism.

On Friday, the 12th instant, at Buckfastleigh, a sermon was preached in the open air, at seven o'clock, to a large congregation, including many professed infidels, but who paid deep attention to the faithful message delivered. At eight o'clock a large number assembled in the Independent Chapel, when a deeply-interesting service was held, and the word of truth again proclaimed. The deep impression made on the minds of many, and the real sympathy of the friends of Christ of different denominations, together with the hospitality shown, leads us to hope that our services were not only acceptable, but that, with the Divine blessing, they will be profitable to many souls; and we cannot but express the desire that the pastors and churches of our land, and the religious public generally, will feel a deeper concern for the spiritual and eternal interests of our rural population.

June 17, 1846.

Education.

NATIONAL EDUCATION.

To the Editor of the Christian Witness.

SIR,—The subject of national education is one of surpassing interest. It is of the highest consequence that we should come to just conclusions respecting it.

We are at this time in a critical position. Upon the line of conduct which as Dissenters we adopt, the future interest of millions of our countrymen may depend. We are divided among ourselves as to the propriety of accepting or rejecting Government aid. The difficulties on both sides of the question are unquestionably very great, so that in discussing it, we need the utmost mutual amenity and forbearance; each party should give to the other credit for desiring to do what is right in itself, and what is best for our common country.

The writer is one of those who greatly admires the Voluntary principle, and who would not, intentionally, consent to any plan that should impair its efficiency, but who still fears that, alone, it would never meet the intellectual wants of the great mass of our countrymen. He

might mention several reasons why he entertains this fear; but he will pass on to observe, that he cheerfully admits, that a great impulse has been recently given to the Voluntary principle in education by the defeat of Sir James Graham's Bill. To give this argument its full force, and far more than its force, the writer will assume, that through the impulse thus given a thousand new school-rooms will be erected during the first five years, from the defeat of the said Bill,—he will admit that these school-rooms will afford accommodation on the average for 150 children each, thus making, during the five years, provision for the education of 150,000 children. This effort, it should be remembered, will have been made during a season of great excitement on the subject of education, and by exertion so extraordinary, as perhaps not to be repeated again during a generation. But, sir, if we could build a thousand such schoolrooms every year, instead of once in five years, we should not make provision for one-half of the increase only of our population, which is said to be advancing at the rate of 365,000 a year. The millions therefore

of our countrymen must still be left uneducated.

Besides, it might be worth while staying for a moment to inquire, what kind of teachers this Voluntaryism would provide? This question deserves great consideration. The education of youth is the most important and glorious work on earth. Men of the clearest heads, and of the best hearts, of thorough training, varied attainments, and great mental power, are required for its efficient discharge. But can we reasonably hope to secure such persons without a suitable provision being made for them? But how is this to be accomplished? May we not in reply, as well as in illustration, ask, what provision is this Voluntaryism making for numbers of the pastors of our churches? Is it not leaving hundreds of them to struggle under the greatest difficulties and privations? But what is to be done with these hundreds, not to say thousands, of fresh teachers, that will be wanted, and must be had, if the people are not to perish in ignorance? We think that these inquiries deserve the serious reflection of those who think the question of Governmental aid entirely foreclosed, and who seem quite satisfied with vociferating the Voluntary principle! the Voluntary principle! without ever deigning to show, that it will not leave millions of our countrymen without the blessings of education and instruction. We know, and admire, the noble principles by which for the most part these objectors are actuated.

In common with themselves, we would not sacrifice either liberty or truth to secure the aid of the Government; these are principles that we infinitely prefer to any modicum of secular education, and which, upon no account, we would consent to suspend or endanger. We could not, therefore, accord with any system that would attempt the separation of religion from education, nor could we consent to accept the literary education of our children, in combination with a religious one, under the dictation and restraint of the Government. We could never be parties to any arrangement that should hand over the rising youth of our empire to a merely state appointed functionary, whose only qualification might be his recommendation by the Government, or some literary degree, but for whose religious character, and enlightened views, we could have no guarantee, and who as he might be appointed without our consent, so he might

be retained against our will. To these things, I say, we could never consent without betraying the interest of truth, and perhaps, eventually, the liberties of our country. We must have the selection and appointment of our own teachers, and the management of our own schools, though of course we should not object to have the mental and literary competency of the teachers submitted to an impartially constituted tribunal, nor to have the progress of the children tested by examiners equitably and fairly appointed. But we should resist all unnecessary interference with the internal arrangements of our schools. The Committee of Management would be open to suggestions of improvement from all quarters, but to final dictation from no quarter. But to return. If the Voluntary principle will leave hundreds of thousands, not to say millions of our countrymen, to perish in mental and moral ignorance, ought we not to inquire, what can be done to arrest the destroying plague, to stay the ruin that is rushing in? Is it not worth while asking, whether it be not possible to combine, wisely, safely, and justly, the aid of the Government, with the utmost possible exertion of the Voluntary principle, in the glorious work of raising and blessing our countrymen? The utmost energy of both will be required, and must be put in requisition, or our country is not likely soon to be educated. In endeavouring to harmonise these two, and afford each a mighty and glorious sphere of action, the great question to be answered, we think, is this: Is it possible to combine the efficient aid of the Government with the full maintenance of the religious liberties and social rights of all classes of the community? The writer thinks it is. He has long thought so; but the statement of Mr. Ainslie respecting the willingness of the Government to afford aid to all parties, without conditions, has brought his ideas with fresh force to his mind.

From the divided state of religious opinion amongst us, from the defeat of Sir James Graham's Bill, from the fact that they have offered money without conditions, it appears evident that the Government themselves begin to perceive, that it is utterly impossible to force a combined system of secular and religious education, united with conditions, that shall intrench upon the religious convictions or the social rights of the Dissenters.

Now, if the Government are at all sincere in their wish for the general education of the people, they may, with the most perfect ease, relieve themselves from all difficulty on this subject, by simply confining themselves to the secular or literary education of the people, and by leaving all the different sects in the community to educate their children according to their own religious views. And this object they might possibly accomplish, if they were to draw out a scheme of literary education, including instruction in reading, writing, arithmetic, grammar, geography, history, and the different branches of a useful education, in which well-educated men of all parties would agree. In carrying out this scheme, they might consider themselves open to application from all classes of persons in the community, irrespective of their religious creed, and give their aid, according to fixed and published scales, so that there might be no room for the least suspicion of favouritism, caprice, or injustice.

For an illustration of what we mean, I will suppose that an application has been made for aid by the Committee of a Jewish, a Catholic, a Baptist, an Independent, and an Episcopalian school; these schools having been trained with a reference to the Government plan, the examiners would investigate the progress of the children and report accordingly. As the proffered aid would be graduated and fixed, and afforded alike to all parties, there could be no reasonable ground for dissatisfaction. These examiners make no inquiry whatever into the religious principles of the children, or of the master, or of the Committee of Management. To do this was not at all their business. They came to ascertain whether or not the secular education according to the Government scheme had been efficiently conducted,—they found it had, and they endorsed the claim. Here, of course, we assume as a certain fact, that provision has been made for the appointment of impartial examiners, that they have been taken in fair proportions from all sects of the community, and are pledged, or sworn to do justice to the State, and to the different claimants. This, of course, would be a most vital point, and one which would call for the utmost vigilance and determination on the part of the Dissenters.

The religious education of the children of these schools had been carried on all the time, according to the sincere and

honest convictions of each of the several Committees of Management. But the Government did not pay for this. They advertised for a certain article, namely, secular education, according to a certain scheme it was produced, and they paid for it. The Committee and friends of the school paid the master to teach the children other things not included in the Governmental scheme; the chief of which, however, was religion, which he communicated simultaneously with secular education and instruction.

In the category of religious sects I have just mentioned, I have alluded to our elder brethren the Jews, and to our Roman Catholic fellow subjects, because in passing, I wish to remark, that I think it is quite time for us to have done with the hypocritical pretence of converting men to Christianity, or from one form of Christianity to another, by encroaching upon their rights as men and as citizens. Every man, whatever be his religious creed, must have an equal right to aid from that fund to which all have equally contributed. If men are in error about religion, they are not to be reclaimed by insults and fines, by brands and chains, but by persuasion and intreaty, by truth and love. If there be a sight in the universe from which its righteous Governor must turn away with more indignation and loathing and scorn than another, we sometimes think it must be from the men, who in their Maker's name, but for their own or their party's gain, under the pretence of converting men to the truth, plunder them of their property and rob them of their rights.

The present is a momentous juncture. It may be fraught with the future destinies of our country. According to the manner in which this great question is decided, influences the most disastrous or beneficial may for ages overspread the land. Let us then as Dissenters survey our position. Let us agree among ourselves. Let us offer fair terms. Let us stand upon the broad ground of universal right, and demand for all classes what we claim for ourselves. Let us make it evident, that if the present frightful state of our people is to be continued, that the blood of the millions that are perishing in ignorance around us shall not be found in our garments. Let us make it clear to all our fellow subjects, that we are not only willing, but anxious, to co-operate in the glorious work of educating the nation, if we may be allowed to do so, in the way of safety

and honour, without compromising either our own religious liberties and social rights, or endangering the general liberties of the people.

Were the introduction of such a scheme as we have mentioned practicable, its advantages would be many. To an enlightened and patriotic Government, determined to emancipate itself from the interest of a party, and the domination of a sect, and to seek by measures equitable and just, the good of a whole people; to a Government which, on this great question, renounced for ever all the paltry considerations of patronage and power, and concentrated all its energies to raise up a race, enlightened, noble, and free, instead of one enfeebled, prostrate, and servile, the scheme which has been suggested might possibly open up a boundless field of fame, of usefulness, and of glory, such as is seldom to be found on earth. Such a Government would be the greatest benefactors their country had ever seen, and all future generations would call them blessed.

By such a plan all parties would be put upon an equal footing. There would be no favoured sect. Though one sect might receive much greater aid from the Government than another, it would only be because they educated more children, and also paid more to the common fund. By this plan the people would educate themselves. The mental, moral, and religious training of their children would be committed to their own custody. No State functionary would be allowed to extend his withering influence over their intellect or their heart, or by any rule or maxim, by any word or deed, suppress their love of liberty, or their regard for truth.

One of the principle excellences of this scheme would be, that with the efficient aid of the Government, it would provide for the utmost possible expansion of the Voluntary principle. All that could be accomplished by congregational collections, by local and general subscriptions, and by small weekly payments from the children, must be still done, or the nation cannot be educated. The introduction of such a plan would awaken a spirit of universal and mighty rivalry, all parties would be rushing into the arena, and the only strife would be, who should educate most of the people, and, according to their several convictions, who should educate them best. To our Episcopalian friends, a mighty and a splendid sphere of exertion would be opened up, and no inglorious one would still be left to the different bodies of Dissenters. Here all parties would find ample scope for all their wealth, invention, and capability, and for all their benevolent, patriotic, and Christian sympathies. Here they might all peacefully and harmoniously, according to their several convictions of what was right and good, labour for the mental and moral regeneration of their country.

Though at first opposite opinions might appear to be spreading, yet truth, working in harmony with equity and love, would be sure ultimately to prevail. Our country would soon obtain a moral presidency among the nations, would soon become the model on which empires would delight to form themselves, till finally, in the hands of the blessed Redeemer, she would become his great instrument in the renovation of the whole earth.

N—.

C. G.

Church and State.

THE GOVERNMENT OF CHURCHES.

To the Editor of the Christian Witness.

SIR,—We are sometimes reminded that there is no ecclesiastical government contained in the New Testament, which, you are aware, is directly opposed to our denominational principles. As a constant reader of the *WITNESS*, I do not recollect that any specific examination of this objection has ever appeared in your pages;

yet I have anxiously wished that some of your able correspondents would supply this deficiency, which could not fail to have been gratifying and profitable to many of your readers. If our principles be not sustained by the records of inspired truth and incontrovertible facts, it must be very humiliating, not to say degrading, to our character, and those who oppose our principles have some cause of exultation; but if they be decisively

stated, and sustained by the clearest facts, I cannot but conclude that we are bound calmly and firmly to avow them before all the world, as a testimony of our allegiance to Jesus Christ. Will you then permit me to offer a few plain suggestions, which may not be unacceptable to your numerous readers?

We do not pretend that the New Testament contains an arranged code of laws for the government of churches, any more than an arranged system of doctrines for their spiritual edification; but if we find specific enactments interspersed and enforced upon the churches, which relate to them as distinct communities, their want of systematic arrangement will, we may presume, be deemed perfectly immaterial by every right-minded Christian. Then, to ascertain the fact that church government is revealed in the New Testament, let it be recollected that the apostolic epistles sent to the respective churches were addressed to the various bodies of members, who were "called to be saints," "sanctified in Christ," "the saints and faithful brethren in Christ." These were the materials composing the apostolic churches, which is a point not to be overlooked. And let it be further recollected that the epistles contain numerous commands and admonitions, warnings and invitations, exhortations and threatenings; all of which are enforced upon the churches by considerations of unbounded and eternal moment. What, then, is the object of these inspired and reiterated enactments but the government of the churches? And who, with these facts before him, can for a moment doubt that the government of Christian churches is incorporated in the gospel?

In further confirmation of these interesting positions, we need only relate a few instances. The apostle, addressing the Corinthian church, said, "The Lord ordained that they which preach the gospel should live of the gospel." "Against an elder receive not an accusation, but before two or three witnesses." If an offending brother "neglect to hear the church, let him be unto thee as an heathen man and a publican." Will it be necessary to remind the reader that these and numerous other enactments were promulgated expressly for the government of the churches of Christ? What could be more presumptuous than to affirm that there is no church government revealed in the gospel? Let us notice another instance. The apostle declares, "In the name of the Lord Jesus Christ, when ye are

gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan: therefore put away from among yourselves that wicked person." Here the reader will perceive we have a decisive enactment addressed to a Christian church for the regulation of its proceedings, and on a subject of a most solemn character. Here it is stated, that when the members of the church were "gathered together," having "the power of the Lord Jesus Christ," they were commanded, in his name, to adopt these decisive measures. And here the reader is furnished with two important facts, which, perhaps, few persons will be inclined to dispute—that church government is expressly prescribed in the New Testament; and that this government is appointed to be administered by the collective body of the members.

An opponent may urge, that this kind of church government would not comport with human convenience and the present order of things. But what have such convenience and such order to do with unreserved subjection to the sovereign authority and spiritual jurisdiction of Jesus Christ? Must his authority and jurisdiction be made to bow in subjection to the contrivance or convenience of man? Must the Saviour, who is the head of his church, and whose kingdom ruleth over all, be deprived of his essential attributes, and his church of his wise and merciful instructions, to accommodate the pleasure of mortals? The exercise of earthly policy and power, as the page of history shows, is both unsafe and unwarrantable in the government of Christian churches.

It will be recollected that there is an essential difference between things civil and things religious; and that each has its distinctive, legitimate province, without the least collision of interests. The governments of the world promulgate laws to regulate the conduct of man towards his fellow-men; but, by the utmost stretch of power, they are absolutely unable to regulate God's jurisdiction over souls, or man's responsibility to his Maker. These, which are absolutely beyond their province, are regulated by laws derived from Heaven, and sustained by spiritual and eternal sanctions. As religion is a personal concern between the soul and God, so it necessarily involves that personal responsibility from which no power on earth can release us, or even diminish our obligation. And it must be borne in mind that coercive interference with our

religion by human power or jurisdiction is an aggression upon the prerogative of God, as well as on the birthright of souls! The religion of Christ is promoted by enlightening the judgment and convincing the conscience, which are weapons widely different from those employed by earthly governments. When the governors at Jerusalem commanded the apostles "not to speak at all nor teach in the name of Jesus," the servants of God once and again openly disclaimed their right of interference. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" adding, "We ought to obey God rather than men."

It must be admitted that the foregoing and other enactments of Scripture were well adapted to the apostolic churches; yet it is affirmed that they are inappropriate to churches in modern times! What is this but an impeachment of the wisdom and goodness of God? and what can be more insulting to the majesty and truth of his holy word? Our denominational principles are not only very little known, but also frequently misrepresented, which is too often followed by powerful measures to obstruct the progress of the gospel. It is a grave lamentation that corroding errors, irreligious formalism, worldly passions, and the power of wealth, mislead and enslave millions of our degraded countrymen; and these evils, at the same time, obstruct the faithful ambassadors of Christ from grappling with abounding iniquity, and from conducting all ranks of men to Christ and salvation. This state of things cannot be allowed to continue. The command is, "Go ye into all the world, and preach the gospel to every creature." "These men are the servants of the most high God, which show unto us the way of salvation." The gospel which they minister is intended to be everywhere triumphant, by turning all ranks of men "from darkness to light, and from the power of Satan unto God," that they may "receive forgiveness of sins, and an inheritance among them who are sanctified."

These observations, Mr. Editor, are intended for the benefit of uninformed but inquiring "church members," and for the diffusion of scriptural principles among our countrymen. The insertion in your wide-extending WITNESS may be useful to your readers, and will be gratefully esteemed by yours,

Birmingham.

B. BROOK.

"HARMLESS FESTIVITY AND REAL ENJOYMENT."

To the Editor of the Christian Witness.

SIR,—Being a constant reader of the CHRISTIAN WITNESS, the article relating to "The Evangelical Alliance" has, of course, come under notice. In that article you refer to certain "facts," with a view to show that the "Alliance," as now constituted, "concedes in theory what it denies in practice," one of which relates to some remarks in a publication on "Christian Unity," by the Rev. F. S. Trotman, Rector of Stoke Goldington, &c., wherein he speaks of "cold indifference on the subject of religion" being insufficient to "originate Dissent" or to "build Dissenting chapels."

Now, Sir, (without intending it,) I feel that this gentleman has paid us a very high compliment. I happen to be the pastor of the only Dissenting church and congregation in the village of Stoke Goldington. Whether the reverend rector had us in view when he penned the above statement, I, of course, am unable to state; but certain it is that Dissent here does not owe its existence to "cold indifference on the subject of religion." For many years the village of which the reverend rector considers himself the head, was in a state of almost heathen darkness; and there is some reason to fear it would so have remained to this day, had not the daring spirits of a Bull, a Sutcliffe, a Hillyard, and others, "*in the pride of their hearts*," run counter to "constituted authority," and endeavoured to show "a more excellent way."

But I will not occupy your valuable time by entering into detail in matters of this description, my principal object being to mention another "fact," with a view to show the advocates of the "Alliance" how utterly impossible it is for us, as Dissenters, to submit to "constituted authority," and go hand in hand with a *State Church*.

In a village not 100 miles either from Stoke Goldington or Dallington, there was lately printed and published the following statement:—

"*A List of Amusements on Friday, June 5, 1846.*"

"The names of those persons (being residents in the parishes of Piddington, Hackleton, Horton, or Preston) who wish to try for the following prizes, must be given in by Saturday, May 30, to the Churchwardens, who will show the regulations to be complied with.

"1. A Hurdle Race, with nine hurdles, for Men. 1st prize, a little pig; 2nd, neckerchief; 3rd, pocket handkerchief.

"2. A Wheelbarrow Race, for Men from forty upwards. 1st prize, a man's smock; 2nd, neckerchief; 3rd, pocket handkerchief.

"3. Climbing a Greased Pole, for Young Men from fifteen to twenty, who either are or have been in the Piddington Sunday-school. Prize, leg of mutton.

"4. A Race for Women above twenty years of age, who have been in the Piddington Sunday-school. 1st prize, a gown; 2nd, parcel of tea; 3rd, handkerchief.

"5. A Race for Girls between fifteen and twenty, who are now or have been in the Piddington Sunday-school. 1st prize, a bonnet; 2nd, pair of stockings; 3rd, handkerchief.

"6. Bobbing for an Orange in a Tub of Water, for Girls under ten, who are in Piddington Sunday-school. Prize, a collar. The Proving of the New Bells will take place about half-past three o'clock. Prize for best ringers, £2; for the second, £1; for the third, 10s.

"7. A Wheelbarrow Race for Men between thirty and forty. 1st prize, a waistcoat; 2nd, neckerchief; 3rd, pocket handkerchief.

"8. Jumping in Sacks, for Men between twenty and thirty, who have been in Piddington Sunday-school. 1st prize, a spade; 2nd, neckerchief; 3rd, pocket handkerchief.

"9. A Hurdle Race for Young Men from fifteen to twenty, who are or have been in the Piddington Sunday-school. 1st prize, a hat; 2nd, neckerchief; 3rd, pocket handkerchief.

"10. A Race for Boys above ten, who are in Piddington Sunday-school. 1st prize, a cap; 2nd, neckerchief; 3rd, pocket handkerchief.

"11. A Race for Boys under ten, who are in Piddington Sunday-school. 1st prize, a jacket; 2nd, neckerchief; 3rd, pocket handkerchief.

"12. A Race for Girls from ten to fifteen, who are in Piddington Sunday-school. 1st prize,

a shawl; 2nd, parcel of tea; 3rd, pocket handkerchief.

"N.B. The Minister and Churchwardens being desirous on this occasion of promoting harmless festivity and real enjoyment, and aware that some strangers may be present, rely on their own parishioners to check any disorder which may arise from excess of drink, or other ill conduct in such strangers."

"Piddington, May 21, 1846."

Taking the qualifications into the account, the above would form an appropriate chapter to the Book of Sports. Surely the scholars of "Piddington Sunday-school" are a highly-favoured class, and may be regarded with envious feelings by their less honoured companions.

But can I form an "alliance" with a church which sanctions practices like these, and even calls them by the name of "real enjoyment?" Never! "I am for union with all that are united to Christ, and alliance with all that can and will ally themselves with me."

A LOVER OF GOOD MEN.

Biography.

MRS. MARGARET BIRCH,

The late beloved Wife of the Rev. Henry Birch, Driffield, Yorkshire.

MARGARET BIRCH was born at Cotehill, Caldwell, a few miles from Greta-bridge, Yorkshire, and a short distance from the lovely village of Wycliffe, the birthplace of the great English reformer. She was married in January, 1843, and died on Thursday, April 16, 1846, in the same house in which she was born.

In her early years she was placed under the tuition of a clergyman, from whom she received the rudiments of an education which she afterwards finished at a ladies' school at Newcastle-upon-Tyne. To the instructions thus received she subsequently added such theological and religious knowledge as made her a most intelligent and agreeable companion. Her taste for sacred literature was a peculiar feature in her character. Indeed she had little or no relish for what is usually designated light reading. A clear and vigorous mind well qualified her for accessions of information. Her acuteness in detecting an error, and pointing out the truth, was often most pleasing and beneficial. Her mental powers had been expanded by close attention to such works as Dwight's System of Theology, the writings of Thomas Scott, Witherspoon, Bishop Newton, and Drs. Dick and Vaughan. Some of these works were

not merely read, but studied, as her copious notes of Dwight show. For several years she was a constant reader of the *Eclectic Review*. She read Foster's Essays, the late Dr. M'All's Discourses, Parsons' Sermons; and some of the productions of Dr. Harris, with intense, almost enthusiastic delight. Of the works of the latter, the "Great Teacher" was to her the *chef-d'œuvre*. Several passages marked by her own hand evince her taste for what was beautiful in style, original in idea, or elevated in piety. On practical religion, the "Saint's Rest," the "Christian Contemplated," and the "Christian Professor" were her standards. On subjects relating to female character and kindred topics, Miss H. More and Mrs. Ellis were her guides.

Thus, well furnished with sacred knowledge, few topics of theological inquiry could arise but with which she was more or less familiarly conversant. But she never paraded her acquirements. Her reading, by teaching her how much was to be learnt, which it was impossible for her ever to acquire, had made her diffident, not vain: hence she invariably sought the shade; and shrank from observation, instead of courting it by the most distant approach to display. She disliked show of every kind, but especially in literature and religion. She thought deeply and spoke little, except to those with whom she was most familiar; to

them she was frank and unreserved as a child. She rarely made her own spiritual state the topic of remark. In the company of great talkers on their own religious experience she was always uncomfortable; for she thought the bosom a shrine too sacred, and religious experience a subject too delicate, for common disclosure.

She was a refutation of the opinion held by some, that love of books is incompatible with the due discharge of family duties. All acquainted with her well know that she was thoroughly domesticated, and that in her house and dress she was a pattern of order and neatness. In her household affairs she was systematic, and a most careful economist of time: hence she was never driven by her work, but was generally ahead of it. Sometimes in an evening she would say with a smile, "I have come up to Mrs. Ellis to-day," alluding to the remarks of that writer, in one of her works, on the "economy of time."

The native disposition of the departed was peculiar for its *gentleness*. It melted her character, and appeared in all her deportment. But while this disposition won her the esteem of the wise and kind, it made her most sensitively alive to any real or apparent unkindness, either to herself or those she loved. Desiring the welfare of all, she felt an injury the more from the consciousness that it was unprovoked and undeserved. Still, she cherished no resentment; but, as the stricken bird hides its wound beneath its wing, so she would draw over an ungentle action the veil of forgiveness and oblivion.

Her amiable and transparent qualities of character, before they were sanctified by piety, gained her the esteem of all who best knew her. It was, however, after her decided conversion to God, that her excellences were most conspicuous; not indeed for their glare, but for their soft, mild lustre. The strength of her understanding pleasingly contrasted with the feminine softness of her affections. Her love as a daughter was ever apparent in the unceasing concern she felt and manifested toward her surviving parent. Her tenderness as a wife is now most affectingly remembered by him who is the chief mourner at her loss. Her affection as a mother was judicious and tender; it was enhanced by the presentiment that, in the inscrutable ways of Providence, she would have to leave her babe to the care of others—an event, alas! realized within two years of its birth.

The family of the deceased, without an exception, belonged to the Church of England. Her own early predilections were favourable to it. But several years ago it appeared to her a duty to dissent. The conflict of "flesh and blood" with stern principle was, for a while, severe; but the latter prevailed. She felt the force of the Saviour's words: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. . . . He that loveth father or mother more than me, is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Solemn and impressive words! With such declarations before her she felt compelled to obey the voice of conscience, even when it required her to come out of the pale in which she had been nurtured. After much inquiry and prayer, she entered the ranks of evangelical Nonconformity. But in this secession she was neither bigoted nor uncharitable. She honoured all who acted from *conscience*, whether in the Establishment or out of it. This homage to principle was most admired by those who best knew the sacrifice it cost her.

Amongst the early causes which ultimately led to her public profession of the gospel, were occasional sermons at Barnard Castle from the lips of the late Rev. W. L. Prattman. But it was under the ministry of the Rev. R. Thomson, M.A., then at Staindrop, Durham, that she was united to the church of Christ by public profession. She regularly attended the preaching of the gospel at Staindrop, though it was five or six miles from her home. No *evangelical* ministry was nearer than this: hence, amid the snows of winter and the heats of summer, she constantly rode that distance to hear the gospel. In times of lax principle it is refreshing to contemplate the fact of a solitary female, of delicate mould, at pecuniary sacrifice and personal fatigue, thus yielding to the claims of conscience and of God. The intelligent ministrations of Mr. Thomson were held by the deceased in grateful remembrance, and were often alluded to in terms of praise. In a letter to her bereaved husband Mr. T. says, "During the five years of my labours at Staindrop, your late beloved wife, then Miss Wheatley, was a constant

attendant on my ministry, sat in our pew, and showed us no little kindness." After alluding to some proofs of that kindness, Mr. T. adds, "I have notes of two conversations I had with her prior to her admission to the church. The substance of these notes is, 'That her views of herself, of the way of salvation, and of the nature and duties of the Christian profession, were correct and scriptural; that her feelings and experience, though marked by no striking peculiarity, were simple and sincere; that she regularly maintained secret communion with God, knew the value of prayer, and had found an evil heart a hinderance in it; and that her views were very sound as to the evil of an Establishment, in mixing up the precious and the vile at the table of the Lord.' On the 2nd of November, 1834, she was publicly received, and sat down at the table. She was the first admitted by me. I addressed her from Gen. xxviii. 15, last clause: 'I will not leave thee until I have done that which I have spoken to thee of.' I doubt not she is now enjoying the full fruition of that precious promise."

At this period the departed devoted herself to the benefit of the cottagers in the village adjacent to her mother's residence. She aided in procuring the use of a house, in which preaching services were occasionally held. She regularly visited the people with religious tracts, endeavoured to supply them with Bibles and Testaments, and, with the assistance of a female friend, managed the affairs of a clothing club for their benefit.

On her marriage in 1843 she was transferred from the church at Staindrop to that at Driffield. There her mild, unostentatious manners soon drew around her those friends who showed increasing regard for her in life, and who shed tears of sincerest sorrow at her death.

In the services of the sanctuary she had great and uniform pleasure. Of sermons she was a most intelligent and discriminating hearer. But although she was pleased to hear great principles enunciated, or doctrines stated, or duties enforced, yet her preference was for an order of discourses which she used to designate "devotional," or such as directly tended to awaken those hallowed emotions which seek expression in the solemn utterances of prayer. Amongst the last sermons she ever heard was one from the words, "I was in the Spirit on the Lord's day." Her conversation and heavenly frame of mind afterwards were most re-

markable. Evidently she enjoyed the presence of the Lord of the day. Grace was on her lips, while celestial pleasure beamed in her tearful eye, and glowed in the native mildness of her features.

Her "peace in believing" was habitual. Neither in health, sickness, nor death, had she any of those extreme elations or depressions which some of the pious experience. Her sky, though never dazzling, was mostly clear and tranquil. Her settled peace no doubt in some measure arose from an intelligent apprehension of the great scriptural doctrine of a sinner's acceptance with God by the imputed righteousness of Christ. To this momentous subject she had given close and special attention. Her inquiries had been prompted by the perusal of Hervey's "Theron and Aspasio." Though she did not pledge herself to the adoption of every view contained in that work, yet it was the means of bringing the subject before her, and led to that examination and train of thought which issued in an enlightened and experimental acquaintance with the apostle's conclusion: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

Her habits of private devotion were nurtured with conscientious care. On returning from the sanctuary it was her practice to retire a few minutes to pray. Communion with God in the evening was not postponed until the time of retiring to rest, but an *early* hour was appropriated to that purpose, that all her energies might be fully alive to the solemn engagement. And as it is perhaps by trifling occurrences, more than by showy actions, that character in general is most truly developed, an incident relating to her devotional habits will not be irrelevant. One evening, at her usual hour, having risen from prayer, and opened the Bible, she was prevented from reading it by some unexpected occurrence. Afterwards, family worship and other affairs occupied her attention until the hour of rest. She retired; but in a few moments she suddenly started and rose again from bed, alluding at the same time to the circumstance which had kept her from taking the Bible at her usual time, and said that having on that account unhappily omitted it, she was "getting up again to read it." Having, therefore, kindled a light, and thrown some garments loosely over her, she sat down and read the precious book of God. This incident, although trifling in itself, says

much as to the conscientiousness of the departed, and of the strength and worth of devotional *habits*.

She did not keep a diary; but her private memorandums would form no inconsiderable volume. One of her papers (and this is the only instance in which we shall invade their privacy) seems to have been written just after her return from the Lord's table. She says, "Wherefore was that 'body' 'broken' and that 'blood' poured forth? O my soul, let thy guilt and transgressions answer. Without the shedding of blood there had been no remission. What, then, can I render to my Lord for all this dying love? I am speechless in gratitude. Here, blessed Saviour, I give thee all I have; this broken, contrite heart. Take it; O take it as thine own; wash it in thy blood, and seal it for thyself."

Never robust in frame, yet the deceased enjoyed tolerable health until the autumn of 1844. It then began to decline. In the ensuing spring she tried the effects of her native air. After many weeks of judicious medical treatment she improved, and in July last year returned to Driffield. At the advice of friends she spent some time near the sea in August, with the hope of bracing up her energies for the winter. The immediate effects of this visit were unfavourable; but after her return she was apparently much recruited, and continued through the autumn to attend to her domestic engagements with her wonted cheerfulness and industry. But in December her health again failed. After being laid aside for many weeks with what at first appeared a slow, debilitating fever, symptoms of improvement appeared. She once more left her room. But she never regained her appetite, and was incessantly troubled with a foreboding cough. It was now resolved she should again try change of air. In the interval of this resolution and the return of fine weather she literally set her "house in order," as if fully aware she would "die and not live." On the 10th of March of this year she left Driffield, and arrived safely at Cotehill, her mother's residence. Medical skill was tried to restore her emaciated system to its wonted tone; but it was in vain. Appetite totally failed. Her weakness gradually increased, and the worst apprehensions of her friends were excited as to the result. Her affliction never made her impatient; she bore it with un murmuring composure. Conscious of having long before entrusted her all to Jesus, she felt she had not salvation to seek when its hopes were most needed.

Hence, with the utmost calmness, she used to say, "Nothing troubles me." Her husband having gone to see her, and having knelt by her side in prayer for herself and their only child, he read the Scriptures without stating the chapter. When it was finished she looked at him with the most inexpressible satisfaction, and, in a tone that indicated her familiarity with what was read, and its suitability to her feelings, said, "Ah! that's the fourteenth chapter of John." Detecting him vainly struggling to conceal his emotion, she tenderly commiserated him, and bade him refrain from sorrow. An engagement a few days afterwards required him to return home for a season. At an early hour that morning she awoke and alluded to their temporary separation; and although the tear stood in her eye, yet the soft beam of holy tranquillity that lighted up her wan and wasted features was as when the clear surface of the unruffled waters reflects the mild radiance of the morning heavens. Her solemn and deliberate "Amen" indicated the way in which she had joined in the parting prayer. They took leave of each other, without the least suspicion that it was for ever. It proved, however, their last farewell. They met no more. It is an alleviation that they separated below in prayer; it is a consolation to hope they will meet above in praise.

Her interest in the cause of the Redeemer was unabated to the last. Within a few days of her death she requested writing materials to be brought her. Supported upright in bed, she wrote home to ask among other things respecting the success of the sabbath-school anniversary, which had just been held. Soon after this intelligence came that more alarming symptoms had suddenly appeared. And although he whom this news most concerned set out the next hour to see her, yet he was too late. She had sunk before he arrived. As he had always hoped to be present to commend her gentle spirit to the care of the Great Shepherd as she descended the valley of death, his feelings can be easier supposed than stated when he made the mournful discovery that she was no more. Though she well knew that her time was short, yet neither she nor others were aware that death was quite so near until within an hour or two of her departure. She then intimated that her end was come. In that solemn interval she was quite conscious, but no signs of distress or fear were visible. With her usual composure she touchingly alluded to her absent husband, her "dear

little girl," and her mother. So quick, however, were the strides of the last enemy, that she was unable to say much. But what she did say was so mild and submissive, and with a countenance so brightened with celestial cheerfulness, as deeply to affect those who saw her. As in life her's was the "deep humble calm of faith," so it was in death. With ineffable calmness she resigned her spirit into the hands of her Redeemer.

"Night dews fall not more gently to the ground,
Nor weary worn out winds expire so soft."

On Thursday, April 23, she was interred in the family burying-place at St. John's, Stanwick, near Forcett, a village in the North Riding of Yorkshire. Thus, in little more than three years from the hour of her bridal solemnities, was she committed to the tomb. The weather on the morning of her funeral and on that of her wedding, though in different seasons of the year, was alike. The latter was a January morning, so mild and bright that it seemed, saving indeed the absence of verdure, like April. Still the aspect of the heavens indicated a change, which speedily followed;—emblem of the brief existence of that relationship whose solemnization that morning witnessed! "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?"

Her funeral sermon was preached at Driffield on the first sabbath in May, from 1 Thess. iv. 14, by the Rev. W. Young, B.A., of Beverley, whose solemn and appropriate services on that trying occasion are held in grateful recollection. The church and congregation showed the most unequivocal signs of their sympathy. It was not easy to say which was the more gratifying, their unqualified demonstrations of respect for departed worth, or their tokens of commiseration for the bereaved. May their kindness be returned into their own bosoms a hundred-fold! May the prayers of the departed in their behalf be answered! May they meet her in glory!

D—.

H. B.

MEMOIR OF THOMAS GRIFFIN, OF BIRMINGHAM.

FORTY-FIVE YEARS VILLAGE PREACHER.

THE funeral knell has sounded over the grave of another of the departed saints of God. The voice of this world's Saviour has welcomed to the abodes of eternal blessedness another of his chosen people. A loud hosanna has again been shouted by the innumerable host of the

redeemed, as the spirit of our brother broke from the prison-house of his earthly bondage, and was borne on the wings of a seraph into the midst of the celestial throng.

Thomas Griffin was the son of pious parents, who were members of the Wesleyan denomination, and among the early friends who formed that great cause, and enjoyed the personal acquaintance of John Wesley. When a child, oft was he in the arms of that eminent servant of God, who, like the patriarch of old, "blessed the lad." His father not only was honoured by the friendship of Wesley, but the documents are still in possession of the family, appointing him and another branch of the family to the office of preachers among that denomination. The following is a correct copy of one of them, as marked and altered by Wesley:

"*Birmingham, March 25th, 1785.*

"You think it your duty to call sinners to repentance. Make full proof thereof and we shall rejoice to own you as a fellow-labourer.

"*Observe.*—You are not to ramble up and down, but go where I* direct, and there only.

"*To William Griffin.* JOHN WESLEY."

The parents of Thomas Griffin wisely adhering to the Scriptural admonition, "Train up a child in the way he should go," led him early in life to the house of God, praying and hoping that his youthful heart might be brought under the influence of right principles and made susceptible of religious impressions. These pious acts and holy desires, together with their patient instruction and consistent example, were blessed of God; consequently, it was their felicity to enjoy one of the richest and most exalted pleasures which can be enjoyed this side the grave, that of beholding their child in his youth deciding for God, and making a public profession of love to and dependence on Christ for salvation. This he did at the age of fifteen.

His career of Christian activity commenced in the sabbath-school. There as the day of rest returned, having first sat at the feet of Jesus, he pointed out the way of life; and walking in that way, by the mercies of God and a Saviour's dying love, by the glories of heaven, and the unspeakable bliss of its inhabitants, he enticed his youthful charge to accompany him to the city "whose builder and maker is God."

* The erasure is Wesley's.

He commenced his honourable course as a village preacher in the year 1800, proclaiming "repentance towards God, and faith in our Lord Jesus Christ." With faithfulness and diligence did he for forty-five years hold up the lamp of life in the midst of a benighted and erring world.

The following extract, at the head of one of his books of memoranda, clearly shows the spirit with which he discharged this duty. "Texts of Scripture attempted to be explained and enforced by the most unworthy of all God's servants. Unto me who am less than the least of all saints is the grace given, that I should preach unto the dying sons of men the unsearchable riches of Christ." In consequence of some unpleasant circumstances connected with the local discipline of the religious body he was associated with, and which wounded his feelings, he quietly withdrew from the Wesleyans in the year 1810, and joined the church under the pastoral care of Rev. J. A. James; from which time to the hour of his death he adorned his Christian profession.

On October the 5th, 1845, he closed the more active duties of life by preaching his last sermon. Thus, in the space of forty-five years, he preached about 2000 discourses. With what pleasure he preached we know not, with what profit eternity can alone reveal. He was an earnest, simple, and forcible expounder of God's word. He never attempted to attract by the charms of language, but to interest and impress by faithfully warning the sinner of his danger; and, exhibiting the love of God as displayed in the provision for man's redemption, he would lead his hearers under the shadow of the cross, and pointing to the love there made manifest, would direct them to trust for salvation on him who is "mighty to save." His health becoming much impaired, and "the strong man" bending under his infirmities, he at length was compelled to give up his preaching plan. Those who saw him return home after this painful act, will not soon forget his expressions of sorrow as he sank in his chair and burst into tears. He loved his Master and his Master's work.

Disease was now making rapid inroads upon him, and from the nature of that disease sleep was almost denied him; oft when it appeared that he was enjoying a little sweet repose, he would start up gasping for breath. When these painful

sensations had subsided, some ejaculation of thankfulness would he utter to his heavenly Father. He was fully aware of his approaching end, but the most terrible of things terrified him not. As his earthly house crumbled to pieces, the more glorious did his heavenly mansion appear. As his outward man perished, his inward man was renewed day by day. As his feeble body became a wreck, the more vigorously did his soul cling to the rock of ages, Christ Jesus. For the light of his spirit burnt brighter and purer, as the oil of his strength wasted away; and as the material particles which held it to earth were consumed, the more did the flame rise towards heaven.

From the bed of his affliction, like Moses from the Mount on which he was called to die, he surveyed the Egypt he had escaped, the sea he had crossed, the trials he had endured, the enemies he had encountered and conquered, the wilderness he had passed, and the "pillar of fire" which had lighted him in darkness, and "the cloud" which had guided him by day, and before his enchanted vision lay the land of promise in all its glory, and by the eye of faith he beheld it in all its beauty, till the felicity of heaven weaned the soul from the cares of earth, and the only utterance of the heart was: "I desire to depart and to be with the Lord."

His children he addressed with much energy, telling them to "lay hold of eternal life and hold it." Advising them to work for Christ, he said, "Labour with all the energy you possess think nothing too much that you can do for him while you are young, and when you are old he will not forsake you; he has not forsaken me, he is my support in my infirmities." Upon another occasion he said, "If I had the work of salvation to begin now, it would be left undone; but now said he, (and the peace which passeth understanding filled his countenance with joy,) I rely upon the promises of God, which are yea and amen in Christ Jesus." Thus did this venerable disciple calmly yield up his soul into the hands of his Redeemer, on December 22, 1845, aged sixty-seven years.

The labourer has ceased from his toil, the warrior has cast off his armour, to receive his crown; the pilgrim has reached the celestial city, and the careworn traveller is for ever at home.

W. E. TARTLTON.

HENRY PEMBLE.

Temperance.

THE WORLD'S CONVENTION.

It is not our object to report, but to review the proceedings of this memorable gathering. Those who desire a correct and detailed report—and we hope their name is legion—will find it in the *Teetotal Times*, a double Number of which, containing thirty-two close folio columns, price *Two-pence*, or *Threepence stamped*, is this month devoted to the special object. We shall now state the main points and facts of the business.

On Tuesday morning, August 4, the delegates and friends, to the number of about 400, met in the lecture theatre of the Literary Institution, Aldersgate-street.

On the motion of Dr. LYMAN BEECHER, seconded by E. SMITH, Esq., of Sheffield,

SAMUEL BOWLEY, Esq., of Gloucester, was called to the chair. It was next moved that the following be desired to act as Vice-presidents to the Convention:—Dr. Beecher, Dr. Cox, Rev. W. Reid, James Haughton, Lawrence Heyworth, and Dr. Mussey; and that the following be Secretaries—Thomas Beggs, Henry Clapp, James Haughton, and Edward Chrimes.—A business Committee was next, appointed, to consist of John Rutter, Joseph Sturge, John Meredith, John Dunlop, Rev. John Marsh, Joseph Eaton, and the Rev. Dr. Beecher.

Mr. T. BEGGS, the Secretary of the National Temperance Society, then read an address from the Committee of that Society, explaining the objects of that Convention. This document was most ably written, and was greatly cheered in its several important points. It contained a luminous exposition of the requirements of the Society, and important hints as to the mode of conducting its future operations.

Lawrence Heyworth, Esq., J. S. Buckingham, Esq., Rev. John Marsh, of New York, Dr. Beecher, Rev. T. Spencer, Mr. Swindlehurst, Dr. Grinrod, Mr. Johnston, of Edinburgh, and Mr. Smith, of Sheffield, severally, with much propriety and effect, addressed the Convention.

In the afternoon a letter, a noble letter, was read from Mr. Delavan, of the United States, after which the meeting was addressed at great length by Mr. Buckingham; Messrs. Heyworth, Spencer, Kirk, Pigot, Grinrod, Chrimes, Teare, and others, also delivering their sentiments.

WEDNESDAY MORNING.

A large body of the delegates took breakfast together at the Guildhall Coffee-house, where a number of very interesting addresses were delivered. The delegates then went in procession to the Literary Institution, Aldersgate-street, and resumed their sittings, under the presidency of SAMUEL BOWLEY, Esq.

Mr. BEGGS read a paper on the statistics of Temperance. This was a very valuable document, which entered into a variety of minute statements as to the cost of intoxicating drinks, the mortality occasioned by their use, &c. While the revenue of the United Kingdom is fifty-two millions, sixty millions are annually spent in the purchase of intoxicating liquors. It noticed the diminished mortality in gaols, attributing it to the fact that the prisoners were compelled to be

total abstainers. It stated that sickness was more extensive in times of brisk trade than when depressed, arising from the fact that the working classes, with increased means, consumed larger quantities of intoxicating beverages.

The speeches that followed were to the point, some of them teeming with statistical facts.

Mr. J. ANDREWS, of Scarborough, said he had been for many years engaged in obtaining the statistics of Temperance, which, he considered, if generally obtained, would be calculated greatly to advance their cause. From examination, he found that about *one-tenth* of the Teetotalers were reformed characters—men who had once been confirmed drunkards; and that *one-fifth* of them had joined Christian churches. If, therefore, the number of registered Teetotalers in England, Scotland, and Wales, be one million, then there are 100,000 who have been reclaimed from drunkenness, and 20,000 brought into the fold of the Christian church. This was to him a peculiarly gratifying fact. The publication of facts relative to the great Temperance reform, was more likely, he thought, than any other means, to command attention and secure the co-operation of good men in advancing and adopting their principles.

F. HOPWOOD, Esq., Secretary of the British Association, said that it was the intention of that association to correspond with their auxiliaries, with a view of collecting the most correct statistics in reference to this subject. He enumerated about eight towns in the manufacturing districts, comprising a population of 1,212,000 persons. There were 14,300 public-houses within the same district, which, on an average, were supported by the number of fifteen families to each. There were 117,000 pledged Teetotalers—24,000 reclaimed drunkards; 105 pledged ministers of religion, and only fifteen medical men.

The Rev. THOMAS SPENCER, of Hinton Charterhouse, quoted some statistics from Dr. Harris's "Christian Citizen," in which it was stated that in the metropolis there were "12,000 children training in crime; 3000 receivers of stolen property; 4000 annually committed for crime; that 10,000 lived by gambling; by begging, 20,000; and by theft and fraud, 30,000. To feed these, three millions' worth of spirituous liquors were consumed; there are found 20,000 drunkards, and 150,000 drinkers of spirits; 5000 temples of debauchery, and 650,000 sabbath-breakers." Mr. Spencer wished for statistical information as to the mortality amongst beer-shop keepers and publicans. At Hinton, within the last twenty years, he had known no less than six landlords buried from one house, all of whom had entered upon the business in good health. He wished for returns as to how many maltsters, brewers, and publicans were guardians of the poor, deacons of churches, &c. He hoped that their statistics would embrace the widest field, and that they would inform them of the number of Teetotalers they had among the bishops in the Houses of Parliament; ay, and even in the royal household.

JOHN DUNLOP, Esq., said that accurate statistics would prove England to be the most

drunken country in the whole world. In confirmation, he read the following statistics of crime committed in London and Paris from the metropolitan reports published in London in 1841, and in Paris, 1842 :—

CRIMES AGAINST THE PERSON.

Total for London, 8,339. Total for Paris, 3,416.

CRIMES AGAINST PROPERTY.

Total for London, 17,794. Total for Paris, 4,076.

PROPORTIONS.

Crimes against persons, 3 to 2 against London.
Crimes against property, 3 to 1

”

If these statistics were false, he invited contradiction, but he believed that they were culled from the most authentic information. But Mr. Dunlop omitted the very point on which the value of his table turned, viz., proof that all or most of these crimes originated in drunkenness.

In the afternoon, Mr. CLAPP, jun., furnished a brief history of the Washingtonian Society, which commenced in the year 1840, and converted upwards of 100,000 confirmed drunkards. Out of the ranks of the drunkards had come those who were now doing their utmost to carry this glorious reformation throughout the land. They carried on their good work in Boston only by kindness and charity towards the unhappy victim of this vice, by opening his eyes to his own folly, and supplying him with those necessities of life of which he was deprived in consequence of his indulgence in those poisonous draughts; his family were taken care of, and no rational excuse was left him for resorting to his pernicious habits. There were upwards of 400 men who were but a short time ago drunkards, a burden to their families and themselves, now numbered amongst the members of this society, industrious, intellectual, and religious men, and ornaments to the country that gave them birth. The women of America were doing more in furtherance of the movement, and rendering it more successful, than any other class of persons.

Mr. J. THORPE, of Halifax, said that in Halifax 2,600 individuals were members of their society, 100 of whom had been reclaimed from drunkenness. About one-tenth of the population of Halifax were Teetotalers; his desire was to enlist as many and offend as few as possible.

Mr. MARSH said that 60,000 American seamen were pledged Teetotalers. A commodore on board an American vessel had emptied the spirit store, and afterwards filled it with water.

Several series of important resolutions were passed on this occasion, which were spoken to with intelligence and animation.

THURSDAY MORNING.

The chair was taken by SAMUEL BOWLEY, Esq.

The proceedings of the day were commenced by the reading of several papers from Montreal, and other parts of Canada, containing very valuable information respecting the progress of Temperance and morality in America.

Mr. RUTTER read an interesting document from the “Young Men's Metropolitan Drapers' Total Abstinence Association,” detailing the circumstances attending the formation of this society, and the progress made in the Temperance movement within this great city.

During the rest of the forenoon enlightened and powerful addresses were delivered by Dr. Cox, Mr. Logan, of Rochdale, Mr. Wheelock, Mr. Bolton, of Manchester, Mr. Wright, and Mr. Kirk.

In the afternoon, J. DUNLOP, Esq., read a paper in reference to medical testimonies, which displayed great research, and set forth a number of interesting facts in reference to the use of strong drinks. He maintained that the opinion of many medical men as to the nutritious properties of strong drinks was opposed to facts. In the training of pugilists and racers, for example, “the body was kept under”—strong drinks were prohibited, and beef-steaks and water were the only diet. He then read the following testimony, to which were appended signatures of a large number of the most eminent physicians and surgeons in the kingdom, as follows :—

“We the undersigned are of opinion—1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages—2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, cider, &c.—3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.—4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

This is pretty well for the doctors to testify. But are these things even so? Then a child may triumph in the argument. The chief speaker on this occasion was H. MUDGE, Esq., surgeon, of Bodmin, who defended the medical profession from the charges of ignorance and recklessness brought against them on the ground of traditional regulations and early tuition; and on the score of the great difficulty of subduing the prejudices of patients, and breaking through the reverence paid to ancient custom. He concluded with a variety of amusing details of the absurdity of ancient practice in the administration of alcohol by nurses and medical old women. He had with certificated advantage to the inmates got rid of all alcoholic supply in a union workhouse to which he was the medical attendant. The medical fraternity were conscientious men; they only wanted clear evidence and support, and they would in the end co-operate with the Temperance advocates. Intoxicating drinks had already wonderfully diminished in medical practice. Instead of attacking medical men for not coming forward in support of this movement, he called on the Convention to build an hospital in London, to be attended only by Teetotal doctors, upon the principle that no alcoholic liquor was to enter the house, and in a very short time they would do more to settle this question, by a comparison of the effects produced with the system now generally pursued in the hospitals, than all their efforts in another

direction could possibly attain. The resolution was carried unanimously.

The Rev. Dr. PATTEN, United States, gave a history of the progress of the cause in America, from the first commencement of Temperance by Dr. Rush, in 1825, till the movement reached the "high pressure" form of total abstinence in 1833, dwelling on the refusal of licences by the trial of the ballot box and by an overwhelming vote of the electors. New York, influenced by spirit dealers, was freed singly and disgracefully by the legislature from the operation of this decision; but the result was that *five-sixths* of the towns had pronounced against licensing! He urged England to imitate America in abolishing the licensing system.

FRIDAY MORNING.

The chair was occupied by W. CASH, Esq.

Mr. J. DUNLOP read a paper on the Drinking Usages of Great Britain. It stated that a conventional connection had been injuriously and compulsorily established between business and drinking; drink-fines were organised in infinite forms; and a heavy tax, accompanied with moral and physical injury to the individual, was laid on journeymen, workmen, apprentices, small functionaries, commercial travellers, and young tradesmen starting in business; marriages, births, and even funerals were subjected to this brutalising tax. The system constituted the most slavish habits, the most deadly persecution, and the most arbitrary despotism on the face of the earth. He had a list of 300 of the above usages; but he would merely record the effect of seven in one small town of 23,000 inhabitants (Greenock), where the annual aggregate of this degrading tax inflicted a cost of £26,800!

On this occasion the Rev. JOHN MARSH, in a brilliant speech, introduced the subject of a *World's Temperance Union*, which led to a very animated discussion, in the midst of which the meeting adjourned. In the afternoon the subject came up again, when many of the chief speakers shared in the argument on the resolution and the amendment, both of which were at length withdrawn.

SATURDAY MORNING.

W. CASH, Esq., again occupied the chair.

Dr. MUSSEY said that when notice of a *World's Convention*, for the purpose of forming a *World's Union*, arrived in America, he determined, God willing, to be present. He rejoiced to find that the flame of Temperance beamed so brightly in the land of his fathers. Having been engaged in promoting the healing art for thirty years, he had discouraged altogether the use of alcoholic drinks, and his success had been greater than ever it had been while he allowed the use of them. He thanked the brethren present for the kindness which had been shown him and his brethren from America, and hoped the time would soon arrive for a *World's Temperance Union* to take place. He felt bound to devote a portion of his pen and of his earnings to the promotion of the great work.

Mr. R. ALLEN, of Dublin, gave a brief account of the progress of the Temperance reformation in Ireland. There were upwards of *four millions* of pledged Teetotalers. Still great exertion was necessary. The members were,

for the most part, of the humbler classes; very few, indeed, of the gentry, were with them, and but a very small portion even of the Catholic clergy.

In the afternoon Mr. DUNLOP introduced a discussion relative to the Long and Short Pledges, which assumed a somewhat stirring aspect, but was put an end to by moving the previous question.

The remaining papers, which were voluminous, were referred to a Committee, for the purpose of arrangement and of publication, as far as their importance demanded and the funds would allow.

Resolutions of thanks were unanimously passed to the Secretaries, and to the Managing Committee of the Convention; also to SAMUEL BOWLEY, Esq., and W. CASH, Esq., as Chairmen of the Convention.

W. CASH, Esq., returned thanks, and congratulated the friends present on having brought the business of the Convention to a conclusion; and thus the Convention closed.

It only remains now to advert to some of the concomitant meetings. The Soirée, at Freemasons' Tavern, was an affair of no ordinary interest. The speakers were not only to the point, but *very brief*, with the exception of Elihu Burritt, the American blacksmith, who discoursed for a full hour, of all men, all things, time, and eternity, in a manner that spell-bound the audience. The closing as well as the crowning measure was the

GREAT MEETING AT COVENT-GARDEN THEATRE.

This grand demonstration, to which the friends of the cause had so ardently looked forward, took place on Friday evening, in Covent-garden Theatre, and was all, and even more, than the most sanguine amongst them could have anticipated. The platform (which was erected upon the stage,) pit, and galleries, were crowded to excess (notwithstanding the admission was by payment,) and most of the boxes were filled with elegantly-dressed ladies and gentlemen. The vast building consequently presented a most animating scene, and forcibly reminded the observer of the similar immense gatherings that were wont to be held there for the purpose of promoting Free Trade. The proceedings of the meeting were opened at half-past six o'clock by the Rev. JABEZ BURNS moving that GEORGE W. ALEXANDER, Esq., take the chair. The motion having been seconded and carried, that gentleman took the chair amidst great cheering, and set forth the business of the night in one of his neat, judicious, and business-like speeches.

JOHN RUTTER, Esq., of Shaftesbury, to whose talents, tact, and excellent judgment, the Convention, from first to last, owed much, opened with a highly appropriate address.

Dr. BEECHER, in the course of his address, said, the success which attended this cause at its commencement was but weak, but its most ardent friends could scarcely have predicted for it such triumphs as it had already achieved. The success that God had given to it demonstrated that the cause was of God. Thousands and thousands, and thousands and hundreds of thousands of drunkards had been rescued from their outward filth, and purified from the sin of drunkenness. (Loud cheers.) The number

that had now taken the pledge was equal to that of the professors of religion. The effect of the success of this movement would be the germination of health, vigour, and enterprise in the nation, and it would be productive of labour; for like as the gospel strengthened the intellect and formed the conscience, so would it concentrate the best energies of human nature. (Hear, hear.) Indeed, it was always found that where the community were evangelised, there were they the most industrious, the most economical, wanted the least, and produced the most. One man became a drunkard by drinking two or three times, which led him on to temperate drinking as a system. From this came the standing army of demagogues, who relied for their power on those upon whom they perpetrated their mischief—namely, the standing army of the drunkards—upon those who think they had better reign in hell than serve in heaven; and they therefore went to the drunkard to place the infernal crown upon his head. (Hear, hear.) In conclusion, he might be permitted to mention, that he had watched this cause for the last thirty-six years. He had seen it falter, but never stop. (Cheers.) After it had faltered, its elastic powers increased, when it moved again. (Cheers.) He did not expect that he should have lived so long, or that he should have seen the splendid sight he had witnessed in connection with the cause. It was said, that Bonaparte in one of his battles took down his telescope whilst the war was raging at its height, and calmly said to his generals, "The battle is won." And he (Dr. Beecher) had lived to see the indications, the progress, and results of this cause, till he could say, not with faith, but with a firm conviction, "The battle is won." (Great cheering.) He had seen the beginning of the end, and he could now die, not mourning, but shouting victory; and his heart exulted at what had been done, and it therefore glorified God, and magnified his praises. (Cheers.)

Mr. F. HOPWOOD, of York, Secretary of the British Association, followed with a very brilliant speech, which told deeply on the audience.

Mr. E. N. KIRK, in the course of a speech of great power, said, the great work they had performed was to be accomplished, he thought, by four instruments—*light, love, patience, and prayer*. (Cheers.) And he hoped that every Temperance reformer would go forth girded with this holy principle. They had a secret which they did not wish to conceal, and the freemasonry of that night was to open the arcanum of the world—the panacea that could heal many—he was almost going to say most of its woes. (Hear.) The persons with whom they had to deal might be divided into two classes—persons that had consciences and regarded its influence, and those who adopted their principles through the operation of public sentiment, which they were too cowardly to resist. When our blessed Lord was on earth he went about among men preaching his religion, not expressing his disgust at everything that offended him, but dealing with men as if they had consciences and hearts that could feel the power of the holy lessons he inculcated. There was but one class of men against whom he dealt in words of thunder—the proud, stern, self-righteous Pharisees, whom he described as whitened walls and painted sepulchres, to whom he said, "Wo! Wo! Wo!" They could not convert men; they might ad-

dress them in the language of truth, with angels' tongues, but without causing the moral sensibility, inherent in all human nature, to respond. (Hear.) He knew this did not exist to a great extent in England, but he knew that there were men who would deal in the drunkard's drink till nothing but public sentiment shamed them from continuing it. (Loud cheers.) But to form that public sentiment they had another class to deal with; they must deal with men as if they had consciences, as if they possessed sense and benevolence. The facts that had converted them would, he sincerely believed, convert others. "Do unto others as you would have them do unto you;" for if a man could not convert another unto his sentiments,—not by knocking him down, but by the repeated presentation of arguments, by example, and by charity,—he must be almost beyond the reach of cure. They could not fail to conquer, for they had truth enough on their side to conquer the world. Let them go into towns, and other places where intemperance was rife, and by the influence of love, and peace, and prayer to the Giver of all good gifts, and of wisdom, and strength, propagate the doctrine of total abstinence. (Hear, hear.) He wished to say one word before he sat down, with respect to the training of children. Having had some experience as a pastor in America, with respect to children, he wished to add his testimony to the great advantage which was gained by teaching children the principles of Temperance. He entered upon the work of administering the pledge to children with great warmth, and he was struck with the development which it created. The full development of the mind of a child was the moral senses. The conscience and heart of a child were very susceptible of cultivation. He had found that they could understand the difference between right and wrong, long before they could solve the fifth proposition in the book of Euclid. He had made experiments, and the result was, the conscience of a child was made of as stern stuff as that of a man. He had seen them put to the test, and knew that they were acting rightly in first convincing them that a thing was right or wrong, and that they ought to abstain from it, to induce them to follow that advice.

The Rev. J. MARSH, of New York, a remarkably ready, vigorous, and business-like House-of-Commons speaker, said, every gift of God was small at its beginning,—a ray of light was small, but it was seen gradually enlarging and extending over the whole earth. The very Gospel itself was once confined in an upper chamber. Mark the amazing revolution which took place in the sixteenth century. Why, at one time the predominant religion was confined to the breast of a monk. (Hear, hear.) Wilberforce—that man so beloved in America—that man whom they thought of when first they saw England's shore—when they said, "We are going to the land of Wilberforce,"—he laboured twenty-six years before he could induce truth and humanity to break up the slave-trade; and the cause in which they were engaged had also overcome great obstacles, and was now delivering the world from the thralldom of intoxicating liquors. Any famine or disaster which cost the country millions sterling would have been considered its ruin, and yet that vice of intoxicating liquors had saddled this country with an annual

expense of £60,000,000. If Nero had taken 600,000 of the population and stripped them of their clothing, their food, and their lands, and caused them to subsist upon charity, it would have been a tyranny which Rome in its degenerate days would not have borne (hear, hear); yet intemperance produced in this country greater misery and wretchedness than such an act would have created. (Hear, hear.) Had some fiend been let loose from the realms of darkness, to produce such mischief as these liquors had created, we should have asked to be at liberty to purchase his absence, in order to save ourselves and children; and yet the law invested every gin-shop in London with this fiendish power, assisted men to commit crimes, and sent thousands unprepared into eternity. Look at the poor drunkard! what a wreck of a man! Look at him, and at his family; look at the miserable man on his bed of straw, dying of *delirium tremens*, and who, before the breath leaves his body, is in the agonies of hell. Look at that burning ship on the ocean, amidst the dark mass of midnight, all enveloped in flames, and rising up the rigging to the sails. See the miserable beings rushing to and fro in agony, and then hopelessly plunging into the ocean. Such, alas, was but a picture of the desolate condition of 600,000 souls in this country, and of 300,000 in America, and progressing in that state to eternity; and yet they had a cure for all this evil—a cure so simple, so easy, that they were too proud to adopt it—a cure costing so little, and blessing them with everything, namely, total abstinence. (Hear, hear.) It was their duty to adopt it—it was the duty of England and America—the duty of the Christian, and of the whole civilised world.

The Rev. Dr. Cox, of Brooklyn, U. S., one of the ablest men and most accomplished American speakers that ever visited our shores, said he desired to be temperate, but he was placed in circumstances which might cause even an abstainer to be intoxicated. When he left America last June, he intended when he returned, as he did in 1833, to have been able to say that he had never been at the opera or the theatre. But he believed that the cause always sanctified the place, and that the cause they were that night engaged to promote could consecrate any spot upon earth. (Cheers.) It was an axiom that had the stamp of eternity upon it, that the cause of Temperance was the cause of man—the cause of God. (Hear and cheers.) It was the cause of man, both as to his body and his soul, and the cause of men mutually, reciprocally, and eternally. But the topic was overwhelming. He asked England to help America by her example in this great work. In the name of his brethren present, and in the name of all the truly wise and good in America, he protested against any breach of the peace between the two countries. (Enthusiastic cheers.) That, he repeated, was the feeling of the wise and good; and if no busy, meddling, worldly politician in Congress Hall, or in any other place, uttered language that might mystify the Horse Guards or the Admiralty, no earthly power would break that peace. (Hear, hear.) He and his brethren had come to ratify the treaty. Again, he asked England to help by her example. England justly reproved America for her slave-holding propensities; but he must say, let John Bull learn Temperance before he teaches America philanthropy.

(Hear.) He admitted that the cause was not at present popular, but it had also been unpopular to go to heaven. So great was the extent of intemperance in the gin-palaces of London, that if the whole of the spirits drank in these places in the course of a year were gathered into one great reservoir, the whole British navy might swim in it. The exertions of the Convention would, he believed, outstrip all other exertions, because they formed a body desirous of carrying out the principles of sound philanthropy. They would go forth to tell what it had done, the great progress it had made, and the potent influence which its labours would have not only on America, but upon the whole civilised world. He could not conclude without expressing a hope that "God save the Queen" and "All hail, Columbia," might be sung together. (Cheers.)

The Rev. W. REID, of Edinburgh, President of the *Scottish Temperance League*, delivered the most brilliant and exciting speech of the night; but as it was mainly composed of striking and original illustration, it supplies no passage to our purpose.

The Rev. Dr. PATTON, of the city of New York, next addressed the assembly in a speech of great force, which penetrated the subject to its core. He remarked, that there were two positions to which experience had conducted the friends of Temperance. The first was, that RELIGION COULD NOT GET ALONG WITHOUT TEMPERANCE. (Hear, hear.) This might seem to many a very bold position; nor should he dare to utter it had not the providence of God strewed so many wrecks along one way, all of which were to be regarded as monumental warnings. He alluded to the painful fact that many members of the churches, as well as the officers and the ministers of religion, had fallen into the dishonoured grave of the drunkard. These were, in many instances, men of amiable traits of character, and men of great genius and mental force; but still they fell before the destructive power of strong drink. He next adduced the recently published testimony of Archdeacon Jeffreys, who stated in a letter that the result of his observations was, the deep and strong conviction that the introduction of Christianity in India, with its *drinking usages*, would expose the nations to the very worst forms of depravity. That at present the power of caste preserved them from the use of intoxicating drinks, but that as soon as they professed the Christian faith they followed the drinking habits of their teachers, and became the most debased drunkards. He also introduced the testimony of Rev. Mr. Ellis, as proved in his recently published *History of the Missionary Society*, particularly the facts stated in relation to the South Sea Islands, where the powerful work of God which had there been witnessed was counteracted by alcoholic drinks, and that under this influence the population of those islands was rapidly diminishing. The speaker presented the contrast in the Sandwich Islands, where the gospel was introduced by total abstinence men, and where the work of grace had gone forward with unparalleled power—where the population were increasing—were rising rapidly into intelligence and influence—where they had excluded all intoxicating drinks, and were living in quietude, until a French frigate, under the muzzle of her guns, forced them to receive French brandy. (Hear, and Shame! shame!) The second position which he argued

was, that TEMPERANCE CANNOT GET ALONG WITHOUT RELIGION. He remarked that the experiment had been fully tried—associations had been formed, from which all religion had been excluded—ministers of religion were not allowed to address them—Scripture illustrations and some texts of Scripture were excluded; but this had passed away, and the same associations, convinced of their error, had changed their course. In other associations, though religion was not denied a place, still that place was remote and inoperative, lest it should offend. He stated, as an illustration of his position, that as a general fact all the Temperance associations are in debt, and find it exceedingly difficult to raise the necessary pecuniary means. The reason of this fact was, not that Temperance men are rendered poorer by their total abstinence, for thus there is a great saving; nor was it that Temperance men are less liberal than others, for they are ready to give; but the true cause is, that the appeals are mainly made for the temporal sufferings of the drunkard. Now it is the law of the mind that temporal sufferings make the strongest impressions at first, and that these impressions grow more and more feeble as they are repeated. But spiritual and eternal truths, when believed, impress still more and more the mind; the more they are dwelt upon, the more vivid and operative they become. What if the missionary associations were to make their appeals for the relief of the temporal sufferings and degradation of the heathen, could they obtain the vast amounts of treasure they now do? The reason why the pecuniary means flow in with a swelling tide is, because the appeal is made for the soul—for the eternal and spiritual interests of the heathen. Now if we would elevate the Temperance cause high up above the regions of storm and tempest—if we would have it move forward with majesty and force—if we would have it take fast hold on those sympathies which never languish—we must seize the blazing torch of revelation, and bring forward all its high and solemn sanctions, and, by the strong and steady light which it throws far beyond the grave, must follow the drunkard into eternity, and must listen to the solemn voice of God which speaks his doom. (Cheers.) When Temperance is placed on this solid foundation, not of sectarianism, but of true Bible Christianity, then will it command all the means and the agencies necessary for its final and glorious triumph. (Cheers.) The rev. gentleman said that he should now name a few *practical results*, or plain common sense principles, that lie at the foundation, and that need no argumentation; they need only to be stated to command free conviction—nay, may be considered as a SHORT AND EASY METHOD WITH MODERATE DRINKERS.

1. That all fermented as well as distilled liquors are intoxicating.

2. That all drunkards are made out of moderate drinkers. (Hear.) Of the 60,000 who will be needed to fill up the ranks of drunkards who will die, every one will and must be taken from moderate drinkers. They are the raw material out of which drunkards must be manufactured. The rev. gentleman expressed the hope that as the English were a manufacturing people, they would not send over any such to the American market, as they are a drug there. (Laughter and cheers.)

3. That no moderate drinker ever intends to

become a drunkard. If when he took the first glass, he could see written upon it, in letters of sulphurous light, "This leads to certain drunkenness and ruin," his hand would be palsied, and he would start back with horror. (Hear.)

4. That the appetite is formed, and the habit insidiously increases upon him, so that he is known to be a drunkard long before he suspects it himself.

5. Hence, as it is impossible to make a drunkard out of the man who totally abstains, therefore we conclude that the cold water man is the only one who is safe.

But the question returns, Who shall supply the place of the 60,000 drunkards who will this year die in England? That their places will be supplied there is fearful evidence. The supply will be mainly from the young. But what *kind* of young men? for all are not equally exposed. It is not the youth who carefully watches every copper, and so closely holds on to every sixpence as to leave his finger-prints, who is in danger of becoming a drunkard. His path to final ruin lies in the way of covetousness, which is idolatry. But it is the young man of generous feeling—(hear, hear)—of frank open-hearted friendship, who is ready to treat liberally all his comrades; this is the man who is most in danger. The disease coils around every generous sympathy of his nature—takes base advantage of his guileless frankness—and whilst he is doing honest and warm-hearted homage at friendship's shrine, the galling chains of servitude are riveted upon him. And when the dream of his delusion passes away, he wakes up to the horrid reality of his ruin—deserted, degraded, loathed, alone. (Much cheering.) YOUNG MEN!—generous-hearted young men, your safety and the perpetuation of your nobleness demand your name to the pledge. The love you bear your father and your mother, that you may be their solace in old age, and close their eyes in death, blessing God for such a son, demand your name to the pledge. The claims which your country has upon you, whether you obey her call in the tented field or the halls of legislation—whether in the administration of the laws or the more retired walks of honourable enterprise, demand your name to the pledge. The claim which God your Maker and your Redeemer has upon you pleads with you that you may keep your body in its best estate—that you may keep your heart from hardening influences—that you may keep your soul from the snares of the deceiver—that in body, mind, and soul, you may serve and glorify Him—that you may do good all the days of your pilgrimage; and that your death may be like the going down of the morning star, which sets amid light and glory. (Long continued cheers.)

Dr. CALDWELL, Professor of Mental Philosophy in Dickinson College, Pennsylvania, said he believed there was no representative of the Wesleysans present but himself; he would therefore state that the Wesleysans of the United States were warmly attached to the Temperance cause. (Much cheering.) Indeed, he did not know a Wesleyan minister who was not a Teetotaler. (Cheers.) He could add, that the teachers of youth in the higher departments were, almost universally, enlisted in the cause of Temperance. (Hear.) It was his earnest wish that all who had attended that Convention would apply themselves diligently to work, in the full expectation of accomplishing all that had been accom-

published in America. He recommended them to diffuse information among the upper classes. He did not think that there was any nobleman, any statesman, any dignitary of the church, any individual so exalted that might not be addressed with effect. Caution, he admitted, was necessary; but there was a maxim current in America, and sufficiently plain to Anglo-Saxon ears, "*Be sure that you are right, and then GO AHEAD!*" (Much cheering.)

J. S. BUCKINGHAM, Esq., thought that all that was necessary to make the present meeting effective, was to carry out what had been proposed. The evils of intemperance had been pointed out, and the remedy must now be applied. Great alarm had been excited by a report of the introduction of cholera into this country, and measures were promptly adopted to check its spread. A few hundreds died of cholera, and the greatest alarm prevailed: thousands died in consequence of their use of strong drink, and little was thought about it, and no man took any trouble to prevent it. (Hear.) Christians of various denominations felt very deep interest in the propagation of religion; but while they sent out Bibles and missionaries, they also sent out large numbers of convicts to penal colonies, men and women made worse than heathens by the use of strong drink. (Hear.) There was wealth and benevolence enough in the country

to relieve all the distress that existed, but there needed a far more *practical* application of it. He appealed to that large audience, and asked them what they meant to do? Were they convinced that drunkenness was the greatest curse the world had ever known? (Hear, hear.) Did they rejoice that the corn laws had been repealed, which could only at best save a few millions sterling? whereas, if they were successful in establishing true sobriety, some fifty or one hundred millions sterling would be annually saved. (Hear, hear.) Let each begin the reformation in his own house. Let females take the pledge themselves, and unite with the society. Let them refuse to take strong drink with their friends, and to provide it for them. They would lose nothing by such practice, but would be greatly benefited by it, and would furnish themselves with an instrumentality for usefulness which could not be obtained from any other source. (Much cheering.)

Mr. Clapp, of Massachusetts; Mr. Kendrick, of West Bromwich; Mr. Allen, of Dublin; Mr. Andrews, of Scarborough; Mr. Beaumont, of Bradford; and Mr. F. Douglas, the American slave, all took an efficient part in the business of the night.

The vast audience then dispersed, apparently much delighted with the addresses to which they had listened.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

THE guaranteed Monthly Sale of the CHRISTIAN WITNESS being upwards of Thirty Thousand Copies, diffused throughout the three Kingdoms, renders it incomparably the most advantageous medium for Advertisements of Books, Schools, Sales of Property, Charitable Institutions, Apprentices, Servants, or Situations Wanted, and General Business.

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LONDON, SEPTEMBER 1, 1846.

TEMPERANCE CONVENTION.

WE invite attention to our digest of the business of the recent Temperance Convention, which will amply repay perusal. In addition to all the public meetings, our attendance was close and constant throughout the eight successive sessions of the Convention; not to share in the proceedings, but to watch them, in order to make up a final judgment both as to the Temperance men and the Temperance movement,—in a word, to make a study of the Convention for personal and official purposes. We felt that such an opportunity in England had never before occurred, nor was it likely soon to occur

again, for fully ascertaining the true spirit of the movement—how far it is selfish or social, how far infidel or evangelical. On these great points the truth has come out most fully, and our views regarding it are thoroughly made up. Then as to the men: it will not, we presume, be disputed that this Convention may be taken as a fair representation of the Total Abstinence world,—of the mind, manners, talents, and culture of its leaders. There were the presidents, the treasurers, the secretaries, the advocates, the authors, the editors;—all who form the foundations, pillars, topstones, and ornaments of the Teetotal edifice. Again, every tongue was vocal; the door of every heart was opened wide; there

was the fullest and freest expression of opinion on principles and practices, on men and measures, on things done, doing, and to be done. The whole subject, therefore, in all its length and breadth, is now before our mind's eye. We have now an abundance of materials for criticism and discussion, for philosophical dissertation and practical deduction. We now perfectly understand the nature and character of the enterprise. We are now able to estimate the merits and claims of our companions in labour; and we are prepared, without fear, favour, or partiality, to state our conclusions. But for this we require the time and space of another month.

NEW ASYLUM FOR INFANT ORPHANS.

THE Report for the present year has just been issued, and the result is highly creditable to the spirit of the age. This Institution, the offspring of compassion, in the garb of true liberality, is but of yesterday, and yet it has attained to no inconsiderable vigour. Already FIVE-AND-FORTY little orphans are admitted to its precious privileges. Let us understand this: here we are, surrounded by *five-and-forty dead men*—fathers, and four of the mothers laid along with them! Among the prostrate dead stand *forty-one* mothers, most of them utterly destitute, surrounded by a group of *one hundred and ninety-seven* orphans! What is to be done? Whither shall they go? To the wide world? To the parish workhouse? No! This Institution stands forth and receives to its tender bosom *Five-and-forty* of the most helpless among them, thus at once freeing the hands of the poor mothers to struggle for the rest. Blessed deed! The infant orphan stands in the *highest class of charity*, and never in vain does that charity appeal to the generous hearts of Englishmen! In proof of this, we point with triumph to the noble list of subscribers in the Report before us, extending to no less than *fifty-two pages*! The expenditure for the year amounts to £2,327 15s. 10d., less a balance of £296 9s. 6½d. But then the life subscriptions, which of course are not repeated—unhappily, in one sense—amount to no less than £1,022, and the annual subscriptions, the main-stay of the Institution, to only £733 1s. 6d. To place the Asylum, then, even on its present scale, on a safe foundation, it will at once appear that the present annual subscriptions *must be trebled*—a point, however, which may soon be accomplished. Ladies of England, the true Protestant “Sisters of Mercy,” this is emphatically *your* concern! The Committee, with confidence, look to you! Up, then, and to work, without the delay of an hour!

CONGREGATIONAL SCHOOL, LEWISHAM.

THE Report has just come to hand, and not a moment must be lost in calling attention to it. It is bad, very bad, bad throughout, dispiriting to the Committee, and disgraceful to the community! This, which is one of our most important institutions, receives not *one-fourth* of the support to which it is entitled. Every church, every pastor, is deeply interested in its prosperity. It has been already an exceeding great blessing; but that blessing may be indefinitely diffused. To a limited extent the support is generous and hearty. The annual subscriptions for the year are £742; life subscribers, £126; donations, £21; collection, at Dr. Burder's, £14 5s. But this is insufficient, even upon its present scale, to keep up the institution. Members of the Committee have actually advanced £175; £50 are owing to the *Classical Master for salary due at Lady-day last*! And, in consequence of this state of things, the Committee were compelled to intimate that, “unless there be a considerable increase in the number of subscribers during the next six months, it will be indispensably necessary to omit the usual October Election.” Can anything but the publication of these facts be necessary to bring a remedy for a state of things so deplorable, so discreditable, so impolitic? It is a fact that, while children from all parts of England and Wales are pressing for admission, *several whole counties do not furnish a single subscriber, and several others, each, only four or five, and that during last year it obtained only a SINGLE COLLECTION*. These things ought not so to be, and we are confident they will be so no longer. Fifteen hundred circulars have, we see from the Report, been issued. We shall in due time proclaim the result.

OCTOBER COLLECTIONS.

SPECIAL attention is requested to the Chronicle of British Missions, in our present Number. Will it be too much to hope that *several hundred churches* will this year be added to the roll of those which have heretofore concurred in the admirable arrangement?

AUTUMNAL MEETING OF THE UNION.

OUR readers will perceive, that the Assembly is this year to be held in the West. There are both general and special grounds why this should be a very numerous and a very effective Assembly, some of which we shall specify in our next. All for whom it is practicable will, doubtless, make a journey to Plymouth a part of their autumnal arrangements.

Review and Criticism.

The Memoirs and Select Works of the Rev. Joseph Fletcher, D.D. Edited by the Rev. JOSEPH FLETCHER, jun., of Hanley. In Three Volumes.

THE friends of the eminent man whose name adorns these goodly volumes will survey them with devout and unmingled satisfaction. Here there is no "book-making," no swelling of the publication by compositions of doubtful merit, by loose Notes of Sermons, and by fragments. There is not a page which men of judgment will wish to have been withheld,—all is solid gold. While, together, the Volumes form a complete whole, they may also be had separately, with title pages to correspond. The first volume is devoted to the admirable Life, by his Son, which, in adaptation to instruct, interest, and edify, is inferior to nothing of the sort that has appeared in the course of the present century, with, perhaps, the single exception of the Great Episcopalian Commentator, of which Dr. Fletcher, writing to a relative in 1823, says, "I have recently read Scott's Life. It is a most useful and interesting Memoir, and deserves frequent reference as a means of grace to the mind in times of langour and depression. Next to the Bible, the lives of eminently good and great men are, in this respect, singularly profitable." Every reader will consider these words abundantly verified in the volume before us, which cannot fail to realize a very extensive circulation, and to become a permanent favourite with the church of Christ. The volume, throughout, is marked by superior ability, and by that rarer virtue in filial biography—remarkable discretion. It is distributed into four parts: Infancy and Boyhood,—College period; which will be read with great interest and advantage by all intelligent and aspiring young men, and more especially by students,—Blackburn period; extending from 1807 to 1823, which opens his full career as a scholar, a writer, a pastor, and a tutor,—and the Stepney period; which threw him into the vortex of the metropolis, where from 1823 till 1843, he shone as a star of the first magnitude. The third and fourth periods more particularly present a vast amount of first class correspondence, which, with great force and beauty, illustrates the writer's rich assem-

blage of gifts and graces. The volume ends with a most masterly "Summary of Character," extending to upwards of sixty pages, which may be safely pronounced one of the completest delineations of character anywhere to be found; and which will, beyond doubt, be read with very general admiration. Of the closing part, from the pen of John Angell James, suffice it to say, that it is worthy both of the writer and the subject. It was among the crowning felicities of the honoured lives of such men as Thomas Scott, John Griffin, and George Burder, that the monuments, commemorative of their labours and virtues, were reared by filial hands,—a felicity of which a very ample share has fallen to the lot of the celebrated pastor of Stepney.

The second volume contains the Lectures on the Principles and Institutions of Popery, to which are appended Two Lectures on Puseyism, which it was our privilege to hear on their original delivery. This volume contributed not a little to the establishment of the Author's fame; but it is even more seasonable now than it was at the time of its first appearance. Strong Popery was then mainly confined to Lancashire; it is now extending itself from one side of England to the other. On this ground, a special importance attaches to the republication.

The third volume contains Posthumous Sermons, and a Valedictory Lecture delivered to the Students of Blackburn Academy on their leaving the Institution. This Lecture is one of extraordinary value, which may be frequently read with still increasing benefit not only by every student, but by every pastor, whether old or young. It well deserves a separate publication, that it may circulate throughout the Christian world in company with such pieces as Booth's Pastoral Cautions, Dr. A. Clarke's Letter to a Methodist Preacher, and such like productions.

This notice may suffice to give the public some idea of the undertaking before us, which, while it does great credit to the family of the deceased, forasmuch as it involves no small pecuniary responsibility, reflects lasting honour on that son who, while he bears the distinguished name, inherits no slender portion of the talents and virtues of his sainted parent.

Elements of Language, and General Grammar. By G. PAYNE, LL.D.
Royal 18mo, pp. 236. Gladding.

DR. PAYNE seems incapable of doing anything superficially; he will do it thoroughly, or not at all. This is the characteristic of all his writings, from the least to the greatest. The volume before us forms no exception to this statement. It is a solid, compact performance, which admirably supplies a serious blank in our academic literature. When it shall have obtained the circulation it merits, and to which, we believe, it is ultimately destined, thousands will be grateful for the boon thus conferred upon them. Our readers, however, are to remember that this is *not* a *compendium of English Grammar*. It assumes the mastery of some of the various excellent treatises now in use; and aims at carrying the student forward into regions of philosophical inquiry, into those great general principles on which all particular grammars are founded. It is a work specially adapted to the higher classes in our superior schools,—to intelligent and inquiring young people in general,—and to the junior students of our various colleges in particular, of whatever sect or denomination. For these purposes we emphatically recommend it as a masterly digest of the whole of the interesting and important subject. For a mere trifle, and a small expenditure of time and labour, the reader may here acquaint himself with the views and sentiments of all the principal authors who have written on the Philosophy of Language. To convey our mind in a sentence, Dr. Payne has here achieved for language, what, in his *ELEMENTS*, he so successfully accomplished for Mental and Moral Philosophy. Can we bestow upon it higher praise?

The Life of Joseph, and the last Years of Jacob. A Book for Youth and for Age. By RALPH WARDLAW, D.D.
Post 8vo, pp. 413. M'Lehose.

THIS volume comprises thirteen lectures. The author tells us it has been his practice for many years "to deliver courses of lectures, expository, controversial, and miscellaneous, according to circumstances, on the evening of the first Lord's days of each successive month;" and that the lectures in the present volume form one of those monthly courses. To our English readers, this point requires

a word of explanation. In Dr. Wardlaw's chapel, as in all denominations throughout Scotland, the *principal service* is that of the *afternoon*, generally commencing at two o'clock. All denominations have, at least, forenoon and afternoon service; and in numerous instances there is also evening worship, every sabbath; in many cases, as in that of Dr. Wardlaw, there is only a monthly lecture, and that, generally, on some special subject. The volume before us hardly admits of analysis. The mere title indicates a theme as full of instruction as of tenderness, and which only a man of true and profound wisdom, of wide and prolonged observation, and well-matured experience, was competent to discuss. We need hardly say that such a man pre-eminently is Dr. Wardlaw. Of the many services he has rendered to the public there are few entitled to greater praise than the present. Every page of it bespeaks the father, the sage, and the saint. It is, moreover, a most masterly specimen of expository preaching.

China and her Spiritual Claims. By EVAN DAVIES, late Missionary to the Chinese. Royal 18mo, pp. 134. Snow.

MR. DAVIES has wisely determined to act upon the great principle laid down by the Master in the precious words, "She hath done what she could." In the morning of life he presented himself on the Lord's altar for missionary service, and when driven from the field of labour, and thrown into the home vineyard, he resolves still to do what in him lies for the heathen; and hence the appearance of the work before us, which gives a fine, clear, concise, correct, and popular view of this great theme. The volume presents the following division of the subject:—China, a land "wholly given to idolatry," surveyed by Christian philanthropy—China, as a field for missionary operations, estimated—China, with all its difficulties, evangelized—Sketch of Confucius's life—Infanticide. We heartily commend the work to the general reader, and particularly as an *excellent present to senior Sunday-schoolers and young persons generally*.

Twelve Discourses to Youth. By SAMUEL MARTIN, Minister of Westminster Chapel. 12mo, pp. 166. Murray.

THE erection of Westminster Chapel was a most laudable deed on the part of those

excellent men who conducted the enterprise, and most worthily is it occupied by its first minister, Mr. Martin. Already we are gratified in being able to state that, while the congregation is crowded, the church under his care is in a highly prosperous condition, and, at an early day, bids fair to stand prominently forth among the churches of the Metropolis in works of home and foreign benevolence. At the outset they have done wisely in collecting their strength and concentrating their efforts to fortify their own citadel, in annihilating their debt, in collecting a congregation, and in rearing scholastic institutions. Mr. Martin has also, *personally*, acted very much on the same principle; he has wisely resisted the manifold temptations with which every new comer is beset in the Metropolis, to be *everywhere but at home*, and to *attend to everybody's business but his own*, till the novelty wears off, and then he is neglected abroad, and by that neglect driven to his home,—a home dreary and desolate, because unwisely sacrificed to a thankless public. Eschewing this rock, on which not a few excellent men have split, Mr. Martin determined that his first duty was to become rooted and grounded in Westminster. He succeeded. Among the most hopeful methods of gaining his object he considered an intense devotion to the young—not to mere children, but to young people generally so called. As one method of reaching them, in September, 1844, he began to deliver monthly a discourse to youth till August, 1845, publishing each immediately after its delivery. These now collected form the present volume, which is prefaced by an earnest, solemn, and pungent introduction from the pen of J. A. James.

Christian Charity Explained; or, The Influence of Religion upon Temper, stated in an Exposition of 1 COR. xiii. By JOHN ANGELL JAMES. Fifth Edition, post 8vo, pp. 320. Hamilton.

WE read this work on its appearance, in 1828, with an interest which has never been wholly obliterated, and now, at this advanced period, our conviction of its merits is rather increased than diminished. The portion of Scripture selected as the basis of the volume is one of the most beautiful within the whole compass of inspiration; and it is but simple justice to say that the expositor has come to his work richly imbued with the spirit of the apostolic writer. It is full of heavenly

wisdom, and manifests no ordinary acquaintance with the workings of grace in the human heart, the nature of Christian fellowship, and the condition of the world at large. The sale has already been extensive, but it is much to be desired that it had been ten-fold; and we trust the next eighteen years will witness a vast increase of the aggregate circulation.

The Sabbath Day Book; or, Scriptural Meditations for every Lord's day in the Year. By JOHN LEIFCHILD, D.D. 12mo, pp. 360. Tract Society.

A VERY valuable addition to the family library, and multitudes debarred from the courts of God's house will bless the author for its publication. This volume will take a foremost place in the class of works to which it belongs. It forms the marrow, the cream, the essence of a portion of the author's powerful ministrations. The essays are not fragments of sermons on the respective texts, but the sermons themselves, condensed and recast in a form better adapted for self-reflection, or the meditation of a select class. The strain which pervades the volume is just what it ought to be—doctrinal, experimental, devotional, and practical. To our own taste, individually, they are masterly specimens of the best class of sermons. As a man of business, the writer proceeds to his work at once, and when he has done he makes an end. Here there is no rambling, no wire-drawing, no small talk, no twaddle. We do not say we recommend the volume: it will be unnecessary. It will be enough thus simply to advertise it, to command for it a most extensive demand.

The Attractions of the Cross; designed to illustrate the leading truths, obligations, and hopes of Christianity. By GARDINER SPRING, D.D., New York. 12mo, pp. 334. Tract Society.

THE visit of Dr. Spring, his sermons and speeches, some dozen years ago, are remembered with pleasure by a numerous class of our readers. Few Americans ever made so deep an impression on an English audience. The fact of his visit has ever since prepared the way for the safe and successful re-publication of whatever has emanated from his pen; and we cannot doubt that this last, the largest and by far the most valuable of his productions, will meet with a hearty welcome.

CHARACTERISTIC NOTICES.

The Apostolical Christians and Catholics of Germany: A Narrative of the present movement in the Roman Catholic Church. Second Edition. 12mo, pp. 209. Wertheim.

THIS is the completest view that has yet been given of the great German movement; it comprises all the principal documents that have appeared on all sides concerning it, and supplies an ample fund of materials for serious contemplation.

A System of English Grammar, founded on the Philosophy of Language and the Practice of the best Authors; with copious Exercises, for the use of Schools and Private Study. By G. W. CONNOR, M. A., English Master of the Western Academy, Glasgow. 12mo, pp. 188. Oliver and Boyd; Simpkin.

THIS is a very workman-like production, "sufficiently full, without being tediously minute." It is only a shilling more than Lennie's, while it is much more ample and satisfactory. Under the head of Syntax, in particular, its superiority to the smaller, and indeed many of the larger works, is strikingly apparent. It has our most cordial commendation to schools and to young men who are anxious by private study to improve themselves in the knowledge of their mother tongue.

Pithy Papers on Singular Subjects. By OLD HUMPHREY. Tract Society.

ADMIRABLE—wise—weighty—humorous—Old Humphrey all over!

Passages from the Life of a Daughter at Home. Seeley.

A SOMEWHAT languid but well-meant dialogue.

Zaida: A Tale of Granada, and Minor Poems. By LEWIS EVANS.

WELL-CONCEIVED, and written with power.

Seasons of Peace: Poems on Subjects Sacred and Moral. By MATILDA. Darton and Clark.

CORRECT sentiment—fluent and elegant versification.

Dr. Doddridge's Sacramental Meditations and Spiritual Experience. 18mo, pp. 171. Snow.

THIS work covers a period extending from 1730 to 1751, and presents an exceedingly instructive view of the heart-workings of that admirable man.

Sixty-eight Letters from the late Rev. John Newton to a Clergyman and his Family, never before published. Second Edition. 12mo, pp. 254. Simpkin.

THESE letters are worthy of the pen which wrote the Letters of Omicron. Can they receive higher praise?

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British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

EIGHTH AUTUMNAL MEETING OF THE UNION.

As announced in our last Number, the services connected with this important occasion are appointed to be held at Plymouth, Devonport, and Stonehouse, on Tuesday the 13th, Wednesday the 14th, and Thursday the 15th of October,

introduced by a public meeting for prayer on the evening of Monday, the 12th of October.

The three mornings of the Tuesday, Wednesday, and Thursday, will be devoted to the sessions of the delegates and members of the Union. The important subjects expected to engage the attention of the brethren assembled at these meetings have been already indicated: revision of the constitution of the Union, and of the methods of conducting the public business of its annual assemblies, and of their autumnal adjournments—plans for increased unity and efficiency in the management of the three British Mission So-

cieties—denominational statistics—better provision for inadequately sustained pastors in both their active and their declining years—the Wycliffe Society—general education. These and other related subjects connected with either the internal prosperity or general usefulness of the denomination, will require the wisest counsels of the brethren present at these meetings.

The evenings of these three days will be occupied by the sermon on the Tuesday, the British Mission public meeting on the Wednesday, and the Union public meeting on the Thursday.

On the following Lord's day it is hoped that sermons for the annual British Mission Collections will be preached in the pulpits of our brethren in Plymouth, Devonport, and Stonehouse, and of other towns in the surrounding district.

Here then is presented a series of engagements of an importance and interest sufficient to claim from every brother able to be present his best thoughts, and prayers, and efforts for securing wise counsels and vigorous action in respect of them. No observer can doubt that in our day there is a great work to be done in the cause of truth, liberty, and salvation. As little can any thoughtful Congregationalist question that, to the religious body with which he stands connected, Providence has assigned a no unimportant share in the general contemporary movement towards a happier future for the church and the world. Nor can any friend of our Union hesitate to assign to its proceedings a great and salutary influence on the welfare and efficiency of the denomination at large. Such a combination of the Independent churches, such counsels and proceedings as it adopts, such advantages for mutual consent and encouragement as it provides, are the want, and, being provided, the blessing of our body in these times. The meetings of the Union, both vernal and autumnal, have hitherto been marked with many tokens of the Divine favour, and have been productive of important benefits still felt, and of happy recollections still cherished. It needs but the same spirit of devotion, harmony, and zeal, to render the approaching assembly fully equal to those that have preceded, and to make the Eighth Autumnal Meeting of the Congregational Union of England and Wales worthy to be numbered with the foregoing seven.

HOME MISSIONARY SOCIETY.

THE Directors are looking forward with great anxiety to the simultaneous collections for British Missions to be made on the last sabbath of next month. Their receipts since the annual meeting in May have been very small, which circumstance, regarded in connection with the excess of expenditure over the income of the

Society last year, awakens the deepest solicitude in their minds. The prosperity of the Society is in jeopardy. Unless the friends of the Institution come forward to its aid, there must be a considerable diminution of its efforts. Stations must be given up, and the number of missionaries must be decreased. Will the wealthy members of our churches allow this, especially when they are informed that an evident blessing is attending the labours of the agents, and an earnest appeal is made from many quarters for additional help? The Directors are practising the greatest economy possible in the administration of the funds; but with all their endeavours the deficiency of last year will be repeated this, unless strenuous efforts are made with promptitude and perseverance. The following extracts from the journals of the agents will enable the readers of the *WITNESS* to judge of the labours of the respected brethren who, with unwearied diligence and great self-denial, are doing the work of evangelists.

Open-air Preaching.

"I preached again in the open air at — the week before last, and had a numerous and attentive congregation. Brother — of — followed my example last week, and had a better one still. He and brother —, of —, are going in turn the alternate week that I am not there. We hope that this regular occupancy of the post will prove conducive of much good. At — last week I held also an open-air service, which was attended by from thirty to forty persons, although the Puseyite clergyman was at the same time holding his usual daily evening service, at which, I suppose, not more than eight were present. The people were very attentive, and expressed great thankfulness on my promising to go there again."

Encouraging Prospects.

"'Instant in season and out of season' should be the motto of every Christian, especially of every minister and every home missionary who would meet the claims of his station. Many and diversified are his engagements, which are often delightful to himself and beneficial to others. On this station your agent has still to contend against false doctrine and the blind zeal of those whose influence impedes the success of his efforts to increase the number of hearers and members. It is cheering, amidst all these difficulties, to enjoy the sympathy of the Directors, and, through them, the support of the Christian public. Added to these advantages, the confidence of his church and congregations, with their many proofs of attachment to his character and services, greatly mitigate the distress of mind which would be otherwise suffered.

"In one of our villages there are several anxious inquirers, who, by their attendance on the means of grace, and the great change witnessed in their general conduct, have excited the astonishment of their fellow-villagers. There is reason to believe that they will become eminent Christians, should they be preserved from the errors by which they are surrounded. They are objects of anxious solicitude on the part of your agent, who, aware of what has been done by proselyting parties in such cases, would not express himself with too much confidence. Yet with all due caution, he indulges the hope that in a future journal he shall have to report that

which will be more animating respecting these interesting characters.

"Yesterday we held the annual meeting of our sabbath and day-school at C——, when the children were treated with tea and cake. As the rain descended in torrents, they were prevented passing through the village in procession, on which account we did not, as on former occasions, receive the congratulations of the admiring hundreds, who have invariably expressed their joy at the means employed by us for the instruction of the rising generation. One circumstance is interesting, which is, that with the exception of Mrs. S—— and another member of the church, a man who was converted about three years since, all the teachers were once scholars in the same school. The whole of the engagements of the day were of a most encouraging character, and are reflected upon with gratitude to God, and a sense of obligation to the Home Missionary Society."

Sabbath-School Success.

"During the past month I have attended several Sunday-school anniversaries belonging to the Wesleyans. These meetings are far more numerously attended than any other in this neighbourhood. No wake or club feast during the year excites half so much interest as the anniversary of a Sunday-school. Nearly all classes, except the State clergy, manifest equal sympathy in the labours of the Sunday-school teachers, and hence in villages containing a population of from 300 to 500 souls, we have 200, 300, 400, and even 500 taking tea together. Nothing I ever saw equals the examinations of the children; the pieces they recite, the hymns they sing, and the progress they exhibit in scriptural truth, would perfectly astonish those who have never had the privilege to witness such joyful scenes. The patient and persevering labours of the teachers, and the marked success attending their efforts in the advancement of the children's minds, in their knowledge of the simple truth of the gospel, I regard as a pledge on the part of Divine Providence, that this district, overrun as it is with Puseyite clergymen, and deluged with Puseyite tracts, is not to be delivered over to the man of sin. When the enemy would come in as a flood, by Sunday-schools, and kindred instrumentality, Almighty God is lifting up a standard against him."

An Interesting Fact.

"I have recently been called to weep with those who weep. The beloved family of one of our deacons have been called to mingle their tears over the grave of a child, and a brother. The deceased was a youth of some intellectual promise, and whose prospects in life were of a pleasing character. God, however, in his inscrutable Providence, hath so ordered, that, instead of his entering upon the active scenes of life, he has been called to enter, as we believe, the rest reserved for the people of God. Our young friend was naturally retiring in his habits, and the effect of his long and debilitating illness increased his backwardness. It was, however, evident that his shyness in speaking about personal religion, was chiefly from fear lest he should say too much, and thus convey a false impression with respect to his real character and experience as a Christian. Observations

would sometimes escape from him when conversing with his beloved parents, which indicated that a gracious change had been going on in his heart for some time previous to his affliction. On one occasion he expressed his regret that he did not feel himself able to speak about his future prospects; but he added a hope that God would before long enable him to leave a satisfactory testimony for the comfort of his dear parents. His desire in this matter was in due time realized. A few days before his departure I held lengthened conversations with him, in which he was enabled to open his mind to me with considerable freedom. I found his views clear and decided concerning the way of salvation by a Divine Mediator. There was, it is true, an absence of strong rapturous feelings in the prospect of death; but there was, what I take to be more satisfactory under such circumstances, a settled tranquillity, an enlightened apprehension of God's testimony concerning his Son, and freedom from anxious uncertainty about the future. In this calm and quiet state of mind, he breathed out his spirit in the presence of his sorrowing family, affectionately exchanging farewells with them as he entered into the dark shadow of the valley of death. I preached a sermon on the occasion of his decease, which seems to have been attended with God's blessing. One of my hearers, who had been in a serious state of mind previously, has, since hearing the sermon, offered himself for Christian fellowship. The church has received him as a Christian brother, and yesterday he sat down at the table for the first time."

The Good Soldier.

"We have lost by death one of our few members during the present month; and laid his body in our burying-ground. He was born in 1777, at ——, in this parish. He enlisted in the 1st Dragoon Guards when twenty-one years of age; and was discharged in 1813 with fifteen years' service and a pension. Some few years after, he came back to his native neighbourhood, and entered into business as a shopkeeper. Curiosity led him one Lord's-day to attend the chapel here, to see for himself what they did there. He had attended church when a soldier and since, but never before a chapel. He approved all he saw and heard, but he could not do this and approve himself too. He found that, though before unconscious of the fact, he had been all his lifetime on a battle-field and fighting on the wrong side. After some struggles he resolved to change sides, and enlist a second time, which he did into the service of the King of kings. Six years saw him constantly at muster, conducting himself as a good soldier of Jesus Christ, when it pleased his commander to lay him on a bed of affliction, till he called him to himself,—a space of more than twelve years. It was during the latter part of this time I became acquainted with him: I found him patient under his affliction, meekly resigned to his Father's will,—full of gratitude that God had provided for his wants before laying him aside from business; but most especially that he had led him to Jesus Christ by inducing him to attend our chapel while in health and strength. He enjoyed the presence of God, and called to mind the truths he had heard in the sanctuary; he manifested at all times a deep concern for the

prosperity of the cause of Christ; more especially among his neighbours. None visited him but he urged them to attend on the worship of God if he knew they neglected it, or encouraged them to continue it if they practised it. He remembered our collections, and sent the contributions he could not take. His heart was open to every call for the cause of God, and without solicitation he contributed to the extent of his ability. The last three weeks of his life he was in a state of great languor and much pain. He remarked to me, on my last visit, 'a dying bed was not the place for repentance.' He wished his neighbours could have the benefit of his late experience, then he thought they would seek God at once. His last end was peace. At his funeral I gave to each of his relatives, bearers, &c., a copy of the tract entitled "The Roll-call; How will you answer it?" and improved his death on the following Lord's-day, from 2 Tim. ii. 3, 'A good soldier of Jesus Christ.' He was one of the early fruits of Home Mission labour, and has been gathered in, after eighteen years of well sustained profession."

Hope in Death.

"I may mention an instance of the triumph of grace over the depraved heart, which has lately come under my observation, in the case of a young man who has died of consumption at the interesting age of twenty-three years. He had long been the object of much solicitude and prayer on the part of pious relatives, and other Christian friends, but he perseveringly resisted all their warnings and tender exhortations, and exhibited symptoms which indicated that his mind was tainted with the poison of infidelity. He maintained a character blameless in the sight of man, and attended the preaching of the gospel on the sabbath with tolerable regularity. He remained, however, a stranger to God, and the experience of gospel truth. Under the means of grace his mind seemed occasionally to be wrought upon, and sometimes he spoke as if he believed that the truths advanced had been intended for him. Still he succeeded in stifling conviction, and in banishing all thoughts of God and eternal things from his mind. Young in years, buoyant in hope, and eagerly aspiring after what Providence seemed pleased to deny, he was estranged from God. Symptoms of consumption appeared in him, which gradually undermined his constitution; and while it appeared evident to all around that he was fast hastening to his end, he continued to cling to the hope of life. I frequently visited him, and presented to his mind those all-important truths which are connected with the soul's present and eternal well being. These subjects, however, for awhile seemed unwelcome. He removed for a time into another part of the country in the hope of receiving benefit from a change of air. He speedily returned much weaker. I was sent for, and from that time till his death I visited him almost daily. On the first of these visits, while speaking to him of the soul-saving efficacy of the blood of Christ, and the way of justification by faith, his countenance suddenly brightened up, he extended his feeble arm as he sat upon the side of the bed, and, grasping my hand, said, 'Now I see what I never saw before, now I understand that passage, "This is a faithful say-

ing, and worthy of all acceptance, &c., that Christ came into the world to save sinners." Now I see that the atonement which I have so long slighted is the only true foundation.' From that time till his death he maintained an unceasing reliance on Christ's finished work. So evident was the change manifested in him, that even the careless were constrained to acknowledge it. His countenance, conversation, and the very mental wanderings of expiring nature, all partook of the change which had passed within. On the last sabbath previously to his death he was much engaged in singing when his strength would permit. On feeling his weakness, he said, 'I shall soon be able to sing more sweet, and more loud, and Christ shall be the song.' He died on the following Tuesday. His death was improved on the sabbath. May the Lord bless the truth advanced for the salvation of souls!"

IRISH EVANGELICAL SOCIETY.

THE Committee would place before their friends the circumstances of the Society, in the hope that the British churches, on whose liberality the existence of the institution depends, will sympathize with the anxieties they feel, and alleviate them by prompt and generous assistance. By appropriating the remaining portion of stock they possessed, and by the increased amount of contributions received during the past year 1845-6, they closed their labours with an almost even balance-sheet. This pleasing circumstance had not occurred for several years. The satisfaction, however, which this afforded was abated by the remembrance that unless the regular income of the Society should be considerably augmented, the current year would be attended with the most perplexing embarrassments. They clung to the hope that the wealthy members of our churches, especially, would awake to the importance of Ireland as a most promising field of missionary enterprise; and that they would furnish the Committee with the means not only of sustaining their present operations, but also of employing new Agencies in those districts from which they have received the most urgent appeals for help. This they have not as yet obtained. To remit when due the quarterly stipends of the Agents, and to defray other necessary expenses, they have already, since the last annual meeting, incurred a debt of nearly £200; and by the end of the present month, another quarter's salaries will be due, amounting to about £500; so that they require no less a sum than £700 to meet the present demands on their funds. The Committee are quite aware, that this is a part of the year when but little money is remitted by their friends. But this consideration is not sufficient to allay their anxiety, when they know that the usual amount received at a later period of the year, will be required for expenses which will then accrue. Could they hope that the simultaneous collections in October would be so increased both in number and amount as to meet the pressing necessities of the case, they would be comparatively at ease. And why should this not be the case? If our churches would universally adopt the plan, which has been found by those who have acted upon it to work so beneficially, not only this, but each branch of our "British Missions," might extend

their operations, and the several Committees would be relieved of the embarrassing anxieties which go far to neutralize the pleasure which the conduct of their affairs should afford. It is universally admitted that Ireland has never yet received that amount of assistance which her circumstances require. Whence does this arise? The opportunities for preaching the gospel were never more numerous or more inviting than at the present moment. The Committee would, therefore, earnestly entreat the friends of the Protestant faith to make amends for past neglects by present effort. Multitudes in the sister land are influenced by a spirit of inquiry which, if rightly guided, would, by the blessing of God, issue in the happiest results. The tour of inspection recently undertaken by Mr. Garvey afforded ample proof of the good effects which have attended the labours of the Agents; many of the Stations presenting the most encouraging aspect. Are they to be sustained? Are they to be strengthened? Or, must the Committee seriously contemplate the withdrawal of their Agents, and thereby the extinction of the only light which in many cases is shining amidst the thick darkness of superstition which overspreads the land? To these inquiries the churches of Christ in Britain must reply.

As an example of the effects resulting from the labours of the Agents, the following account of a meeting recently held at one of the Stations might be cited with advantage, and which, it is confidently believed, will be read with interest.

"On Thursday, the 23rd of July, the eighth Annual Tea Meeting of the Independent Church and congregation at Strade, in the county of Antrim, was held. About 300 persons partook of the refreshment provided, many of whom had come from places some miles distant. After tea a hymn of thanksgiving was sung, when the pastor, the Rev. James Bain, was called to the chair. Mr. B. commenced the business of the meeting by a brief outline of the past history of the church, and its present state and prospects. Heart-stirring and interesting addresses were then delivered by the Rev. Messrs. Bates and Moore, Baptists; — Torrents, Methodist; and Shelley, Dougan, and Hodgema, Independents. A spirit of fervent piety, fraternal affection, and deep spirituality prevailed, and produced the most delightful influence. The speakers enforced the necessity of ardent piety, eminent spirituality, and fervent and continued prayer, as the only sure ground to hope for prosperity *within* the church, and the conversion of the world through the *instrumentality* of the church.

"On the following day, the sabbath-school, numbering nearly 200 children, was assembled, when they were regaled with tea and cakes; after which suitable addresses were delivered by the chairman, the Rev. T. A. Shelley, and Mr. W. J. Bain. Tracts and books were presented to the children, and the whole concluded with singing and prayer. During these two days of happy activity and interesting social intercourse the blessing of the Lord was specially felt to be upon us; and the whole service will be looked back upon as a season of sweet Christian communion."

It is to sustain operations which lead to such a result as this communication describes that

the Society exists; and to extend such efforts the Committee appeal to the piety and zeal of British Christians. Could Ireland be fully supplied with holy, active, and devoted ministers, who would labour, as Mr. Bain and many others labour, the teeming population of that interesting country, it is confidently believed, would soon become a really *Christian* people, displaying the virtues and graces which ought ever to distinguish and adorn the character of those who profess themselves the disciples of Christ.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

To the right and successful conduct of every mission, an accurate knowledge of the country and people of which it is the scene is quite indispensable. In no instance is this remark more true and applicable than in respect to colonial missions. Whatever, therefore, brings into clear light the conditions and elements of colonial society, will have the double effect of both exciting general interest and zeal in missions to those deeply-interesting communities, and of directing to the wisest plans for their management in every respect.

The following paper, written by a devoted and experienced colonial missionary, is designed to correct some English misconceptions as to the religious state of the people of Canada. We shall hardly be liable to any material or injurious mistake in our estimate of the religious state and wants of the British colonies, if we bear steadily in mind that in them all there is a reproduction of English society, with almost all its excellences and defects, under circumstances in which the removal of many restraints prevailing in the parent land sets almost every interest and opinion at work with a liberty, or perhaps, rather, a licence, here unknown. There every man is more bold and free. There every party feels itself more likely to realize ascendancy or success. They all meet on more equal terms. But the interests opposed on principle or policy to the overshadowing elevation and privileges of any one religious body are proportionally more powerful than in England. They will allow of no such result; they will tolerate no such injustice. All our questions on theology, polity, and, what is compounded of both, the status of various religious bodies, are rife in Canada. There are, moreover, some forms of religious error, of American origin, there prevailing, but here happily unknown.

The double conclusion from such a view of colonial society must surely be, that there the seeds of religious truth and liberty ought to be most widely and early scattered; that sacred cause most vigorously and faithfully maintained, and that none but sound, able, and well-instructed men are competent for such a work and mission as this.

A PRELATE'S VIEW OF COLONIAL WANTS.

It is sometimes amusing to those on the spot to read descriptions intended for a London auditory of the condition and necessities of the British colonies. At a meeting in that great metropolis, held in March last, called for the purpose of taking into consideration the alarming spiritual destitution of the colonies, and for the further purpose of raising special contributions,

in order to the supply of wants so pressing, the Bishop of Jamaica is represented to have moved the following resolution, and to have made the subjoined statements:—Resolved, "That the poor labourers and workmen who are compelled to seek an independent subsistence for themselves and their families in the colonies, and are thus deprived of the advantages provided for them at home, in their own parish church and school, have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education." "He (the right rev. prelate) had travelled hundreds of miles in North America. . . . In Canada there were only one hundred clergymen for a population equal to this county;* in New Brunswick, only thirty-seven; in Nova Scotia, thirty; and in Newfoundland, twenty-seven."

How very plausible an erroneous statement may be made to appear if a little truth be mixed up with it, and a dash of good principle be thrown in to qualify it! Our bishop, or rather the parties who framed the resolution, appear to be adepts at this sort of alchemy. The *truth* found in the resolution is, that our poor countrymen "are compelled to seek an independent subsistence for themselves and their families in the colonies," and that "they have a strong claim on their countrymen for help, in providing themselves and their children with the ministrations of religion and the means of education." The *good principle* is, that the strong should help the weak—the well-furnished should assist in the supply of the ill-furnished—and that British Christians, having freely received from the God of all grace, should freely give. And yet these true and good points have all the force of error in the connection in which they are found.

1. Said "poor labourers and workmen" are not "deprived of the advantages provided for them at home, in their own parish church and school;" for in respect of many of them there existed at home, as there exists here, considerable doubts of the *advantages* supplied by the parish church in which such men as Gathercole are wont to minister, or else some semi-papist, taught more of Rome than of Christ; and as a consequence, there then existed and there does exist a very weighty and really determined preference for the ministrations and solemnities of some other portion of Christ's church.

2. The *advantages* of parish schools, having reference to the poor labourers and workmen of England as a whole, are presumed to be somewhat problematical as a fact. There are a great many such persons in the colonies, who do not recollect that they had opportunities of attending good parish schools in the father-land.

3. It is the boast of the body in connection with which the meeting was held, that they do not desire so much to *help the colonists to supply themselves*, as to dip their hands as deeply as practicable into the public purse, in order that they may eschew the abominable Voluntary system, and give the people the gospel and the marvellously effective sacraments of *THE Church* "free, gratis, for nothing." At least we happen

to know that the Episcopalian hook is not unfrequently baited with two flies: "We don't want your money; only come to Church," and "Ours is the respectable Church." Oh that the Nonconformist churches more correctly apprehended their vocation in regard to the colonies! If they would only *help*, really and effectively help, the colonists to *supply themselves*—that is, if they would furnish them with an able ministry, and assist for a season in their support, these young nations would show forth the might and majesty of the Puritan principles, as New England has done. How is it that the Colonial Missionary Society, whose principles and management are really adapted to promote true religion in the colonies, receives such comparatively meagre support from the Congregational churches? Is it not their own institution? Has it not done admirable service? What singularly effective measures has it adopted and carried forward successfully during a period of only ten years, and these with an exceedingly limited income! It helps the colonists to help themselves—the true policy; and it is training on the field a number of young men for the ministry.

4. What shall we say of the West Indian prelate's numerical facts? One hundred clergymen in Canada!!! Did he not know that probably one-half the entire population of the united province consists of Irish and French Roman Catholics, and that they are abundantly supplied with clergy? Did he forget this *sister* or rather *mother church*? What will Messrs. Newman and Ward say? and what Dr. Pusey? The Scottish portion of the Protestant population is large, and for their supply there are between eighty and ninety clergy connected either with the Residuary or the Free Church, and twenty belonging to the United Secession Church. There are upwards of fifty Congregational, a considerably larger number of Wesleyan, and a large number of Baptist clergy in the province, besides some smaller bodies. Where were the good bishop's visual organs as he journeyed through Canada, New Brunswick, and Nova Scotia, that he did not see numerous, very numerous steeples, not Episcopalian? It is perfectly notorious that in all these provinces not only is the Episcopal Church in the minority as to the population, but it is by no means the largest denomination; and as we have no Established Church, it is sheer impertinence *thus* to dilate upon the number of clergy and the wants of our population, as if Episcopacy was everything.

We do need more enlightened, truly devoted, and able ministers of Christ. We require well-constructed and stable institutions. We need an extensive and well-directed system of sound education. We need churches trained to exertion, and wholly consecrated to the Master. The exigencies of our case demand more prayer, zeal, and liberality among ourselves, and on the part of British Christians. We have, indeed, some very excellent clergy and laity of the Episcopal Church in this province, but we have not a few who would be more fitted to Romanize than to Christianize the people; and, at all events, neither the education nor the importation of scores or even hundreds of Anglican priests will prove at all fitted to make this land "blossom and bud as the rose."

A PASTOR IN CANADA.

Canada, May, 1846.

* Was the county of Middlesex intended? In my copy of the *Patriot*, "*country*" is the word, but the bishop could not have meant England. A comparison with Middlesex was an exaggeration. Canada does not yet possess a million and a half of inhabitants.

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

OCTOBER, 1846.

Theology and Biblical Illustration.

THE CULTIVATION OF THE HEART.

It appears to me, that the religion of the present day is too much of a public nature, and that the religion of the heart is not sufficiently cultivated, and not as much as it has been at some periods. Far be it from me to suggest, that any one is or can be too actively engaged in the promotion of the cause of Christ; but in the constant call for action, action which has been made by the various enterprises of the day, we have been led to feel too much as if all religion consisted in action, and thus neglected its chief, and in reality its only main spring,—the heart; for there can be no right action, none that is acceptable to God, but that which proceeds from a heart under the actual influence of his grace. We have been too unmindful of the precept, “Keep thy heart with all diligence, for out of it are the issues of life;” and, if we have not already done so, we shall ere long be joining in the mournful lamentation of the spouse, “They made me the keeper of the vineyards, but mine own vineyard have I not kept.”

There are many reasons, aside from the tendency of the age, why the cultivation of the heart is neglected. It is a *difficult* work. To those who have never attempted it, the exercise may appear easy, but there is none harder, as many find to their discouragement in undertaking it. The very abstraction of the thoughts from the world without, and their direction to the world within, in the manner required for the right performance of this duty, is one of the most difficult exercises of the mind. And all the work is difficult. To follow the heart through all its forms of sin, to trace out all its changing varieties of iniquity, to detect its deceits, to study the motives that govern the conduct and ascertain their character, to distinguish in its religious exercises between that which is true and that which is false,—all this is difficult: but this is not the whole. It calls for humiliation of soul, the mortifica-

tion of the corruptions of the heart, however eloquently they may plead to be spared ; it calls for the most fixed and solemn resolutions to live nearer to God ; it demands constant watchfulness against sin and constant resistance to temptation,—and all this is difficult, exceedingly difficult.

It is a *secret* work, and for this reason it is neglected. We are too apt, even when we enter with vigour into any and every public enterprise, to shrink from those duties which must be performed in close retirement. Very few are aware how much they are influenced in religious matters by the opinion of others ; if the desire of human applause be not a powerful motive, why is it that we are so strict in attending to those duties which are performed before the world, when we can think lightly of passing by those which are to be performed before God alone ? Are any so much afraid of being seen by the eye of God out of their closets at the appropriate season, as they are of being seen by their fellow-worms out of the sanctuary in the time of public worship ?

The cultivation of the heart is necessarily attended with self-abasement, and is neglected on this account. Every one naturally desires, not only to be esteemed by his fellow-men, but to entertain as good an opinion of himself as he consistently may, and is averse to that which will lower him in his own eyes. But one end of this work is to detect and bring to light all the sins and corruptions of the heart, to spread before the eyes all that is vile and loathsome within, to establish the mortifying and condemning assertions of God's word, and to make one abhor himself. And many fear that they will find their hearts in a desperate or lost condition if they are too rigid in inquiring into their state, and are unwilling to institute the scrutiny, vainly thinking, with the silly bird of the desert which only hides its head from its pursuers, that shutting their eyes to their danger will be sufficient to avert it.

There are many cogent reasons which urge a diligent and laborious attention to the cultivation of the heart. Our personal salvation depends upon it. It is but another name for attending to the great concern. The heart must be cultivated, or the soul will be lost ; and every one must attend to the matter himself. It cannot be done by proxy, unless we can enter heaven by proxy ; and this no one desires, even if it could be.

Our growth in grace depends upon it. Every man's heart is a vineyard, which, left to itself, will grow up with rank weeds. These need no cultivation. The heart, just let alone, will produce all manner of wickedness : but the soil is so hard, and the plants of grace are so purely exotic, and the atmosphere by which they are surrounded is so uncongenial, that they will never strike down their roots and grow and yield fruit, without care and labour. If any fancy that they have found an easier way to advance in religion ; if they suppose that they are progressing when they are devoting no careful attention to their hearts, it is all fancy, a mere delusion, and they will discover it sooner or later. The enemy of souls could desire no better cheat than this, with which to delude the people of God.

Nor is there any true heavenly comfort, any real spiritual enjoyment to be found, where the cultivation of the heart is neglected. There may be false peace, the natural emotions may be occasionally excited by religious truth, and something that appears like religious joy awakened ; but they who can retain it, or even experience it, without attention to this duty, have reason to suspect its nature.

Our permanent usefulness demands it. There is no stable foundation for any extensive usefulness, but such as is laid in the knowledge of one's self, and in the subjugation of one's own heart. He who goes forth to combat other evils, while this duty is not attended to, is like the soldier going out to wage war upon a foreign foe while his own country is falling a prey to civil

strife. He that would arrest the evil that is in the world, must begin with himself. He that would do good to others, must begin by doing good and getting good to himself. He that would be instrumental in promoting the glory of God, must first glorify him by offering him the homage of a pure heart, and must continue to cultivate that, as the vineyard which God has committed to him above all others. He must not end here, but here must he begin, and here must he continue to labour, until God by his grace shall lay the final blow at the root of all his corruption, and translate him to a world where all his toils shall cease.

IOTA.

THY MAKER IS THY HUSBAND.

With what exquisite taste and tenderness does the apostle Paul, when enjoining Christian duties, draw his illustrations from domestic life! Who can read without a thrill of emotion that finished passage, Ephesians v. 23—33? "This is a great mystery, but I speak concerning Christ and the church." "Thy Maker is thine husband, the Lord of hosts is his name." Let us enumerate some of the qualities of this husband.

1. *He is of noble birth.* "This," says the eternal King, "is my beloved Son, in whom I am well pleased." He was born indeed in humble circumstances, but with solemn and imposing attestations. A choir of angels was sent from heaven to celebrate that birth in anthems of lofty praise. The earth had not heard such music since the symphony of the morning stars at the birth of creation itself. Brilliant portents were seen or heard on every side:

"Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the bass of heaven's deep organ blow;
And with your ninefold harmony
Make up full concert to the angelic symphony."

Thus sang the muse of Milton on the rapt and congenial theme of "the morning of Christ's nativity." It was the birth-day of the Prince of peace, the Heir of all things, the Head over all things to the church. "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

2. *He possesses boundless wealth.* It pleased the Father that in him should all fulness dwell; fulness of grace, of truth, of mercy, of salvation. In him is vested more than the wealth of worlds. Unsearchable riches are in him, riches incalculable by any mortal arithmetic. Oh happy bride, that receives the love of this chief among ten thousand, this altogether

lovely one! He endows her with life and immortality, with joy unspeakable and glory unfading. All the blessings of the new covenant are to us without money and without price, for we are redeemed with the precious blood of Christ. Here is an exhaustless fund, on which we may perpetually draw.

3. *He possesses inestimable beauty.* If beauty, intellectual, moral, and physical, be the object of admiration, if it attract love, then who so attractive as the heavenly Bridegroom? How are those exalted spiritual charms set forth in that splendid epithalamium in the Canticles! He is "the rose of Sharon, the lily of the valley," beautiful, fragrant, medicinal. So in that other bridal hymn, Ps. xlv. "Thou art fairer than the children of men, grace is poured into thy lips—all thy garments smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby they have made thee glad." Well may the Spirit say to the church, "He is thy Lord, and worship thou him." On his immortal beauty time writes no wrinkle; on that, death hath no power—the grave brings no decay. To it eternity itself will bring its tribute. Art thou not charmed with such loveliness? Is not thy heart towards this Prince of peace, who condescends to woo you to himself, and to offer you the joint heirship with himself to eternal life and glory?

4. *He is a most affectionate Husband.* There is no love like his love: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." This is no wild and transient emotion, no heedless and romantic passion, but the pure love of a holy and compassionate heart: "Christ loved the church, and gave himself for it"—himself! Oh what a gift! This was affection's gift. Oh, to "know the love of Christ, which passeth knowledge!" Amazing paradox! How true, that

"when he loved his own, he loved them unto the end!" Many an apparently fond suitor deserts the object of his attachment. Not so Christ. His love is stronger than death. Hence,

5. *He is a FAITHFUL and CONSTANT Husband.* How often have you been unfaithful to him—how often wandered from him! but he has pursued with his love. He has brought you back again and again. How often have you provoked him by your irritability! but he has met and melted it with love. How coldly have you received him! but his lovingkindness changes not. He is faithful and he is constant.

6. *He is an ALL-POWERFUL Husband.* "For thy Maker is thine husband, the Lord of hosts is his name." Therefore trust in him. He is able to protect thee. As the tender ivy twines around the sturdy oak, without which it could not for a moment be sustained, so must the church cling to Christ, in whom alone she has righteousness and strength: "God is thy strength" is written in the marriage deed. The last words the illustrious King uttered before he ascended to take possession of his kingdom were: "All power is given to me in heaven and earth."

7. *He is an UNDYING Husband.* All other husbands die, and thereby the marriage contract is dissolved. But, although he died once, it was not so much death, as a suspension (though entire) of life for a part of three days; when again he lived, and lives for ever!

His death affected not the union of believers to him, but so perpetuated that union. For a great purpose he went down into the grave:

"Where should the dying members rest,
But with their dying Head?"

With whom should they rise, but with him? "And I will betroth thee unto me for ever." Oh glorious union! Neither shall they die any more. What a wonderful day will that be when the great marriage feast shall be celebrated! To what heights of sublimity does the voice of inspiration rise when speaking on this theme: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Let us be glad, and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. *** And he saith unto me,

Write, Blessed are they that are called unto the marriage supper of the Lamb."

J. N. D.

AN EPITOME OF PRAYER.

"Prayer is a term of great latitude, involving the whole compass of our intercourse with God. St. Paul represents it to include our adoration of his perfections; our acknowledgment of the wisdom of his dispensations, and of our obligations for his benefits, providential and spiritual; the avowal of our entire dependence on him, and of our absolute subjection to him; the declaration of our faith in him; the expression of our devotedness to him; the confession of our own unworthiness, infirmities, and sins; the petition for the supply of our wants and for the pardon of our offences, for succours in our distress, for a blessing on our undertakings, for the direction of our conduct and the success of our affairs."—*Hannah More.*

It is exceedingly important to have clear and comprehensive views of truth, especially of practical truth, always at hand, that the mind may at once receive the instruction, admonition, or encouragement they may be calculated to convey; and on no subject, perhaps, do we more constantly require such views as on that of prayer. How various are the lights in which the subject of prayer may be contemplated, and how manifold are its ramifications and relations! The very word can scarcely be uttered without suggesting a variety of thoughts and awakening a diversity of feelings. It is associated with the bright and joyous, the gloomy and distressing, in the history of the Christian.

What doctrine is involved in prayer! Not a nobler view of God can be presented than that in which he appears as the hearer of prayer. All the graciousness and majesty of his character is included in it. How glorious he appears above the mercy-seat, between the cherubim! We cannot look upon him there and think of guilty man as a suppliant before him, without being reminded of the ground on which prayer can be presented to him and be answered by him. The Mediator—the blood of sprinkling—the name of Christ—the gracious Spirit—the sure word of promise; in a word, the grand provision of the evangelical economy burst upon our view.

What experience is bound up with prayer! We think of prayer as first exercised by us, long after the use of words of prayer, when it was said, "Behold, he prayeth;" when we sighed under the consciousness of guilt, and, urged by pressing necessity and prompted by the hope of pardon

with a bursting heart we breathed the publican's request, "God be merciful to me a sinner." We think also of the subsequent exercise of prayer; when we were shut up and could not come forth; when our heart was cast down within us, and we said, "My way is hid from the Lord, and my judgment is passed over from my God;" when we asked in bitterness, "Has the Lord forgotten to be gracious, and will he be favourable no more?" and he was better to us than our fears. We remember the seasons, likewise, when in prayer we drew *near* to God, and he opened the windows of heaven and poured us out a blessing, that there was not room enough to receive it.

But there are other points of view in which prayer is recognized by us. *We think of its reflex influence*, in promoting spirituality, resignation, confidence, lowliness, peace, and love, when "a softening steals over the character, the harder lines are touched into sweetness and the stronger colours mellowed into calm; while a beauty gentle as earth, but fair as heaven, breathes and looks in the entire life."

We think of prayer, moreover, as an instrument of efficacy; as the turning point of the fulfilment of promise and the accomplishment of prophecy; as the secret in given cases of the successful proclamation of the gospel, in the lengthening of the cords and the strengthening of the stakes of Zion; as that by which we become princes and have power with God; that by which we unlock the treasures of Deity, and move the hand that moves the world.

Further, *We think of prayer as a distinguished privilege*; that through which we may come into the presence-chamber of God, and hold fellowship with the Father and his Son Jesus Christ; that by which we may seek the supply of every want, cast every burden upon the Lord, and find grace in every time of need. O the honour and blessedness of prayer!

But again, *We think of prayer as a solemn, binding duty*. We listen to the injunction, "Pray without ceasing," and obey it, as part of that homage which the Creator legitimately demands from his erring and dependent creatures; and we feel that to restrain prayer before God is to sin.

Such are some of the lights in which prayer is contemplated by saints; and it must be admitted that there is much of interest and of power identified with them. There is one other point of view, however, in which this subject ought more fre-

quently to be considered—it is that of *advancement*. There are multitudes of professors who seem utterly to forget that advancement in prayer is necessary. They receive *apparently* with the utmost readiness the exhortation of an apostle: "Leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and eternal judgment." Yet they lose sight of it in relation to prayer. But if we are not to remain satisfied with being babes or children in Christ, but seek to grow and rise to the maturity of men and fathers in knowledge, understanding, and character, then it is indispensably necessary that we should not remain stunted, dwarfed, and crippled in devotion. The prayers of an advanced, matured disciple must differ widely from those of a young or feeble Christian. The devotional exercises of professors may legitimately be regarded as a thermometer, by which we may judge of their Christian temperature; and scarcely any engagement can more strikingly indicate the character and degree of their spiritual attainments. We readily feel the influence of contact with a man of advanced piety in prayer. It is not necessary for us to be told that he is an eminently holy man; there is that in his prayers which proclaims it in the most convincing form. *They* tell us that he is coveting "earnestly the best gift," and striving to "comprehend with all saints what is the height and length and depth and breadth, and to know the love of Christ, that passeth knowledge, that he may be filled with all the fulness of God." This, however, is not *always* found identified with towering intellect and mental culture. What an unction and richness, a compass and power, have we sometimes found in the prayers of the wayfaring man! We have felt that notwithstanding his humble position in society, he was, like Saul of old, "higher than any of the people from his shoulders and upward;" and we have oftentimes traced the *advancement* of such men in devotional exercises with astonishment. It is true that there are some parts of the exercise of prayer that, in a certain sense, will remain the same from the commencement to the termination of the Christian's course.

He begins, for instance, with the supplication for mercy, and he will end with the supplication for mercy, yet his ad-

vancement may be traced in the presentation of that request. There will be a peculiarity about it that will proclaim him to be a holier man now than when he first offered that supplication; and the general tone and spirit of his devotional exercises will show that he has gained a nobler altitude, and is pressing forward towards the mark of the prize of his high calling in Christ Jesus. It will be obvious in the case of such a man that he realizes somewhat of that to which the apostle refers: "Boldness and access with confidence."

Thus it has been with some of the most distinguished servants of Christ. It is said of Luther that his friends were struck with the holy boldness, utterly removed from anything like presumption, with which he approached God in prayer. Whitefield, too, was remarkable for the nearness of his approaches and the freedom of his access to God. There is one feature in the supplications of these holy men which strikingly symbolizes with that which prominently appears in the prayers of some of the most distinguished men recorded in sacred Scripture—that is, *pleading with God*. They prayed with the conviction that they had laid hold upon God and had power with him. They reiterated their supplication with such fervid importunity as to bear away the blessings they desired. And when we meet with individuals of advanced, eminent piety, it develops itself to us in the prominence of *pleading* in their supplications. In prayer they are not like those who feel that they have first to get near to God themselves; *they* feel, and communicate the impression to those who listen to them, that they are *with* God, and have pressed near even to his throne. Hence there is the absence of that hesitation and doubtful mode of expression which we oftentimes hear in prayer, and the fulness and freeness and power which indicate that God is felt to be at hand and not afar off. This is one only amongst many points of view in which advancement in devotion may be contemplated, but it is one of great prominence and interest to all true Christians.

Dear readers, examine yourselves on this subject. Compare your prayers now with the prayers you were wont to offer in the early stages of your religious career, that you may ascertain whether there has been any advancement. Look to be humbled, aroused, and urged forward. Let your watchword here be, *Advancement*. There is lamentable weakness and decrepitude here. We want a healthy,

vigorous, high-toned, masculine devotion in the church. This is the church's might. Dear brethren, take these thoughts on prayer we have offered, and lay them up in your hearts. Do not be satisfied with dwelling upon one or other of them merely, but let your minds frequently take the entire range of this interesting and important subject. Be instant in prayer—ceaselessly devotional. In the light of the church's feebleness, the world's wretchedness, and the Saviour's injured honour, ponder God's declarations: "Ye have not, because ye ask not, or because ye ask amiss." "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them."

J. W. R.

WHAT IS DEATH?

WHAT is *death*? inquired the youth Ugenio. Death, replied Geraius, is the destined termination of all things mortal. *We* are its lawful prey, and so is all we see around us. By its oft repeated visits this soft carpeting of green we tread, these lovely and attractive flowers we so much admire, and that verdant foliage, whose thick shade we seek, droop, wither, and decay. When these stately trees have ceased responding to the calls of genial spring—when those numerous flocks which in the distance clothe the wide-spread pasturage are gone—when man, the noblest of the great Creator's works below, returns whence he was taken,—it is the work of death. Death works on all things mortal, and in its work knows no distinction.

See yonder mower, how he throws his scythe into the standing grass. Grass we are pleased to call it, but if you mark it more minutely, you will perceive there is not only grass, but towering weeds, and a vast profusion of variegated flowers. Now mark, the mower makes no distinction; at every stroke, grass, flowers, weeds, all prostrate fall before him. So with the mortal race—fruits and flowers, stately trees, and humble shrubs, animals of every kind, fowl of every wing, fish of every fin, and man in all his grades. The easy rich, the toiling poor, the thoughtless youth, the sober aged, the proud noble, and the humble plebeian—all are its prey.

It was not always so. Once death had no possession here. Then nature's face with smiles was ever radiant. The vast variety of created existences that peopled earth's habitable parts were full of joy. The king of day then rose in splendour

and retired in loveliness—the queen of night unclouded ruled its silent watches—the morning stars together sang, and all “the sons of God shouted for joy.” But man sinned! Death, sin’s wages, followed, and so closely followed, that when he sinned, he died.

Come, look at man as he came from his Creator’s hand. Behold him: he is formed after the image of the King of heaven. Extensive knowledge, the highest created rectitude, and spotless purity are the characteristics of his soul. Could you read his thoughts, they are in heaven. His every action is conformed to his Creator’s holy law. His heart’s desire is for communion with his God. But lo, he disobeys! The image of his God is lost; all good is lost, and ill is in possession. Depravity pervades his soul, darkness clouds his intellect, perverts the reason and obstructs the movements of his conscience. Stubborn perversity inclines his will, and enmity to God rules powerfully in him to do evil. God can have no fellowship with such. Abandoned, cursed, condemned, he is but a wreck of that noble creature man. Nay more, he is a demon, he delights in ill. This, Ugenio, *was* death,—death of all good within his spirit, or *spiritual* death.

See him again, in consequence of sin, laid low on that solitary couch. Keen anguish, you perceive, distorts his haggard countenance. How emaciated he appears! His flesh and bones, and skin, in part, are gone. His pulse is low, his eye is set. How long it is between the heavings of his aching breast! Burning thirst augments his pain; and hark! a gurgling noise is in his throat. His whole frame quivers. It is a shock of nature. A gasp! O how painful! Another, another yet! There, *that’s* the last. His soul is gone. His body only lies there now; and this *is* death—the separation of the soul and body, or *temporal* death.

Nor is this all. When the soul, in all its guilt, has left that mortal frame, it must appear before the judgment-seat of Christ. There, with its compeers in transgression, having received its final doom, “Depart, ye cursed,” it shall with howling fiends be forced to find its place in flames of inextinguishable fire, to suffer pains unutterable for ever and for ever. This, Ugenio, *shall* be death, the second death, or death *eternal*.

WALTER SCOTT AND WILLIAM
WILBERFORCE.

In the diary of the great and good Wilber-

force we find the following passage in reference to the Waverly Novels, which were just then in course of publication:—

“I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying up with me “The Shepherd of Salisbury Plain,” than bearing the load of all those volumes, full as they are of genius.”

Without entering here into the vexed question of the lawfulness of writing and reading romances, we must be permitted to express our earnest sympathy with this beautiful and truthful sentiment. For Walter Scott, the man so full of generosity, of hearty genial humour, and of hospitality, we have a warm admiration. His genius every one must honour. To him we are indebted for many delightful hours. In the living tapestries of his unrivalled romances we have seen the shape and spirit of the stirring days of chivalry, “bodied forth” with a strange and picturesque beauty. We have laughed with “Caleb Balderstone” and “Dugald Dalgetty”—and mourned with stout old Davie Deans over that sad calamity for which “he wrestled in privacy and on his knees”—and followed that most perfect of his heroines, “Jeanie Deans,” up to London, and listening to the sweetly eloquent appeal for her sister’s life, have found ourselves ready “to gush out with tears.” And yet after reading all his most celebrated productions, with a hearty admiration for the splendour of their conception, we were tempted to ask ourselves—why all this vast expenditure of so much that was rich and precious, and that, too, without even the outward show of devotion manifested by her who expended so much of her substance in order to anoint her Master’s feet? Were there no great living truths for him to defend? Were there no contests waging with error that called for the aid of his powerful arm? Were there no burning wrongs for him to expose and labour to correct—that he should have squandered the treasures of his mighty intellect in devising cunning romances for a winter evening’s entertainment?

Contrast his career with that lofty philanthropist whom we have just named, who although his inferior in point of natural gifts, has yet rendered his own life sublime. Wilberforce, like Scott, was a man of great geniality of temper—like Scott, he seemed to “touch life at a great

many points." But he did not live merely for the amusement of his fellow-men. He lived for their higher good. He had a quick eye for all the wrongs and sufferings of his fellow-beings, and a warm heart for their relief. All day long his cottage at Clapham was thronged by men—not like those who crowded the doorway of Abbotsford, in order to pay homage to high intellect alone—but by those who came to ask of him alms for some of "God's poor," or to devise some plan to enlighten the ignorant of London, or to supply the Bible in some destitute region, or to suppress the infamous traffic in the bodies and souls of men on the coast of Africa. For thirty-three long years, through sneers and taunts and discouragements—with a lofty moral heroism, unsurpassed, since the days of the Apostle of the Gentiles, he had waged a war upon this monstrous traffic—and when the triumph was at last gained, and Sir Samuel Romilly announced, amidst the cheers of the House, that William Wilberforce would that night lay his head upon his pillow a more honoured man than the "Emperor of France,"—what mere literary triumph was worthy to be mentioned in the comparison? Follow these two men to the bar of God; and in that awful hour, big with the fate of coming eternities, who among the myriad host that turn their eyes upon the Infinite Glory, and the "great white throne," would willingly step forth and prefer the place of Walter Scott to the place of William Wilberforce? —*Presbyterian.*

SCRIPTURE ILLUSTRATIONS.

"Joseph of Arimathea * * craved the body of Jesus."—Mark xv. 43.

IN the accounts of our Lord's crucifixion, there are several circumstances which exhibit differences from the customary practice of the Romans, and which were in fact so many points of accommodation to the peculiar notions of the Jews; and which operated rather favourably for the condemned persons.

In the first place, the Romans usually left the crucified ones to linger on in their tortures till life became extinct; and this commonly did not happen till the third or fourth day, and some even lingered until the seventh. Soldiers were stationed, to prevent interference or relief from friends, and a guard was even afterwards maintained, that the bodies might not be stolen away and buried. For the Romans left the bodies to consume on the crosses, as

formerly on gibbets in this country, by the natural progress of decay, or from the ravengings of birds, or (if the crosses were low) beasts of prey. But as such lingering deaths, as well as the continued exposure of the body, were most wisely and mercifully forbidden by the letter and spirit of the law of Moses, which directed that criminals "hanged on a tree" should be taken down before sunset, the Roman soldiers in Judea were instructed to extinguish, on the approach of sunset, what remained of life in those upon the cross. We see that the two thieves were thus dispatched by their legs being broken; and the body of Christ would doubtless have been thus treated; but it had been foretold that not a bone of him should be broken; and he expired before this became necessary. The spear-thrust which was given him by the soldier was doubtless to ascertain whether he were really dead or only in a swoon; and the resulting evidence that life had departed from him rendered further measures unnecessary; indeed the wound then inflicted being in the left side, piercing the pericardium—as evinced by the outflow of blood and lymph—would have been sufficient, and was no doubt intended, to produce death, if Jesus had not been dead already. See John xix. Piercing the side is said to have been one of the common methods of accelerating the death of crucified persons, as well as the breaking of their bones. It is said that, on such occasions, a fire was sometimes kindled under the cross, to suffocate the crucified with the smoke; or even in the case of very atrocious offenders, that wild beasts were let loose upon them.

Even among the Romans, permission was sometimes granted to the friends of the crucified person to take down and inter the body; the power of granting which was vested in the judge or supreme magistrate. And sometimes, on great festivals, such as the emperor's birth-day, bodies were removed and interred, even without the solicitations of friends. The Jews, as instructed by their law, buried all executed criminals, but honourable graves were not allowed to them. There was a place in which all such were buried, and where they were classed according to the form of their execution, which, in a general way, indicated the nature of the crime for which they suffered. Here they lay till their flesh was consumed; when, but not before, the friends might, if they pleased, collect their bones and lay them in the sepulchres of their fathers. It is

clear, therefore, that the object of Joseph's application was to prevent this treatment of his Lord's remains, by obtaining from Pilate, who alone could grant that favour, the disposal of the body. It was necessary that this application should be

prompt and decided, or else the corpse, when taken down, would have been hurried away for interment in the public burial-ground for crucified criminals.—*Pictorial Bible.*

Lessons by the Way; or, Things to Think On.

ASTRONOMICAL WONDERS.

LORD ROSSE'S telescope or speculum is six feet in diameter. Now Herschel calculated that his seven feet telescope (seven feet focal distance) could penetrate into space $20\frac{1}{2}$ times further than the naked eye; his ten feet $28\frac{1}{2}$ further; his twenty feet, 75; his twenty-five feet, 96; and his great forty feet, of four feet diameter, 192 times further. Consequently, if the naked eye discerns a star five hundred millions of miles distant, Herschel's great telescope would show stars invisible to the naked eye no less than ninety-six thousand millions of miles further into space. Lord Rosse's telescope of six feet, it is calculated, will show stars five hundred times further, or six thousand times more remote than a star of the first magnitude, or at the foregoing rate of judging Herschel's, five millions of millions of miles beyond such a star, in the infinity of space. Yet beyond this in the milky way multitudes succeed to multitudes beyond telescopic view, and masses of nebulous light from the same cause are observed beyond all defined stars, while in other regions of the sky those glorious spheres do not appear of such immeasurable depth. Lord Rosse's telescope has unfolded the secret which Herschel in some cases imagined to be caused by a lucid fluid. These brilliant spots of light, or nebula, are stars of all magnitudes, thronging star beyond star, bathed in the intensity of each other's glory. What is singular, too, these brilliant groupings assume remarkable figures; some, approaching a circular form, throw off filaments or streams of starry orbs on all sides. Others approach a figure of 8 in form, while one is like the convolutions of a huge shell or scroll, the more brilliant parts being clusters of the meanest stars, the fainter and less defined portions consisting of more distant orbs, until they soften off their own light, and it dies into surrounding gloom. All are worlds of vast magnitude, blending their glories into a mass infinite in extent to human comprehension. In this way the nebulosity in the constellation of Orion, that puzzled Herschel, has been discovered by Lord Rosse to consist of stars, whose light, it is probable, did not reach the earth in sixty thousand years, if the earth existed when they were formed. Thus, to quote the author, "In the masses of nebulous stars circular or compact galaxies of all orders of glory may now be traced, leading from the splendid cluster up to Hercules, as their *lowest point*, and up through schemes of being, in which sun is nearer sun, until their entire skies merge into one blaze of light, and one throng of activities; not like ours, coldly studded with points far apart, whose mutual influences are rendered by huge abysses."

TWO WORLDS CONTRASTED.

THERE is a fulness about the promises of future life that contrasts strangely with the trials of this present time. The inhabitant of the blessed city shall *never* say, I am sick. God shall wipe away *all* tears from off *all* faces. They shall hunger *no more*, neither thirst *any more*; neither shall the sun light on them, nor *any* heat. The water of life, flowing from the throne, is not only clear as crystal, but it rolls a full swelling river. The tree in the midst of the paradise, on *either* side of the stream, not only yields the fruits of life, but yields them *every month*; and even its leaves are for the healing of the nations. There is *no night* there. Not a cloud intervenes between the raptured saint and the sunlike glories of God and the Lamb, and never do the curtains of evening close round that celestial day. Contrast this unmingled joy with "the sufferings of this present time," and how "beyond compare" is the "glory that shall be revealed!" Every woe here is mitigated by some accompanying blessing. There are thorns along the Christian's path, but the roses bloom among them in fragrance and beauty. There are clouds in his sky, but the sun breaks through, and darts golden rays to scatter the darkness. Storms gather, and thunders roll round his head, but they pass away, and the bow of hope is pencilled on the retiring cloud. How light then "the sufferings of this present time," mitigated and softened by Him "who tempers the wind to the shorn lamb," compared to the unclouded peace and glory of heaven, to the fulness of joy and pleasures for evermore at the right hand of God!

IT IS A PARTING—NOT A LOSS.

THOU hast lost thy friend; say rather, thou hast parted with him. That is properly lost which is past all recovery, which we cannot hope to see any more. It is not so with this friend for whom thou mournest. He is only gone home a little before thee; thou art following him. You too shall meet in your Father's house, and enjoy each other more happily than you could have done here below. How just is that charge of the blessed apostle, that we should not mourn as men without hope for those who sleep in Jesus. Did we think their souls vanished into air, as a heathen poet profanely expresses it, and their bodies resolved into dust, without all possibility of reparation, we might well cry out our eyes for the utter extinction of those we loved. But if they do but sleep, they shall do well. Why are we impatient at their silent repose in the bed of death, when we are assured of their awaking to glory?—*Bishop Hall.*

INDIAN DETERMINATION.

A MISSIONARY, at a town on the river Thames, in Upper Canada, had induced the Indians to give up drinking the fire water. On hearing that they had refrained from tasting it, the trader with whom they generally dealt became very angry. He went to them with a bottle in his pocket, and reasoned with them on their stupidity. He held up the bottle before them, poured out a glass of it, tried them one by one to taste it, and used all the arts he could command to get them to do so, but without success. "Well, then," said he, "when the missionary's back is about, (for the missionary was going to leave a short time after it,) when the missionary's back is about, you'll be at your old trade again;" and seeing no further reasoning of any avail, with that he left. The missionary did leave, and soon after this fire-water dealer got hold of four of these men, and, taking them to his own house, went through all his arts of entreaty to get them to taste; but no. "Well," said he to himself, "if I can't get them to drink it before me, I'll go and place a keg in the track they have to go through the woods; they'll drink it privately among themselves, and I'll soon get a visit from them after they do so." He lost no time in carrying out his plan. The keg was placed in the path, and by-and-by the men set out through the woods, one after the other, for the foot paths there do not admit of their going two abreast. They had not gone far when they came upon the keg, and the first who did so exclaimed, "Oh! my friends, the devil is here!" The second who came up rejoined, "Oh! yes, for me smell him!" The third, shaking it with his foot, said, "Oh! yes, for me hear him, too!" and the fourth, having more nerve than any of them, gave the keg a kick with his foot, and knocked it down the hill, and the four marched off like brave warriors after having vanquished their enemy.—*Jones, the Indian Chief.*

PIETY IN WOMEN.

PIETY is lovely wherever found, in youth or age, in man or woman. But in the latter it hath two-fold power. Naturally amiable, she becomes doubly so under the hallowed influence of the grace of God. It lends a charm—strong, winning, irresistible. Yes, blend the two, each lovely in itself—piety and female excellence—and you have the loveliest object on earth.

See her in her family, with her partner and little ones, teaching the latter to lisp the Saviour's name. Then follow her as she retires with them, hand in hand, to the still closet, and in the fulness of her soul breathes the prayer which none but a mother's heart can feel and form. See her in the sabbath-school; see her visiting the poor on errands of mercy; at the sick bed softening the sick pillow, and soothing the fevered brow. Then turn ye and catch a glimpse of her fragile form, moving with a confiding trust in her earthly, but most of all in her heavenly love, across the dark billows, with her calm eye turned toward the land of darkness, her heart panting to fill the ear of the untaught pagan with the accents of Jesus, and tell us if religion ever appears so attractive as in woman.

RE-UNION OF SAINTS.

If the mere conception of the re-union of good men in a future state infused a momentary rap-

ture into the mind of Tully—if an airy speculation (for there is reason to fear it had little hold on his convictions) could inspire him with such delight, what may we be expected to feel who are assured of such an event by the true sayings of God? How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth; of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb "in white robes, and palms in their hands, crying with a loud voice, Salvation to God, that sitteth upon the throne, and to the Lamb, for ever and ever." What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amid the splendours and fruitions of the beatific vision!—*R. Hall.*

JUAN FERNANDEZ, SELKIRK'S ISLE.

AFTER leaving the beach you arrive at a large strip of level land; the remains of the houses, or rather huts, of a Chilian settlement abandoned, in a state of ruin, were scattered about on either side; also the remains of an old jail or lock-up. On passing the huts, this level land is found to extend to twenty or thirty acres. There were vast quantities of rose-bushes in full bloom, with immense beds of mint, so tall that you could hide in it without being discovered. The fragrance of this valley was enchanting to us. The small hills surrounding it, thickly covered with middling-sized timber in rich foliage, and a small rippling stream running through it, all added to its beauty. In strolling up the hills we soon discovered that the smaller timber had a very loose hold in the earth, which was mostly red mould, as some of our men, in laying hold of them to assist themselves up, came back accompanied by the tree. The entire island is a succession of small hills and valleys, each with its little stream; and those rivulets, often uniting, came dashing over the cliffs with great force. On it we discovered some bullocks, goats, and dogs, all in good condition, but very wild, dashing through the thickets like deer when disturbed.—*Dr. Coulter's Adventures in the Pacific.*

HOW TO PRAY.

LORD, this day I disputed with myself whether or no I had said my prayers this morning, and I could not call to mind any remarkable passage whence I could certainly conclude that I had offered my prayers unto thee. Frozen affections, which left no spark of remembrance behind them! Yet at last I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and only *said* them, rather by heart than with my heart. Can I hope that thou wouldst remember my prayers, when I had almost forgotten that I had prayed? Or rather, have I not cause to fear that thou rememberest my prayers too well, to punish the coldness and badness of them? Alas! are not devotions thus done, in effect left undone? Well Jacob advised his sons, at their second going into Egypt, "Take double money in your hand; per-

adventure it was an oversight." So, Lord, I come with my second morning sacrifice: be pleased to accept it, which I desire and endeavour to present with a little better devotion than I did the former.—*Fuller*.

CHEERFULNESS.

CHEERFULNESS and a festal spirit fills the soul full of harmony; it composes music for churches and hearts; it makes and publishes glorification of God; it produces thankfulness, and serves the ends of charity; and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about; and therefore since it is so innocent, and may be as pious and full of advantage, whatsoever can innocently minister to this joy does set forward the work of religion and charity.—*Jeremy Taylor*.

THE FOLLY OF FRETTING.

Two gardeners, who were neighbours, had their crops of early peas killed by the frost. One of them came to condole with the other. "Ah!" cried he, "how unfortunate! Do you know, neighbour, that I have done nothing but fret ever since? But bless me, you seem to have a fine healthy crop coming. What are these?" "Why these are what I sowed immediately after my loss." "What, coming up already?" said the fretter. "Yes," replied the other; "while you were fretting I was working."

THE CREDIT SYSTEM.

MOSES was not partial to the credit system, at least as far as labourers were concerned. These were invariably to be paid before the going down of the sun.—*Professor Wines*.

DEATH-BED ADVICE OF WALTER SCOTT.

WHEN Walter Scott was dying he called his son-in-law, Mr Lockhart, to him, and said, "Lockhart, I may have but a minute to speak to you. My dear, be a good man; be virtuous—be religious—be a good man. *Nothing else* will give you any comfort when you come to lie here." The death-bed is a revealer of the heart. No man gives unwise advice or bad counsel here.

CHRISTIANITY.

CHRISTIANITY is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller*.

THE TOLLING BELL.

I CONFESS (said a faithful servant of God) that I seldom hear the bell toll for one that is dead but conscience asks me, What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity; what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—*Baxter*.

DON'T DESPAIR OF THE MOST HARDENED.

MAKE no calculation that any are so strong, so proud, so wicked, so prejudiced, so unbelieving, that the gospel cannot subdue them. They have souls, and they have feelings. They often feel misgivings, and fears, and remorse, to which God alone is witness. How can you tell that God has not sent you to speak to such a person at just such a time? Besides, God's Spirit is to do the work, and that Spirit can do anything. Beware of limiting Omnipotence.

HOWARD'S RESOLUTION OF MIND.

"THE energy of his determination," says Foster, "was so great, that if, instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. It had the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a pitch of excitement and compulsion almost equal to the temporary extremes and paroxysms of common minds; as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent."

DIVINE COMFORTS.

IN the multitude of our thoughts within us the divine comforts do delight our souls; and it is they only that can do it. Miserable are all other comforters, and vain is all the comfort that they administer. Neither philosophic discourses, nor the common arts of diversion, music, dancing, drinking, or gaming, can afford any great or long relief to a troubled spirit; its weight will soon make way through these slight things, and indeed will never find a stay strong enough to bear it up till it repose itself upon the divine comforts. After all experiments its lost sanctuary must be in God and religion.—*Norris*.

Essays, Extracts, and Correspondence.

COME AND WELCOME;

AN INVITATION TO THE AUTUMNAL MEETING.

THE growing importance of the Congregational Union, its steady increase in efficiency, the character of the objects which it aims to promote, and the demands of

the times in which we live, all urge the desirableness and necessity of its being vigorously sustained by the churches of Christ throughout our land. Most men amongst us are now disposed to admit that harmonious and well-defined co-operation is essential to the full develop-

ment of our resources; and that by united action we can most effectually diffuse the truth, and best maintain the honour of our exalted Redeemer and Lord. Hence the majority of our ministers and churches have joined the confederation, and each year adds to the number. Nor do we think we err in anticipating that, ere long, the whole Congregational body will, by means of the Union, exhibit a oneness of spirit, of activity and energy, in illustrating and spreading the principles and power of the glorious gospel, which shall excite the gratitude of the church, and command the homage of the world.

The past gatherings of the Union, whether in its annual assemblies in the Metropolis, or in its autumnal meetings in the provinces, have been seasons of hallowed enjoyment, during which the holiest sympathies have been excited, and from which multitudes have returned to their ministerial and Christian toils refreshed and invigorated, and prepared to labour in the cause of God and for the good of souls with largely augmented confidence, zeal, and persevering determination. These seasons of grace and mercy and of true brotherly association should be highly prized by all the members of our body; and in the immediate prospect of another autumnal session, we would earnestly urge upon our ministerial brethren and Christian friends the solemn obligation of attending this sacred convocation. Those who were privileged to be present last year, in Manchester, will not soon forget the delightfully impressive and improving services then enjoyed, both socially and publicly; and although we can scarcely expect so large a number to assemble at Plymouth and Devonport as congregated in Manchester, yet we do look for a numerous collection of faithful brethren, from all portions of the kingdom; and most earnestly do we desire that upon all there may be poured out the plentiful benedictions of grace and wisdom. Pastors and deacons in the midland, southern, and western counties should be especially concerned to attend. Many of these have never had the opportunity of uniting in any of the public meetings of the Union; that opportunity is now presented. From the south, and the west, they can journey to Plymouth and Devonport with little trouble, and at comparatively little expense; and sure we are that the Christian people of these towns will hail their presence, and be prepared to give them a hearty welcome.

There are many considerations pressing

the necessity of a full assembly on this occasion. Look at the important matters to be discussed,—“The Constitution of the Union—The Management of British Missions—Denominational Statistics—Deferred Annuities for our Pastors—General Education—The Wycliffe Society!” Here are subjects of the gravest import to be submitted to attention. Who does not feel interested in them? Who would not desire to find each and all of them settled, harmonized, put into wise and active operation, and so brought to bear upon the interests of vital godliness in all parts of our beloved father-land, and in the distant provinces of Britain? And who is there who cannot contribute something by his presence, his voice, his vote, in the accomplishment of objects so momentous? Hasten then, beloved brethren, to the rallying point. Conquer obstacles, overcome hindrances, throw aside little impediments, and let us have a noble array of the holy, the wise, the good—to further by their counsels, and to bless with their prayers and sympathies, this adjourned session of the Congregational Union!

Need the matter be further urged? Then we would say, Survey the condition of the religious world generally—ponder the state of affairs in our own denomination in particular—consider, wisely and well, the anticipated, if not threatened, measures of Government in reference to State-education, and State-pay to the teachers of religion. All these things furnish strong and imperative reasons why we should look each other in the face; why we should understand each other, advise with each other, and prepare ourselves to act together in holy and inseparable combination. Thus counselled and united, we shall be better fitted, with enlightened zeal and energy, to elevate what is depressed, to strengthen what is weak, to remove whatever is erroneous amongst ourselves; and to make a stand, and present a defence in behalf of our sacred principles, our dearly purchased liberties. Always ready to help others, let us learn, at length, to help ourselves. With great generosity we have gone to the aid of all good men, of every denomination, giving them our support, and urging them on in their deeds of Christian philanthropy. Now let it be seen that, with equal alacrity, we can aid our own brethren, stand by our Master's cause as committed to our hands, and cheer and comfort each other in works of faith and labours of love.

What is there which may not be accomplished by the Congregational body, if it gathered up its manifold energies, and were filled with the Spirit of its glorified Lord? Its power has never yet been tested by the churches, nor felt by the world, just because that power has never yet presented itself in felt combination. Much has been done in separated action, and by detached movements: what is wanted is the concentration of the whole host. Let the wisdom and piety—the purified intellect, the undoubted courage, the firm resolution, the unemployed talent and pecuniary resources of the whole body be laid on the altar of the Lord—let these be “sanctified by the word of God and prayer,” and, thus prepared for service, let them be employed in the cause of truth; and then we may expect to witness, as the result, times of refreshing from the presence of the Lord, and glorious achievements in a world’s salvation. When primitive believers were thus harmonized, and thus consecrated to their Master and Saviour, then, “God stretched out his hand to heal”—then, “signs and wonders were wrought in the name of Jesus,” and then, “great grace was upon them all.”

It is impossible to estimate the immense amount of good which might be secured to themselves, and imparted to others, by Congregationalists, if they had a mind to work, and to work together. Of this our district and county Associations, and our Union, as far as they have been permitted to operate, afford convincing proofs. But there is ample room yet to labour in the field, and to “gather fruit unto life eternal.” What a blessing it would be to our denomination, if every faithful, laborious pastor were adequately supported—if every congregation had its day-school in vigorous operation—if the possible resources of each church were honestly and conscientiously poured forth—and if, after this were done everywhere, and some were found literally unable to sustain themselves, the abundance of our stronger and richer churches were sacredly applied to aid the poorer and weaker ones! What a blessing it would be if we were as united in sympathy as we are in doctrinal belief—if one pulsation of holy interest and feeling pervaded the whole body; so that, whenever occasion required, we should stand prepared simultaneously to prostrate ourselves in humiliation before the Lord; or with one mouth and one voice to glo-

rify his holy name; or with a million hands, as though the million were but one, to work for the salvation of mankind! What a blessing it would be to neglected districts in the large towns and cities of England, to the destitute villages and hamlets of Britain, to the benighted population of the sister isle, to the unprovided settlers in our distant colonies, if exertions to replenish the funds for British Missions, similar to those which are made in a minority of our churches, were made in every Congregational church in our land! It is our solemn conviction that, as a denomination, we have not yet employed a moiety of our capabilities, whether in sustaining the cause of Christ among ourselves, or in extending that cause among the population around us, or in regions beyond us.

Now the Congregational Union endeavours to awaken attention to these objects, and to bring the resources of the church to bear upon them. It has done something already; more remains to be accomplished; and, for these purposes, it requires the countenance and help of all who are concerned for the elevation of the church, and the salvation of the world. Nor let any one hold himself excused, or imagine himself so feeble and insignificant as to be justified in standing aloof. Strong, and zealous, and leading spirits there always will be; but everything must not be left to them. Every man must take his share; each must cast into the general stock his quantum of help; and then, the total will be immense, the power commanding, and the results glorious.

Up then, brethren, and be at it! Union is the cry of the day. Let union be our watch-word, and rallying point. First, union—well understood, cordial, hearty, entire union, amongst ourselves; and then, true and sympathizing union with all who love our Lord Jesus Christ in sincerity. Come, then, to our approaching assemblings and see this union; come and welcome it—come and promote it—come and catch its spirit; and then, refreshed in its invigorating presence, and gladdened by its unmistakable exhibitions, return to cherish it in every church, and to extend it in every congregation throughout the length and breadth of the land!

A. B. & C.

Devonport, Aug. 28, 1846.

TO GO, OR NOT TO GO?

OR, THE WORKS AND WONDERS OF PLYMOUTH SOUND AND THE ROYAL DOCKYARD, DEVON-PORT.

You are, we shall suppose, a visitor at Plymouth and Devonport in the month of August, on the occasion of the anniversary of the London Missionary Society. It is the first time you have been in those parts, and you are literally overwhelmed by the grandeur of the scene, and talk about it to all you meet; and the leading friends seeing this, amid the press of well-planned engagements, are careful to redeem five or six hours, that they may kindly minister to your gratification. A party is formed, and about ten o'clock in the morning you find yourself on the side of the Cremill Passage, which you speedily cross, and enter the grounds of Lord Mount Edgcombe, and proceeding by the left-hand road, you advance with an easy ascent in the midst of a fine grove, till it rises more rapidly through a wood of a wilder and more rugged character, looking down a steep declivity on the left into a beautiful valley, and on reaching the summit of the hill, suddenly breaks out on the prospect at the White Seat. From this commanding spot the view is most extensive, and the whole circumjacent country is expanded at your feet. Hence you completely and distinctly overlook the Hamoaze, and the whole course of the river Tamar as high as the town of Saltash; the ships in the harbour; the dockyard and town of Devonport; the fortifications and government-house; the church and village of Stoke; the Military Hospital; Stonehouse, with the Naval Hospital and Marine Barracks; the citadel and churches of Plymouth; Saltram, the seat of the Earl of Morley; Catwater, with its shipping, enclosed by Mount Batten; St. Nicholas' Island, the Sound and Staddon Heights beyond it;—the whole view is bounded by a range of lofty hills, among which the round top of Hingston (or Hengist) Down, the peaked head of Brent Tor, and the irregular summits of Dartmoor, are the most elevated and conspicuous. At this place the gravel road ceases, and you enter on a grass drive, which is carried round the whole summit of the hill, and conducts straight forward to Redding Point, whence is discovered a prospect of a totally different description. An unbounded expanse of open sea here bursts upon the sight, confined only by Staddon Heights and the Mew-stone on

the left, and on the right by Penlee Point, under which lies Cawsand Bay, with the little town from whence it takes its name. The Breakwater, constructed for the security of ships anchoring in the Sound, appears immediately in front, and in clear weather the Eddystone Lighthouse is visible, at a great distance in the offing. A thatched seat affords here a resting-place. Here, filled with delight and admiration, you must have a talk, somewhat to relieve your soul of its pleasing load. You commence:

Visitor.—What erection is that over yonder?

Mr. P.—r.—That is *Eddystone Lighthouse*, distant about twelve miles from this spot. It is built on one of a large cluster of rocks stretching across the channel in a north and south direction, to the length of about one hundred fathoms, but lying in a sloping manner towards the south-west quarter; the surface of the rock slopes from east to west, about eleven feet in twenty-four, and is so exposed to the heavy swells from the Bay of Biscay and the Atlantic Ocean, that the waves beat against it with incredible fury. The particular form and position of these rocks is a circumstance that tends greatly to augment the force and height of the sea, and previously to the erection of the lighthouse many fatal accidents happened from ships running upon them. The building is certainly one of the most wonderful productions of art, and at the same time the most important object to the port of Plymouth; for without it, the entrance to the harbour would be extremely dangerous. It is not, indeed, to ships resorting to this port only that the Eddystone Lighthouse is beneficial, but to vessels of all nations going up the channel, when they approach the English coast.

Visitor.—When was it erected?

Mr. J.—s.—In the year 1696, when, notwithstanding the insuperable difficulties that seemed to attend the erection of an edifice on a rock so situated, Mr. Henry Winstanley, of Littlebury, in Essex, succeeded in accomplishing the mighty project. The fabric, however, was so fantastically constructed that it bore no unapt resemblance to a Chinese pagoda, and it was a common saying that "in hard weather it was very possible for a six-oared boat to be lifted on a billow and driven through the open gallery of the lighthouse." The general opinion was that the structure would be one day overset by the weight of the sea, but Mr. Winstanley was so firmly convinced of its stability, that he was frequently heard to observe "he was so well assured of the strength of his building, that he only wished to be there in the greatest storm that ever blew; that he might have an opportunity of witnessing what effect it would have upon the lighthouse." This desire was fatally gratified. In November, 1703, Mr. Winstanley went out to the rocks, to superintend some repairs of the building, and that very night a fearful tempest arose, which so increased the next day that the lighthouse, with its inmates, was swept into the bosom of the foaming deep.

Visitor.—Then this is the second erection?

Mr. S.—r.—No; the next lighthouse was erected by Mr. John Rudyerd, a silk mercer of Ludgate-hill, London, and was constructed of

stone and timber. The principal aim of Mr. Ruydard appears to have been *use and simplicity*, and, in furtherance of this design, all useless ornaments were laid aside. The building formed the frustum of a cone, entirely free from any projection which might endanger its security. It was commenced in 1706, and completed in 1709, sustaining the repeated attacks of the sea, in all its fury, for upwards of forty-six years after its completion, but was at length destroyed by fire; an element against which no precautions had been taken, because no idea of danger had been conceived. On the 22nd of August, 1755, the workmen returned on shore, having finished all necessary repairs for the season, between which time and the 2nd of December following the attending-boat had been several times to the lighthouse, particularly on the 1st of December, and landed some stores, when the light-keepers made no manner of complaint. On the morning, however, of the 2nd of December, about two o'clock, when the light-keeper then upon the watch went into the lantern, as usual, to snuff the candles, he found the whole in a smoke; and on opening the door of the lantern into the balcony, a flame instantly burst from the inside of the cupola. He immediately endeavoured to alarm his companions, but they being in bed and asleep were not so ready in coming to his assistance as the occasion required. As there were always some lantern-buckets kept in the house, and a tub of water in the lantern, he attempted, as speedily as possible, to extinguish the fire in the cupola, by throwing water from the balcony upon the outside cover of lead. By this time his comrades approaching, he encouraged them to fetch up water with the leathern buckets from the sea; but as the height would be, at a medium, full seventy feet, this, added to the natural consternation that must attend such a sudden and totally unexpected event, would occasion the business of bringing up water to go on but slowly. Meanwhile, the flames gathering strength every moment, and the light-keeper having the water to throw full four yards higher than his own head to be of any service, it is by no means surprising that, under all these difficulties, the fire, instead of being soon extinguished, would increase; but what put a sudden stop to further exertions was the following most remarkable circumstance:—As one of the light-keepers, named Henry Hall, a man aged ninety-four years, was looking upwards to observe the progress of the flames, a shower of melted lead fell from the roof, and a quantity of the liquid metal passed down his throat. The man having disclosed this fact was not believed, but on his death, which took place about twelve days after the accident, his body being opened, a solid piece of lead, weighing seven ounces and five drachms, was found in his stomach. Early in the morning the lighthouse was discovered to be on fire by some Cawsand fishermen, and a boat was immediately procured, and sent to relieve the people, who were supposed to be within it in distress. This boat reached the Eddystone rocks about ten o'clock, after the fire had been burning full eight hours; and in this time the three light-keepers were not only driven from all the rooms and the staircase, but, to avoid the falling of the timber, red-hot bolts, &c., upon them, they had taken refuge in a hole, or cave, on the east side of the rock, and were found almost in a state of stupefaction; it being then low water. The

wind at this time was eastwardly, and though not very strong, was yet sufficient to render the landing upon the rock impracticable, or attended with the utmost hazard. It was with much difficulty, therefore, that the men could be taken into the boat; but this being accomplished, the boat hastened to Plymouth to procure them assistance. The late Admiral West, who then lay with a fleet in Plymouth Sound, no sooner heard of the fire than he sent a launch, with several hands and an engine; but the agitation of the waves round the Eddystone rocks was so great, that nothing could be done in stopping the progress of the flames; and after some ineffectual attempts to play upon the building, the engine-pipe was broken by accident. The fire was in consequence left to its own course; for the height of the sea prevented every endeavour to land. In the succeeding days it was observed that the interposed beds of timber were sufficient to heat the moorstone red-hot, and that the whole mass became one great body of red-hot matter. Nor was it till the 7th of the month that the joint action of the wind, the fire, and the seas, totally completed the catastrophe so fatally begun, and then left no other evidence of the destruction they had made than that the greatest number of the iron cramps and branches were left standing upright upon the rock.

Visitor.—Who then erected the present building?

Mr. S.—r.—Mr. Smeaton; and it is a striking instance of human ingenuity, which has hitherto baffled all the fury of the elements. It is twenty-six feet in diameter, and one hundred feet in height. The first stone was laid on the 1st of June, 1757. Mr. Smeaton conceived the idea of his edifice from the waist or bole of a large-spreading oak. Considering the figure of the tree as connected with its roots, which lie hid below ground, Mr. S. observed that it rose from the surface with a large swelling base, which, at the height of one diameter, is generally reduced by an elegant concave curve to a diameter less by at least one-third, and sometimes to half its original base. Hence he deduced what the shape of a column of the greatest stability ought to be to resist the action of external violence, when the *quantity of matter* of which it is to be composed is given. To expedite the erection of the building, the stones were hewn and fitted to each other on shore, and after every precaution to ensure security had been taken, the work was completed in October, 1759.

Mr. H.—e.—Mr. Pyer has said it was beneficial to all nations. This fact, which is generally understood, was strikingly exemplified by Louis XIV. France being at war with England while the lighthouse was being proceeded with, a French privateer took the men at work on the Eddystone rocks, together with their tools, and carried them to France, the captain expecting a reward for the achievement. While the captives lay in prison the transaction came to the knowledge of the French monarch, who immediately ordered the prisoners to be released and the captors to be confined in their stead, declaring that though he was at war with England he was not so with mankind. He therefore directed the men to be sent back to their work with presents.

Visitor.—Have any of you been at it?

Mr. S.—t.—Yes, I have been there.

Visitor.—What is the form of the lantern?

Mr. S.—t.—It is octagonal, and the frame-

work composed of cast iron and copper. The outside and basement of the edifice are formed of granite, that kind of stone being more competent than any other to resist the action of the sea. Round the upper store-room, upon the course of granite under the ceiling, is the following inscription :

"EXCEPT THE LORD BUILD THE HOUSE
THEY LABOUR IN VAIN THAT BUILD IT.
Psalm cxxvii."

Over the east side of the lantern are the words

"24th August, 1759.
LAUS DEO."

Visitor.—How many keepers are stationed in it ?

Mr. S.—t.—At first there were only two, but an incident of a very extraordinary and distressing nature which occurred showed the necessity of an additional hand. One of the two keepers took ill and died. The dilemma in which this occurrence left the survivor was singularly painful; apprehensive that if he tumbled the dead body into the sea, which was the only way in his power to dispose of it, he might be charged with murder, he was induced for some time to let the corpse lie, in hopes that the attending-boat might be able to land, and relieve him from the distress he was in. By degrees the body became so putrid that it was not in his power to get quit of it without help, for it was near a month before the boat could effect a landing. To such a degree was the whole building filled with the stench of the corpse, that all they could do then was to get the dead body disposed of by throwing it into the sea; and it was some time before the rooms could be freed from the offensive stench.

Visitor.—Do they ever get ashore ?

Mr. S.—t.—Three men are now stationed here, each of whom has, in the summer, a month's leave to visit his friends, and are provided with food and all other necessities by a boat appointed for that purpose; but they are always stocked with salt provisions, to guard against the possibility of want, as in winter it sometimes happens that the boat cannot approach the rock for many weeks together.

Visitor.—I should think their situation is not very enviable.

Mr. S.—t.—The range of their enjoyments is certainly narrow. In high winds so briny an atmosphere surrounds this gloomy solitude, from the dashing of the waves, that a person exposed to it could hardly draw his breath. At these dreadful intervals the forlorn inhabitants keep close quarters, and are obliged to live in darkness, listening to the howling storm, excluded in every emergency from the hope of human assistance, and without any earthly comfort but that which results from their confidence in the strength of the building in which they are immured. In fine weather they just scramble about the edge of the rock when the tide ebbs, and amuse themselves with fishing; and this is the only employment they have, except that of trimming their nightly fires.

Visitor.—And yet there are facts in the history of man which lead us to believe it possible for these men to become so weaned from society as to become enamoured of their situation.

Mr. D.—y.—The history of that very place supplies a remarkable illustration. Smeaton, in

speaking of one of these light-keepers, says, "In the fourteen years that he had been here he was grown so attached to the place, that for the two summers preceding he had given up his turn on shore to his companions, and declared his intention of doing the same the third; but was overpersuaded to go on shore and take his month's turn. He had always in this service proved himself a decent, sober, well-behaved man; but he had no sooner got on shore than he went to an alehouse and got intoxicated. This he continued the whole of his stay, which being noticed, he was carried, in this intoxicated state, on board the Eddystone-boat, and delivered in the light-house, where he was expected to grow sober; but after lingering two or three days, he could by no means be recovered."

Visitor.—That is a most instructive fact in relation to human nature.

Mr. D.—y.—In another place he says, "I was applied to by a philosopher kind of a man to be one of the light-keepers, observing, that being a man of study and retirement, he could very well bear the confinement that must attend it. I asked him if he knew the salary? He replied, no; but doubted not it must be something very handsome. When I told him it was £25 a-year, he replied he had quite mistaken the business; he did not mean to sell his liberty for so low a price; he could not have supposed it less than three times as much." Another man, a shoemaker, who was engaged to be the light-keeper, when in the boat which conveyed him thither, the skipper addressing him, said, "How happens it, friend Jacob, that you should choose to go and be cooped up here as a light-keeper, when you can on shore, as I am told, earn half-a-crown and three shillings a-day in making leathern hose (leathern pipes so called); whereas the light-keeper's salary is but £25 a-year, which is scarce ten-shillings a-week?" "Every one to his taste," replied Jacob promptly; "I go to be a light-keeper because I don't like confinement." After this answer had produced its share of merriment, Jacob explained himself by saying that he did not like to be confined to work.

Visitor.—Certainly Jacob was a philosopher; but he is not likely to have many followers. And that long black line in the sea, what is that?

Mr. P.—r.—That is one of the most wonderful undertakings of modern times. That arm of the sea, which the line lies across, is Plymouth Sound, that all the world has heard of.

Visitor.—What could lead to such an enterprise?

Mr. J.—s.—Here is Mr. Stuart, the superintendent, who can tell you all about it.

Mr. Stuart.—The importance attached to Plymouth as a naval station, arising from the magnitude of its dockyard and other causes, gave rise to the Breakwater. In the early part of the year 1806 the attention of the Admiralty was directed to the subject, and in the month of February in that year their lordships directed the late Mr. John Rennie, Civil Engineer, and the late Mr. Joseph Whidbey, then Master Attendant at Woolwich Dockyard, to proceed to Plymouth to survey the Sound. It is unnecessary that I should say a word upon the judiciousness of the selection thus made of the parties who were to plan a Breakwater for Plymouth Sound. Mr. Rennie was then at the head of his profession, and up to the period of his lamented

death in 1821 maintained his well-earned reputation. Mr. Whidbey had had considerable experience as a master in the navy; had sailed round the world with Vancouver, during which he had made extensive surveys of harbours, tides, &c.; and for several years had been Master Attendant at Woolwich and Sheerness Dockyards. On the 18th of March, 1806, Messrs. Rennie and Whidbey met at Plymouth in order to carry out their lordship's instructions, and on the 21st of April they made a joint report to the Admiralty with the result of their survey, and at the same time submitted to them a plan for a stone breakwater, and gave their opinions upon several plans which had been previously proposed for protecting Plymouth Sound and Cawsand Bay, none of which, however, had been prepared under the directions of the Board of Admiralty. The plan proposed by Messrs. Rennie and Whidbey consisted of a pier or breakwater across Plymouth Sound, of 1700 yards in length at the top, 1000 of which at the middle part was to be straight, and 350 yards at each end was to incline to the straight part in an angle of about twenty degrees, leaving an opening at either end for the passage of vessels, &c. The top of the breakwater was to be ten yards in width at the level of ten feet above the low water of an ordinary spring tide, and to have a slope on the south or sea side of three feet horizontal to one foot perpendicular, and on the north or land side one and a half horizontal to one perpendicular. The work was to be constructed by blocks of stone, thrown promiscuously into the sea, in the line of the intended breakwater, leaving them to find their own base, and the top was to be composed of a cut stone pier.

Visitor.—And did the work then commence?

Mr. Stuart.—No; not till after six years. The first stone of the work was laid on the 12th of August, 1812, after which vessels continued to discharge their cargoes, consisting of stones of from half-a-ton to seven tons in weight, upon the line of the direction of the intended work. By the 30th of March, 1813, a small part of the breakwater was visible at low water, and by the 30th of July following the work was dry at low water to the extent of about 720 yards. The work progressed so rapidly that in the month of March, 1814, first-rate ships of war were enabled to anchor in the Sound, instead of in Cawsand Bay, as they had previously done. In November, 1814, it was determined to bring up the breakwater to the height of twenty feet above low water of spring tides, and to finish it with rubble, instead of with a cut stone pier, as originally intended. In August, 1815, 1100 of the 1700 yards of the intended length of the breakwater were brought up above the level of low water, spring tides. Up to this time 615,057 tons of stone had been deposited.

Visitor.—Then, Mr. Stuart, you were engaged in the work from the outset?

Mr. Stuart.—I was, from the first day, and had the honour of being specially selected by Mr. Rennie, the great engineer of whom you have just heard.

Visitor.—Did not people laugh at you when the work began?

Mr. Stuart.—Yes, many did; we were not a little ridiculed by numbers, who thought it impracticable.

Visitor.—Your case seems to have been much analogous to that of our missionaries on first

arriving in a foreign land, and your present position seems richly fraught with encouragement to the church of God. Have your proceedings never been seriously incommoded by storms?

Mr. Stuart.—Yes; the first storm which materially affected the work occurred in January, 1817; and in the month of November, 1824, another storm occurred, far exceeding in violence any that had preceded it since the work began. The wind blew from the S.S.E. to S.W., and the tide rose seven feet higher than the usual flow of spring tides. At this period 1241 yards in length of the breakwater were completed, of which 796 yards were overturned and deposited upon the north slope during the storm, which lasted only a few hours, leaving only 445 yards remaining, not much damaged, at the east end of the main arm. The slope as left by the sea on this occasion, from low water upwards, was about five feet horizontal to one foot perpendicular, and in some places rather more. It was therefore determined in April, 1825, to form the breakwater regularly from the level of low water, spring tides, with a casing of rough squared blocks of granite and limestone on the top and on the exterior or south side, with a slope of five to one, and on the inner or north side with rough blocks of limestone, with a slope of two to one. It was also determined to change the centre line, by placing it thirty-nine feet six inches to the northward, so as to leave the great mass of materials to seaward, and to increase the width on the top to forty-five feet. I may here remark, that although the breakwater was so much affected by this great storm, and considerable damage was sustained by the shipping then in harbour, yet the generally received opinion was, that had the breakwater not been in existence, the shipping would have sustained still greater damage, and the lower part of the town of Plymouth been swept away. In 1830 it was found necessary still to add to the south side, by depositing about 60,000 tons of stone as a foreshore, fifty feet in width from the toe of the south slope at low water at the west end, and thirty feet at the east end of the main arm. In 1833 it was proposed to complete the extreme western end of the breakwater with a circular head of solid masonry, with an inverted arch, as the foundation of an intended lighthouse. In February, 1838, a storm removed about 8000 tons of stone from the foreshore at the west end, and threw them over to the north side, and disturbed a portion of the masonry, where it was unconnected or in an unfinished state. A further extension of the foreshore at this part was consequently agreed upon. Another severe storm in November of the same year, producing nearly similar results, occasioned the construction of a buttress, not only for the purpose of securing the foot of the south slope, but also to afford protection to the intended lighthouse, by breaking the force of the sea, and preventing the stones composing the foreshore from beating against the lighthouse. The force of the sea at this part of the work is so considerable, that stones of fifteen and even twenty tons have been taken from low water, and carried over the top of the work. The buttress, as well as the work in progress round the west end at the foot of the slope at low water, is composed of granite masonry, dovetailed horizontally, and vertically fixed with iron lewes or cramps, the rough blocks formerly

deposited being first removed by the aid of a diving-bell, to the depth of from three to five feet below low water, and the masonry then laid at the above-mentioned level.

Visitor.—What quantity of stone was it supposed the work would require? As much, I should think, as would suffice to build a considerable town.

Mr. Stuart.—It was originally calculated that 2,000,000 tons of stone would be required to construct a breakwater, according to the plan of Messrs. Rennie and Whidbey; but from the various extensions of the work the quantity has necessarily increased, and the total amount deposited since the commencement of the work on the 12th of August, 1812, up to the 12th of August, 1846, was 8,576,234 tons! The greatest number of tons of stones deposited in any one week amounted to 15,329, and the greatest quantity in any one year to 332,407.

Visitor.—What was the estimated cost?

Mr. Stuart.—The estimated cost of the breakwater, as originally planned in 1806, was £1,013,900; but this amount cannot fairly be brought into comparison with the actual outlay, owing to the frequent alterations which have taken place in the mode of executing the work, and the consequent increase in the quantity of materials required for the purpose. The expenditure upon the whole undertaking, when completed, (including the lighthouse,) will not exceed £1,300,000.

Visitor.—When was the lighthouse begun?

Mr. Stuart.—On the 22nd of February, 1841, upon an inverted arch, the foundation of which was laid about one foot six inches below the level of low water spring tides. It is constructed of granite finely dressed, the diameter of the base or first course being thirty-two feet. Ten steps cut in the solid granite lead from the breakwater to the outer or storm-door, which is formed of bell metal, and is in two parts, moved on rollers. The breadth of the opening at this door is three feet, and the height seven feet. Four feet further in is an inner door, made of wood, and fixed on hinges, in a bell metal frame. Within the inner door is the ground floor, used as a store-room; it is nine feet in diameter and eight feet six inches high. Under the floor of the store-room is a well or tank for fresh water, eight feet deep and five feet in diameter. From hence twelve granite steps lead to the second floor, which is used as a living-room; it is fourteen feet in diameter, and nine feet six inches high. Over it is a sleeping-room and a watch-room, each of the same dimensions as the living-room. The largest granite stone used in the building is in the first course, and measures nine feet two inches in length, and weighs about eight tons. All the granite was brought to the work ready dressed, and the stones are vertically fixed by dove-tailed slate dowells. The lantern is twelve feet wide, and seven feet six inches high, and shows a dioptrick fixed light of the second order, with mirrors. The south half shows a red light, to distinguish it from the coast lights; and the north side, towards the sound, is white.

Visitor.—The laying of the foundation-stone of the lighthouse must have been a very high day with you.

Mr. Stuart.—It was; the stone was laid by Admiral Warren, and the act strangely contrasted with the dropping of the first stone of the breakwater. I shall not soon forget the

feelings with which I handed the trowel to the Admiral to spread the cement, and saw my friend and assistant, Mr. Finlater, who has been foreman of the breakwater since 1812, furnish him with the plum-rule and mallet. It was indeed a high day.

Mr. Jones.—My excellent predecessor, Mr. Smith, now of Poplar, made a speech on the occasion.

Visitor.—Indeed! Have you got it, Mr. Stuart?

Mr. Stuart.—I believe I have somewhere a newspaper account of the transactions, which contains it.—Here it is.

Visitor.—Perhaps Mr. Jones will read it.

Mr. Jones.—Well, it is as follows:—"Mr. Stuart, will you allow me to avail myself of the present opportunity to express my high satisfaction and delight in the ceremonies of this day, and to propose that a suitable expression of our feelings should be given to the worthy Admiral, who has so kindly come forward to lay the first stone of this lighthouse. As an inhabitant of a neighbouring town, and as your personal friend, I rejoice in the commencement of this erection. The Plymouth Breakwater is indeed a national undertaking, whether considered in reference to the amount of physical strength expended, or the amount of wealth employed in its erection, and not only reflects credit on the hearts and heads of the men who planned it, and on the Admiralty, who have so nobly patronized it, but on this great nation to whom it belongs, and it may be justly regarded as indicative of our national wealth, maritime enterprise, and superior skill. The breakwater being thus far completed, the erection of this lighthouse is indispensable to the whole design, and especially demanded as a work of benevolence, to warn the mariner, as he approaches our shores, of that noble contrivance which, intended to promote his safety, would, in his ignorance of its exact locality, become the occasion of shipwreck and ruin. The workmanship we see before us is evidently of a superior order, and I hope the erection of this building, begun under such auspicious circumstances, will advance steadily to a completion. It must be, Sir, a day of high satisfaction to you, connected as you have been with the breakwater from its commencement, to see it thus far advanced, and to be now identified with the interesting ceremonial of this morning. I trust that the wish you have indirectly given utterance to will be fully realized; that your valuable life will be spared to your family, your friends, and to society, for many years; and that you will live to witness the completion of the work this day begun. I conclude these brief remarks, for the utterance of which I ought to apologize, by proposing three cheers for the gallant Admiral."—The paper states, that three hearty cheers were given and duly acknowledged by the Admiral.

Visitor.—Mr. Smith speaks of you, Mr. Stuart, as his "personal friend." Did you belong to his church?

Mr. Stuart.—That was my privilege.

Visitor.—Could you give us any idea, Mr. Stuart, of the dimensions of the breakwater?

Mr. Stuart.—It is nearly one mile in length. Its width, at low water, is about eighty yards, and at top fifteen yards; its height above low water of spring tides is six yards and two feet; the south or sea slope is at an inclination of five to one, and the north or land slope two to one.

But we must up and away, and get home to the public meeting. The journey before us is long, and beautiful beyond description; to be at all appreciated the romantic grandeur of Mount Edgumbe must be seen, and he who sees it once will ever after long to see it again. But in Devonport the wonders of Nature are all but surpassed by those of Art. You must not leave without seeing the Royal Dockyard, a sight which is worth a journey of a thousand miles. We speak what we know, and testify that we have seen. It exhibits the head and crown of British MECHANIC POWER. It is a Monster Magazine of marvels! At about this time last year, we traversed this stupendous theatre of the constant and mighty labours of more than *two thousand men*, and observed, and mused, and inquired, and mused again, the idea which at every stage returned upon us with augmented force amounting almost to oppression, was that of *Power! POWER! POWER!*

The scale on which every action is performed, and everything exists is gigantic, imperial, stupendous, imparting an overwhelming impression of the greatness and grandeur of the English nation. But it is impossible to survey those prodigious monuments of British wealth and British skill in naval architecture, without the admission of Evangelical reflections. The thought cannot be banished from the heart of the observer, that this region of maritime wonders has been created by the bloody genius of war, horrid war,—that here is the treasury of Death, and that here, to a vast extent, have been prepared those instruments of wrath and destruction by which England has broken the power of Europe on every sea, and awed the wide world! It is standing here in the centre of this dreadful repository, that the soul longs for the day, and anticipates it with rapture, when nations shall no longer lift up sword against nation, neither learn war any more; the day when a world's power shall be consecrated to the furtherance of a world's good. How differently we felt while traversing the magnificent summit of the Breakwater; there all was tranquillity, satisfaction, and gladness. There we beheld the triumph of man not over his fellow man, but over the fury of the elements,—a victory as full of benevolence as it is pure from blood! The achievement is marvellous, most impressively illustrating the power of the continued exercise of human toil and human skill—an illustra-

tion which bears, with all conceivable force, on the various enterprises of religion and philanthropy, supplying an inexhaustible source of encouragement and hope for the friends of mankind. Two hundred men, in the space of *thirty-four years*, have here constructed a barrier which bids eternal defiance to the collective force of the most exasperated fury of the Atlantic! Here is created a haven of safety for the life and property of every nation in all future time!

We cannot conclude without specially congratulating Mr. Stuart, the Superintendent, and Mr. Finlater, the Foreman, both of whom it hath pleased God to preserve and employ in this great national undertaking from the first hour till now—a space of *thirty-four years*. To our minds there is something very touching in the scene which occurred in the summer of 1844, on the completion of the Lighthouse, when two hundred men assembled near its base, on one side of which the Royal Standard was hoisted, and on the other the Trinity-house Flag, when Mr. Finlater stood forth, and addressing Mr. Stuart said, they had assembled there that day on the occasion of the completion of the Lighthouse, to request that he would do them the favour of accepting a piece of plate, as a token of their respect and esteem, after his very long connection with the Breakwater. He felt that the testimonial they were about to place in his hands was small, very small, compared with what they could have wished it to have been. He hoped, however, that he would be pleased to accept it, and that it would be an heir-loom in his family for many generations.

This solid man, of few words but strong deeds, having finished, Mr. J. C. Dobson, the Superintendent's Assistant—then addressing Mr. Stuart, said, it had fallen to his lot to discharge the pleasing duty that day of presenting him, on behalf of the officers and workmen belonging to the Breakwater, with a silver salver, as a mark of their respect and esteem. It bore an inscription, explanatory of the gift, which, with his permission, he would read aloud. Mr. Dobson then read the inscription on the salver, as follows:—"Presented to WILLIAM STUART, Esq., Civil Engineer, M.I.C.E., Superintendent of the Plymouth Breakwater, by the Officers and Workmen belonging to that Establishment, on the occasion of the completion of the Lighthouse, erected on the western end of the

Breakwater; as a small token of grateful respect and esteem after his connection with the undertaking for a period of more than thirty-two years.—1st June, 1844.”

Under any circumstances we should have had pleasure in proclaiming a fact so honourable to all connected with it, and recording a tribute so richly merited, but this pleasure is enhanced by the circumstance that he whose genius and character are the object of this honest and manly homage is a gentleman who fears God, and a member of the Congregational community. Such also is the case with respect to the worthy foreman, Mr. Finlater.

On our visit to those parts, last year, we were so impressed with the various spectacles which presented themselves, that we determined to use the means at our command to make the facts better known to mankind. With this view, we provided ourselves with the necessary materials, which we have reserved to the present as the fit occasion for their use. While the article which immediately precedes this, sets forth the primary reasons which exist to induce a numerous assemblage of our friends, it is hoped that this paper may also possess sufficient weight, where dubiety exists, to cast the balance in favour of attendance at the Autumnal Meeting of the Congregational Union of England and Wales.

CLAIMS OF NEW BRUNSWICK AND NOVA SCOTIA.

To the Editor of the Christian Witness.

MY DEAR FRIEND,—I am sure that you will allow me, through the medium of the *CHRISTIAN WITNESS*—a periodical which is at once a monument to your untiring energy, and an evidence of the growing attachment of our churches to their denominational principles—to lay before the Congregationalists of the “Old Country” some further statements illustrative of the claims of the provinces of New Brunswick and Nova Scotia upon their strenuous and prompt exertions. By the time this letter reaches you, nearly three years will have elapsed since, at the call of the Colonial Society, I resigned my pastoral connection with an affectionate people, bade adieu to many endeared ministerial brethren, and not less endeared religious institutions, and came to a city, which, though it contained some 25,000 inhabit-

ants, yielded me, for several weeks, only *one* helper in my ministerial duties. Since then we have succeeded in erecting a large, neat, and substantial sanctuary, nearly all the pews in which are let; a church of forty-four members, and a sabbath-school of two hundred and fifty children, have been formed. Our prospects, though we have our trials, are, as far as I know, as fair as they have ever been. Brother Porter arrived at Sheffield, New Brunswick, a few weeks before I came to St. John. A second church has been formed in connection with his ministry there; and though the necessarily limited amount of population in the agricultural district in which he resides prevents that increase of members which my different circumstances enable me to report, still God has evidently smiled upon his labours, and afforded him pleasing evidence that in leaving England for this country, he has followed the guidance of Divine providence. But here we are, some sixty miles apart, rarely favoured with an opportunity of seeing each other's face—and for three long years our feeble band, (shall I so call it?) has received no reinforcement—nor is any definite prospect held out by the Colonial Society of any reinforcement being received for some time to come. Were we cast amidst a population so limited that it did not require a larger amount of ministerial help than our united efforts could supply, or were the population beyond that number which our joint labours thus reach so cut off from us by language, or faith, or prejudices, or ecclesiastico-civil enactments that we could not touch them, or were that limited population, which is barely sufficient for our exertions, not likely to increase; had brother Porter and I sought these spheres of labour for ourselves, had we come just for our own gratification, without any regard to the defence and extension of those principles in which our entire denomination is as interested as ourselves—were these things so, it would clearly be as unbecoming as it would prove useless, to write to our brethren at home, and ask them to give or send us assistance. But how widely different from all this are the circumstances in which my esteemed fellow-labourer and myself are placed!

Population limited! At a most moderate calculation there are in these two provinces two hundred and fifty thousand inhabitants, and this amount is on a steady increase. The population inaccessible by *language*! Some scattered remnants of

the early French settlers still remain. Their exact proportion to the bulk of the inhabitants I do not know; it probably does not amount to five per cent. The Indians who know only their native language have almost ceased to be. The remaining inhabitants, with the exception of a small portion of Irish immigrants, speak, as you are aware, our mother tongue. The English Missionary has therefore no new language to learn, and as far as this important instrument of usefulness is concerned has access to nearly every inhabitant.

The population inaccessible on the score of religious *faith*!

A barrier of this kind, such as the missionary in Russia or Spain would so thoroughly understand, has no existence at all in these free Protestant regions. We have some occasional outbreaks between Orangemen and Ribbonmen. But these evils, and the impediments which they furnish to free intercourse are confined to the extreme party-men themselves. A really bad feeling, and a clear line of absolute separation between Protestants and Catholics does not exist. The Roman Catholic priesthood here has a much feebler hold than in older countries. Hence, while the entire Protestant population, with the exception of a little band of high Churchmen, is accessible to our Missionaries, even a very large portion of the Roman Catholic population could be reached by that ministry which proved itself superior to party purposes, and aimed with godly simplicity and self-denying devotedness to teach the truth as it is in Jesus.

The population inaccessible to our ministers by peculiar *prejudices*!

My conviction is, that send us men of intelligence, of sound information, and of decided piety, there is no class of Missionaries who on denominational grounds, would have to encounter a smaller amount of prejudices than our own.

The source whence the stream of population in these provinces originally set in,—viz, the New England states; the contiguity of our provinces to those states; the frequent intercourse between them; the love of self-government in all our institutions, which the large number of freeholders, and the general spirit of independence help to keep up;—furnish easy explanations, and clear proofs of the general readiness of the public mind to favour the Congregational system of church polity. The only apparent exception to this encouraging state of things,

is a pretty general sentiment in favour of believers' baptism, and a very strenuous determination to maintain the principle of close communion. But still a well qualified Congregational ministry will succeed, notwithstanding this circumstance. Baptism is with us an open question. Our adoption of infant baptism does not involve the slightest restraint upon the conscience of the advocate of exclusive believers' baptism, since we do not make this ordinance, in any form, a term of communion; and no Pædo-baptist minister need scruple to baptize by immersion any individual who conscientiously believed submission to that form a matter of Christian obligation. I feel persuaded, moreover, that though it may apparently answer denominational purposes to maintain the practice of close communion, that the restriction is at variance with public sentiment, and is even losing ground among the Baptists themselves.

Is the population inaccessible by civil enactments of an ecclesiastical character?

The facts already stated furnish a sufficient answer to this question. In these provinces we have, strictly speaking, no Establishments and no Dissenters. Many and strenuous attempts are being made in that direction: the recent arrival of the Lord Bishop of Fredericton has tended to elicit earnest desires of the kind. In an Evangelical Union which has recently been formed in St. John's, and which has been warmly sustained by Wesleyans, Baptists, Presbyterians, and Independents, we have avowed the principle of perfect equality in civil privileges for all denominations of Christians in this province. In our circumstances, the avowal of this principle is as much in accordance with the law of the land, as it is consistent with the word of God. The mere avowal of the principle has, however, excited the wrath of the high Church-party to a fierce extent. All our antagonists are anonymous; and beneath the shelter of a concealed name, your humble servant has been singled out for special abuse. You have little conception, experienced journalist as you are, of the lowness and bitterness to which these writers have descended. Of course I make no reply to such opponents. But such an occurrence, entirely unexpected, and I may say as undeserved on my part, (for I have not uttered a word of reproach against any individuals or any community,) helps to prove that missions from our Society are much needed; and slight as our hold is at present, we have only to reinforce the present efforts

to secure general success to our principles. Have I said enough to induce our church at home to extend more efficient help to our Colonial Missionary Society?—Have I said enough to induce some of my brethren to devote themselves to this sphere of ministerial labour?—Have I said enough even to induce the honoured members of the Committee of our Colonial Society to call public attention more and more to the claims of these lower provinces, and, even though it be an act of strong faith with their existing debt, to send out more labourers into the field without delay? If not, bear with me, while I add a word more. On the 11th, 12th, 13th, and 14th instant, a meeting of ministers and delegates from fifteen Congregational Churches in New Brunswick and Nova Scotia, was held in the town of Liverpool, Nova Scotia, with a view to form the Congregational Union of Nova Scotia and New Brunswick. Oh it was a lovely gathering! It was indeed a good and pleasant thing to hold such a meeting for such a purpose, in such circumstances! All these churches, with the exception of two—the one at Yarmouth, Nova Scotia, (which is still I am grieved to say without a pastor,) and the other at Liverpool, Nova Scotia—are small and weak. Most of them have been in existence for seventy or eighty years. They are the relics of that Congregationalism which first planted, and then for a season pervaded these Colonies. They have been dragging on a feeble, unnoticed, isolated existence to the present time. Each church fancied it stood alone in its fading glory. Imagine our joy when we met together, saw each other's face, pledged ourselves to one another, prayed and sung together, and then, taking advantage of the counsel of wiser heads than our own, proceeded to form the "Congregational Union of Nova Scotia and New Brunswick," on the basis of the declaration published by "the Union," in 1833; and taking also as our guide the constitution and rules of the "Lancashire Congregational Union." They were the happiest days that I have spent in America. I saw tears roll down some old weather-beaten cheeks. I listened to some faltering attempts of grey-headed veterans to open their hearts to the brethren. We all seemed to be like the poor exile who had been lost, but was found again, had been dead, but was alive again. We proceeded to make arrangements for some Home-missionary efforts. We even took some preparatory steps

towards training candidates for the Christian ministry.

Well, Brother, this is our position, these are our desires, our aims, our prospects. If not the forlorn hope—we are at any rate the pioneers in that cause which we deem scriptural and good, and peculiarly needed in this land. Again I say, and I could easily write the appeal with my tears,—will you, as an able Editor, will the Committee of the Colonial Society, will the Churches at home, whose servants, even unto death, I and others are willing to be,—will you—can you—dare you suffer us to toil on, feeble and alone, unaided and uncheered? Many—many an appeal have I sent to that worthy, beloved man, the Secretary of our Society; repeated calls from destitute settlements here, I have tried to echo back to the Committee-room in Blomfield-street.—but I meet with this one reply—"No money and no men." On personal grounds I have no complaint; in this respect I can tell of nothing but confidence, and sympathy, and honour, and generosity. But in my work here I am not actuated by personal considerations: I long to see the glorious gospel of Jesus Christ proclaimed throughout the length and breadth of these lands by an intelligent, educated, pious ministry, and all its ordinances sustained by a system of ecclesiastical polity, which lays no restraint upon conscience, imposes no shackle upon Christian love, allows of unrestrained development to all the workings of enlightened and fervent godliness, and wisely adapts itself to the wants of the community and the spirit of the age.

Too long have Congregationalists neglected their duty in this respect. Much ground has been lost, which might have been secured. Never will the evil of this neglect be fully repaired. Still something may be done yet. In the godly and enlightened efforts of other Denominations I heartily rejoice. The whole of the benefit which these provinces need, cannot, and ought not to be communicated by us. Still our exertions are a necessary ingredient in the entire movement; and if made promptly and made well, the seed will be sown for an improvement in these regions, which will gradually open as young provinces, and advance towards their destined and mighty maturity.

Your's very affectionately,

J. C. GALLAWAY.

St. John's, New Brunswick,

July 28th, 1846.

Education.

ON STATE EDUCATION.

*To the Right Hon. Lord John Russell, First Lord
of the Treasury.*

POWER OF THE VOLUNTARY PRINCIPLE.

MY LORD,—The question to which I must now invite your attention is one possessing an importance beyond even that of education itself; because it involves principles of the first consequence in the science of government and legislation, and of the highest concernment to public liberty.

Directly, it relates to the power of the people to educate themselves: but indirectly, it touches larger and higher questions: namely, those of freedom, religion, and the progress of human society. I shall treat it, however, practically; I shall pave my way with facts; and those facts, rightly placed, will, I believe, lead to conclusions of wide yet safe application.

I last week showed that the full amount of day-school accommodation that could be reasonably expected, in England and Wales, in the present social and industrial circumstances of the people, was for 1,987,292 scholars. I also showed reason to believe that there were already schools calculated to accommodate 1,876,947 scholars,—subject only to reduction by the degree to which the new schools of the last few years might have superseded old and inferior schools. I rested my facts and calculations on official and other high authorities, which were distinctly laid before you; and you will remember that I carefully understated every part of my case. If the conclusions drawn were sound, they must have given the utmost satisfaction to your Lordship, and to every sincere friend of education. If they even approach to correctness, I submit that there is not the shadow of a case on which any Minister could come to Parliament—even admitting the right of Parliamentary interference—to demand public money for schools, much less to revolutionize the education of the country by a plan like Dr. Hook's. To do the latter in the face of such facts would evince a disposition to extend Government influence, requiring in my view the gravest attention of the friends of freedom.

The third question which I undertook in my last letter to answer was this:

3rd. Supposing the number of schools to be deficient, is the deficiency one which the people can supply, and are likely to supply, for themselves?

Here my principal embarrassment arises from the strength of the case which I laid before your Lordship last week. It has left me nothing to prove. Dr. Hook has gone before me, and shown by his figures and calculations such a power of extension in the means of education, that my task is superseded. By Lord Kerry's returns we had in 1833, day-schools actually containing 1,276,947 scholars. And by Dr. Hook's calculations, founded on the Parliamentary grants, there have been schools provided, since 1833, for 600,000 or 650,000 more: that is, there has been an increase of school accommodation to the enormous extent of 50 per cent. within the short space of *thirteen years!*

Of course I shall be met by the remark, that this has been done in part by the aid of Government

grants. Be it so—the thing is done: the schools are there: the want is supplied—no matter how. Yet on this point I have to remark, First, that a considerable proportion of the schools, according to Dr. Hook's admission, were built “without aid from Government.”

Secondly, I remark, that if Government granted £395,000 in thirteen years, *private individuals or societies must in the same period have contributed about £1,500,000 to the same object.* For, if the statistical tables of application for aid from the Parliamentary grant, appended to the Minutes of the Committee of Council on Education for 1842-3, be examined, it will be found that private individuals and societies subscribed nearly three times the amounts granted by the Government.* Moreover, from one-third to one-fourth of the schools were built, on Dr. Hook's supposition, wholly without Government aid. Call the public grants £400,000: the private contributions to the same schools would be three-fold, or £1,200,000: total cost of the aided schools £1,600,000. Then add one-fourth of this for the *unaided* schools, viz. £400,000: the aggregate amount of *private* contributions to the *aided* and *unaided* schools would be £1,600,000. I have called it £1,500,000; and an examination of Dr. Hook's own figures would lead to the same result. The Doctor assumes the total number of schools built since 1833 to be 4,521; and if we take his own estimate of £500 as the cost of each school, the aggregate cost would be £2,295,500: but as his estimate of £500 includes the masters' houses, which may not generally have been attached to the schools, suppose we deduct £400,000 on that account: there would remain a sum of £1,895,500 expended on schools since 1833, towards which Government has only granted £395,000. Thus it results from Dr. Hook's figures—though perhaps he did not see it—that the public have voluntarily expended £1,500,000 in twelve or thirteen years, in the erection of day-schools! Private bounty, therefore, has done much more towards the erection of schools than public grants: and the magnificent scale of that private bounty deserves to be carefully remembered.

Thirdly, if in some cases the Government grant stimulated private liberality, as I admit it would, in other cases it would undoubtedly restrict that private liberality, by diminishing the necessity for it. Most of the schools, we may believe, would have been built, if there had been no Government grant at all; and in these cases public money merely came in as a substitute for private benevolence.

But what am I now to prove? If the figures I have given are correct, there is no *general* deficiency of the means of education in the

* In ten pages which I added up, the “total estimated expense” of the projected schools amounted to £67,668, whilst the “decision of the Committee of Council” was to make grants in those cases only to the amount of £18,283. Of course in these projects, if executed, private individuals and societies must have contributed the remaining £49,385, which is nearly three times the amount of the grants. In most cases, too, the actual cost of the schools would exceed the estimates; and the excess would have to be made up by private contributions. So that we may safely assume the private contributions to be threefold the public grants.

country. The present day-schools, taking the population at large, will accommodate as many scholars as it is reasonable to expect in them. If deficiency exists, it must be partial, not general. I am ready to admit that some places are supplied beyond the average requirement, whilst others fall short of the school-accommodation that is desirable. But it is my sincere conviction that the deficiency of schools in the country is very small; and that whatever want of education exists, it is to be ascribed not to the want of schools, but to the poverty, apathy, or low moral state of parents, or to the necessity there is for sending the children to work at a very early age. I know good schools that have been given up solely from the impossibility of obtaining scholars. And there are many, very many, well-conducted schools where the accommodation is far beyond the demand. Take, by way of specimen, the great commercial town of Liverpool and the city of York; and I am confident you will find the supply of schools in each of those places beyond the demand: you will find good schools of every kind, and supported by every denomination of religion, capable of accommodating many more children than can be obtained. Not a few of the schools recently built, have been built not because there was a real want of schools in the respective places, but because the clergy were resolved to have Church schools, and as far as possible to supersede the schools of Dissenters. I submit, my Lord, that where this is the case, there is not the slightest justification for granting public money in aid of such a design.

If, however, I cannot conscientiously admit that any considerable deficiency of schools exists, I must, for the sake of argument, *suppose* it. I will *suppose* that the Rev. Mr. Burgess is correct in his estimate that schools may yet be required for *half a million of children*. The question then would be, Is there here a necessity for Government interference,—or are the people able and likely to supply the deficiency themselves?

I reply, that *they are able to do it with the utmost possible ease; and that they are actually doing it with very great rapidity.*

My proofs are these—

1st. It has been shown that the people have within the last twelve or thirteen years voluntarily expended the enormous amount of *one million and a half sterling* in building schools, and have thereby (with the aid of the Government grants) provided accommodation for at least *six hundred thousand scholars*; which exceeds the deficiency that I am for argument's sake assuming still to exist.

2nd. To put an end for ever to the pretence that this amount of voluntary liberality was created by the Parliamentary grants, I beg to refer your Lordship once more to the returns obtained by Lord Kerry in 1833. You will there find columns giving the following remarkable particulars:

INCREASE OF SCHOOLS BETWEEN 1818 AND 1833.		Schools.	Scholars.
Increase of Infant and Daily			
Schools	19,645	671,243	
— Sunday-schools	11,285	1,123,397	

If these returns are correct, the day-scholars increased from 605,704 in 1818, to 1,276,247 in 1833,—or 111 *per cent.*: and the Sunday-scho-

lars increased from 425,493 in 1818, to 1,548,890 in 1833, or 264 *per cent.*!

It is not probable, however, that this information is correct, at least as to day-scholars. We see, on reflection, that it must have been very difficult to obtain accurate information in 1833 as to the schools existing in 1818. Where schools had been discontinued in the interval, there would be no person to give information as to the numbers they contained at the former period. Many of the new schools would have no *direct* predecessors, and therefore the returns in such cases would be that there were *no scholars in those schools* in 1818. I therefore place little reliance on Lord Kerry's returns, as to the comparative number of scholars in 1818 and 1833.* But yet those returns are very valuable, as affording strong presumptive evidence of the immense number of *new* schools established between 1818 and 1833. The only ground for believing the returns to be defective as to 1818 is, that a great number of *new* schools is presumed to have been established between that year and the year 1833, by which many of the old schools were superseded, and thus the means of obtaining information concerning the latter cut off. If the number of new schools established was not great, we should have no reason to conclude that the information as to 1818 was materially defective. Whichever way we take it, the presumption remains exceedingly strong, that *there was an immense amount of school accommodation provided between 1818 and 1833.* And inasmuch as no public money was voted for that purpose prior to 1833, it is certain that that accommodation was provided by the *independent and voluntary action of the people themselves.* We can hardly suppose the amount expended in the erection of day-schools between 1818 and 1833 to have been less than the amount expended between 1833 and 1846; namely, £2,000,000 sterling.† If new schools were provided for 671,243 scholars, as we may infer from Lord Kerry's returns, they would cost at least as much as the schools for 600,000 scholars built since 1833. Nor is it of any consequence whether the schools were public or private: if private, they were provided by private competition: if public, by public benevolence. And in my view, my Lord, it would be as great a calamity to destroy the freedom of private competition as to quench the benevolence of the public.

If the above calculations, all founded on official documents, be correct, the following will be the aggregate result:

Expended by the people themselves	
on Day-schools from 1818 to 1833	£2,000,000
Ditto, ditto, from 1833 to 1846,	
(exclusive of public grants)	1,500,000

Total since 1818 £3,500,000

* In this point I venture to differ from Lord Brougham, who in his speech on Education, in 1835, argued that Lord Kerry's returns were in all probability correct as to the immense increase in the amount of education from 1818 to 1833. Lord Brougham's view would favour any general argument; but for the reasons I have assigned, it seems to be most probable that the returns would be very defective as to the amount of school accommodation in 1818.

† I say £2,000,000 in round numbers: the exact figures given above, as resulting from Dr. Hock's estimate, were £1,895,500: but this was for a smaller number of scholars.

Pretty well for the despised voluntary principle!

3rd. But is this all that the people have done for themselves, even in the way of schools? Why, my Lord, the greatest achievement of all remains behind—the *Sunday-schools*. I say the greatest, because here you have not only money contributed, but you have an incomparably more precious moral agency called forth. I invite your Lordship's attention to the fact, that there have arisen in this country, almost entirely within the present century, Sunday-schools containing at least TWO MILLION of scholars, under the gratuitous instruction of more than *three hundred thousand teachers*. This is a benefit no more to be measured by money, than was the apostolic gift for which Simon Magus proffered his base pelf. Yet as money has been mentioned, and as our faint-hearted Doctors, of both churches, and political as well as religious, have so sadly mistrusted their country, we may follow the arithmetical bent of one of them, and calculate our expenditure. Lord Kerry's incomplete returns gave us 16,828 Sunday-schools in 1833. It will be far below the truth if I say that we have now 20,000 Sunday-schools. Suppose that they cost on the average £250 each; the result is, that the people of England and Wales have expended FIVE MILLIONS sterling (£5,000,000) in the building of Sunday-schools within the present century!

Towards this gigantic effort Government contributed nothing—not so much as a smile.

4th. Connected with the education and intellectual improvement of the people, we have had many other institutions springing up within the present century,—too many to be enumerated, or their cost reduced to any estimate. University College and King's College, London, the University of Durham, the Colleges for training Independent Ministers at Manchester and Birmingham, the Colleges for training Wesleyan Ministers at Richmond and Didsbury, the splendid schools of the Mechanics' Institution and the Collegiate Institution at Liverpool, the Philosophical and Literary Societies and the Mechanics' Institutions throughout the kingdom, the museums, the public libraries, the proprietary schools, the normal schools, the schools for orphans and the children of ministers and missionaries, the agricultural schools, the schools of industry,—all these invaluable institutions, which really swarm through the land, have been created by the public spirit and liberality of the people themselves, without a word of encouragement or a sixpence of aid from their governors. If we could reduce the aggregate cost of these institutions to any estimate, the figure would be very high. It would certainly amount to some millions.

5th. Analogous to the educational efforts of the people, have been their efforts for their own religious instruction. From the statistical returns illustrative of the religious and educational state of the manufacturing districts of Yorkshire, Lancashire, and Cheshire, obtained by myself in the year 1843, it appeared that in those districts alone there had been church and chapel accommodation provided by voluntary efforts within the present century to the amount 612,184 sittings, at an estimated cost of £2,726,478. This was independent of 70,611 sittings in Parliamentary churches, which were also aided by private subscriptions. If there had been only

one-half the number of churches and chapels built in other parts of England and Wales, in proportion to the population, it would prove an aggregate expenditure in this department alone, of not less than £11,200,000 within the present century. As if to show how the Government is ever distanced by the People themselves in liberality, even in cases where it admits it to be a duty to interfere, Parliament granted one million and a half towards building new churches during the same period!

6th. One of the most honourable and encouraging features of the times in England has been the astonishing growth of voluntary societies within the last half century, for every conceivable object of religious benevolence:—societies for circulating the Holy Scriptures in every language and every country,—for sending Christian Missionaries to heathen lands,—for distributing religious tracts and books,—for giving religious instruction to our sailors,—for establishing additional clergymen and ministers in the most destitute parts of our country,—for sending city and town-missionaries among the lowest and worst part of the population,—for reclaiming the vicious and abandoned,—and for many other kindred objects;—in all of which the various religious communities vie with each other in honourable emulation, even when there is no conceivable advantage to be gained to themselves, but when the objects of their compassion are at the ends of the earth, and will never know their benefactors. The aggregate annual income of the societies which hold their anniversaries in London in the spring (independent of mere provincial societies) is not less than *half a million sterling*!

7th. The support of the ministers of religion belonging to the several bodies unconnected with the Establishment, and the expenses of their places of worship, are borne from year to year by voluntary payments, the aggregate amount of which must be very great. Suppose there are seven thousand Nonconformist ministers in England and Wales,* and that the support of the minister and the expenses of the chapel average only £150 a year, it would show an *annual assessment of themselves* by the Nonconformist bodies, (so often ridiculed for their poverty,) for their own place of worship alone, to the amount of upwards of *a million sterling* (1,050,000 †)

8th. It is well worthy of consideration what a vast number of medical and other charities, for relieving the physical sufferings and necessities of the poor, have been established throughout England, and are supported entirely by

* The Nonconformist places of worship in the manufacturing districts from which I obtained returns in 1843 were 1,258 in number, in a population of 2,208,771. I believe I shall be under the mark in computing the number of Nonconformist ministers and congregations in England and Wales at 7000.

† If I admitted Dr. Hook as a historical authority, I should adduce the Church of England as a great *voluntary* institution, at least in its origin, and in the foundation of its vast revenues; for he says, "Our ancestors endowed the Church, *not by legislative enactment, but by the piety of individuals*," page 37. I hope, therefore, Dr. Hook will add this to the many other proofs of the power of the voluntary principle! For myself, having some slight scruples as to the historical accuracy of the Doctor's view, I refrain from pressing the Establishment into my argument.

voluntary contributions. Hospitals, infirmaries, and dispensaries, for the treatment of every disease and ailment to which flesh is heir, exist in nearly all our towns, at an aggregate cost for their erection, furnishing, and support, which must be enormous.

9th. It is worth while for the two Doctors who are so despairing as to the power of the people to educate themselves, to consider for a moment what each has seen done under his own eyes. Dr. Hook has seen the parish church of Leeds rebuilt on a noble scale, at a cost of more than £30,000, raised by subscription. Dr. Vaughan presides over the Lancashire Independent College, built at a cost of £25,000, every farthing of which was paid off on the day it was opened. The former of these gentlemen has seen Churchmen raise £155,000 at one effort for schools in the manufacturing districts. The latter has seen the Independent body raise £109,000 for the erection of day-schools. Take heart, Gentlemen! the world is not going to fail you yet. Look at the proofs I have given of what the voluntary principle has done and is doing amongst us, and you will surely admit, that to despair of their supplying the paltry remaining deficiency in the means of education is quite ludicrous.

10th. I must not conclude my enumeration of examples, without reminding your Lordship of the many splendid educational endowments possessed by this country, and inherited by a remote ancestry. Some of these endowments were made by kings, but generally (I apprehend) out of their own property, not public property: by very far the greater number were bequeathed by eminent and wealthy persons. In this way nearly all the colleges and halls of Oxford and Cambridge were founded, as well as nearly all our grammar-schools. The annual income of what are called the education charities is supposed to amount to £500,000.*

It is impossible, my Lord, that you should glance at these splendid illustrations of the well-principled, enlightened, and sustained benevolence of the people, without your heart swelling with exultation at the character of the nation over whose destinies you have been called to preside. If we were to sum them up, the amount would seem incredible. Nor is it only the benevolence of the people that attracts admiration: but it must strike your reflective mind, that in the conducting of these numberless societies and institutions there is proof given of a *capacity for administration, of a moral energy, of a power of effective and sustained organization*, which is one of the most remarkable features of the national character, and distinguishes Englishmen from all other nations of the earth, except their own descendants across the Atlantic. Whence that unequalled capacity springs, and what is essential to its existence, it imports us infinitely to observe.

But I would invite your Lordship to look at other illustrations of the *independent action of the English people*, and to remark how constantly they anticipate, and how far they surpass, their Government in its operations. Whose enterprise is it that covers every sea, and penetrates every land, with the commerce of England, con-

ducting all its complicated business with a skill that seldom errs? By whose inventive talent were the miracles of modern manufactures wrought, which have multiplied the productions of our industry a hundred-fold? Who discovered and carried into effect the improvements in travelling—by the locomotive engine and the railway? Who have formed and are forming thousands of miles of railway in this kingdom? Who constructed our docks, our canals, our roads, and our bridges? Who lighted our towns with gas? Who have girdled the globe with lines of steam-packets? Who reduced the time spent in reaching our Indian empire from four months to one? By whose prudence and foresight is it that our buildings and our ships are insured? Who reformed our Post office? Who invented our telegraphs? Who are pushing the inroads of science into the very arcana of nature, and drawing down philosophy from the clouds to make her the daily companion of our workmen?

Was it the Government? Had the Government anything whatever to do with these achievements? Was it not rather *individual* talent and energy, and the *voluntary* combinations of a free people among themselves? Do not the grandeur of their enterprise, and the rapidity of their execution, absolutely mock the timidity, irresolution, poverty, and delay of Government undertakings? Have not the people almost always shown themselves in advance of their rulers? Have they not forced every reform of our laws and institutions on our reluctant authorities? Was it not they who, after many struggles, by their Societies and their Leagues, abolished slavery and monopoly? Was it not private enterprise that peopled the wildernesses of the new world and Australasia, and gave to England her colonial empire? Nay, was it not a commercial company that won our magnificent territories in the East? Is it not individual talent, without Government help, sanction, or control, that conducts the press of England—that fourth estate of the realm? Is there not in public opinion, which is merely the aggregate of individual opinions, a power and a majesty, before which Queen, Lords, and Commons bow?

It is the glory of Englishmen, my Lord, that they have done all these things; and it is the glory of their Government that it has let them.

It is no honour to a Government to go beyond its province, and to attempt things for which it is incompetent. Your paternal despotisms are eternally meddling,—treating their subjects as if they were children in the arms,—swathing, and coddling, and petting them,—feeding them with spoon-meat, holding them up with leading-strings, and saving them the trouble not merely of acting, but even of thinking for themselves;—not knowing, or pretending not to know, that in all this they are drawing off the pith, and marrow, and life's blood of the people, and dooming them to perpetual decrepitude! And ecclesiastical despotism has too closely imitated civil despotism. It has provided nations with a religion; it has prescribed creeds, and forms of prayer, and ceremonies, and modes of worship; it has endowed priests for them, with a many-storied hierarchy; it has taken into alliance with itself the civil power, but all for the good of religion; it has secured for itself—though purely for the honour of God—dignities, prerogatives, and wealth; it has condescendingly informed the people what they are to read, and what they

* Lord Brougham, in a note to his speech on education in 1835, says, "The sum of £301,000 a-year has been reported as the income of the Education charities. It must be £300,000 at least."—Lord Brougham's Speeches, vol. iii. page 256.

are not to read,—what they are to believe and what they are not to believe; and in its much pity it has often enlightened men's souls by the flames with which it has burned their bodies!

O! my Lord, when will these sad usurpations, so dishonouring to God and so degrading to man, have an end? When will Governments learn their true province? When will they cease to clip the eagle's wings? When will they trust Christ with the government of his own church? When will they take off their presumptuous hands from holding up the ark of the living God? When will they learn the sacred claims of conscience? When will they unfetter the human mind, and let it grow up to its own commanding stature?

I am proud to believe that the English Government, whether by accident or design, has in some measure kept within its province;—not consistently, not thoroughly, but in some good measure. It has displayed a salutary negligence, a wise inattention. Whether from design or accident, it has left the nation in the main to develop its own resources and character. With some unhappy exceptions, it has permitted mind and industry to grow up in the vigour which nature gave them. I do not say that, thus left to themselves, they have branched forth with unvaried symmetry. In the matter of education and in other things there has been a want of uniformity distressing to the eye of a Dutch gardener. The plant of British freedom, like our native oak, has not been trained in the conservatory, but upon the mountain's breast. The winds of heaven have rocked it: the rains and dews of heaven have fed it: it has borne the drought, the frost, and the tempest: it has unquestionably its boughs of stubborn crookedness; but, after all, it has grown up into a majestic shape—the monarch of the forest, to rule over successive generations of feeble trees.

Have respect, my Lord, to this goodly growth of English freedom!

The facts which have been adduced, my Lord, seem to me to justify great and interesting conclusions. Here you have evidence of the grand fact, all-important in the present controversy, that means of education do actually exist in this country, very nearly, if not quite, adequate to the wants of the people. It is proved, that that educational machinery is all—with the insignificant exception of the grants since 1833—the product of the voluntary and independent action of the people. It is proved, that during the present century there has been an astonishing extension and improvement in the means of general education; and that the religious education of the humbler classes in Sunday-schools has within little more than that period been originated, and carried to an extent which the boldest imagination could never have conceived. It is proved, that the great impulse to education was given by private individuals, and carried on by societies for many years before Government paid the slightest attention to the subject; and that Government interference only began when the public were advancing with giant strides to the full supply of their own wants. It is proved, that the voluntary and independent action of the people in the cause of education, morals, and religion, is transcendently more powerful than would be required to perfect the means of education in England.

These points being established, there does not

remain the shadow of a ground for demanding any further interference on the part of the Government, still less for any general scheme of State education.

But, my Lord, there are other and still broader conclusions which a statesman might draw from the facts that have been established. Those facts seem to me to throw a flood of light on the principles of Government. They show the unspeakable advantages of freedom. They show that it is greatly wise for Government to keep within its own province. They show that a free people are not only fully competent to provide for themselves all the means of religious and educational training, but that they can do it far better than any Government could do it for them. They show that freedom is the source of power, of virtue, of industry, of enterprise, and of benevolence. They show that a nation thrown upon its own energies and resources grows stronger, wiser, and more prosperous than nations nursed by paternal despotism. They show, therefore, by irresistible inference, that one of the greatest evils which can be inflicted on a people, is to relieve from the discharge of those duties which nature and Christianity impose upon them.

Relieve men of their *duties*, and you rob them of their *virtues*. It is the duty of parents to provide education for their children, as they provide them with food and clothing. It is the duty of the rich to help the poor. It is the duty of every patriot and every Christian, and especially of Christian communities, to diffuse the light of religion and knowledge among the ignorant and the depraved. These are the clear dictates of Christianity and of reason. Leave Christianity and reason to do their own work; and they will do it in the right way, that is, by working on the understandings and hearts of men, not by coercion and compulsion, which produce only an outward and mechanical obedience.

Government interference to educate the poor would destroy voluntary efforts for that end, and by destroying those efforts, would destroy the principles which sustain them. Would the nation be a gainer, even by the utmost conceivable perfection of the machinery of education, if you attained that end by suppressing the greatest school of national virtue—the spontaneous organization of patriots and Christians for the enlightenment of their fellow-men?

This question of State education, my Lord, is so wide that I am compelled to trespass on you at a greater length than I could wish. But I must not do injustice to the cause I have taken up, by treating it superficially and hastily. Those who are driven from their ignorant assertions as to the *quantity* of education in England, will now take refuge in assertions as to its *quality*. I shall therefore in my next discuss that question. I shall also show the strong, the natural, not to say the irresistible tendency of Government interference to destroy voluntary effort. And there will still remain behind the important and interesting question, whether we are to purchase Government interference at the necessary price of separating entirely between secular and religious education?

I have the honour to be,

My Lord,

Your Lordship's most obedient Servant,

EDWARD BAINES, JUN.

Leeds Mercury-office,
August 21, 1846.

Biography.

EMMANUEL DE FELLEMBERG.

By Professor De Felice.

EMMANUEL DE FELLEMBERG was born at Berne, in 1771, of a noble and very distinguished family. His relatives occupied eminent places in the state. His father was governor of Aargau, which was a dependency at that time of Berne. His mother did not belong to the Helvetic nation; she was the grand-daughter of the illustrious Dutch admiral, Van Tromp. This woman was a model of mothers; she sought to awaken in the soul of her son a love of all that was elevated, and no doubt she contributed much to his intellectual and moral progress.

It is remarkable that in almost all my biographical notices of illustrious men, I meet with a wife, a *mother* endowed with high faculties; and this mother would seem to be the first and principal instrument of their celebrity: so true it is that mothers do more than fathers for the education of their children. Christian mothers, never forget this important truth! I will mention some examples of the instruction which Mrs. de Fellenberg gave her son. She said to him often: "The great and rich men of the world have friends enough; do you, my son, be the friend of the poor." Who can tell how much this precept of a beloved and respected mother contributed to the philanthropic labours of this benefactor of mankind?

One day, young de Fellenberg saw his mother shedding tears. He inquired anxiously the cause of her grief. She at first refused to answer her son's questions, saying that he could not comprehend it; for he was then only eight years old. But he persisted; and Mrs. de Fellenberg, yielding to his urgency, told him that she wept because the Americans had lost a battle against the English, and were in great distress. Then, she explained to him what was the war of independence, and kindled within him that enthusiasm for liberty which could never be extinguished.

At another time, Mrs. de Fellenberg led her son to visit an insane asylum. There, she turned his attention to the sight of human misery, and seeing that the youth was moved with compassion, she said to him: "My child, promise God that you will be all your life long the support of the weak, the protector of

the unhappy." Then, this worthy woman fell upon her knees, and begged earnestly that the Lord would grant her son strength to be faithful to his promise. Mr. de Fellenberg often related this fact, and even in his old age he never could mention it without strong emotion.

He resolved to devote his whole attention and efforts to the melioration of the poorer classes. When hardly sixteen years old, he voluntarily led a life of austerity, to accustom his body to privations. He ate only bread and some vegetables, and drank nothing but water, though he sat at sumptuous tables. This regimen gave him vigorous health. He dwelt retired, not associating with young men of the aristocracy who were dissipated and immoral. They laughed at him, and said sneeringly that his life was that of a monk or a fool; but Mr. de Fellenberg paid no attention to their scoffs, and spent his time in making solid acquirements in learning.

Some years after, he began to travel, and visited Switzerland, France, Suabia, the Tyrol, and all Germany. His mode of travelling was quite different from that of wealthy lords. He did not pass rapidly over countries in an elegant post-coach, observing nothing, interrogating nobody, and conversing only with men of his own rank. Mr. de Fellenberg went often on foot, with knapsack on his back, examining everything on his way. He seldom stopt in large cities, but in villages, and his intercourse was with peasants and labourers. He partook of their frugal repast and their toils, and studied their opinions, manners, customs, and prejudices. By this means he acquired a practical knowledge of the human character, which was of great service to him, at a later period, in effecting his philanthropic plans.

At this time, his religious opinions were not yet well established. He had adopted Kant's philosophy, and tried to practise his rigid maxims. Kant was the Stoic of modern times; he laid down the principles of *duty*, or of the *categorical imperative*, to use his own expression. He had established this formula: "Act always so as you would wish all men to act in the same circumstances." His philosophy was elevated, pure, but dry and cold: it was addressed only to the head; the heart had no part in this system of morals. Mr. de Fellenberg be-

came aware at a later period that the rigid theories of Kant are unsatisfactory, and that man has need of a living, real, and compassionate God,—the God announced in the gospel; he felt that Christianity, with its realities, is essential to a good education, and to guide us to eternal life.

When Mr. de Fellenberg returned to his country, political events had taken a threatening turn. All the old institutions were shaken, the revolutionists of Switzerland, seconded in their designs by French demagogues, had raised the standard of insurrection. Mr. de Fellenberg was appointed commander of a district in the canton of Berne. Having met the revolted peasantry, he promised them a redress of their grievances; and these peasants returned quietly to their homes. But the government of Berne refused to make the least concession to the country people, after the victory. This denial of justice disgusted him with political office; he resigned, and returned to private life.

But when the French invaded Switzerland, in 1798, he resolved to defend, at the hazard of his life, the national independence. He traversed the mountains, haranguing his fellow-citizens from village to village, and electrifying them by his vehement eloquence. The French, however, were victorious. Mr. de Fellenberg ran the greatest dangers: a price was set upon his head, and he made preparation to go and settle himself in America, when his friends interposed and had his proscription removed.

From this moment his resolution was formed. He abandoned for ever his political career. In vain his fellow-citizens offered him repeatedly high offices: he refused them. His whole attention was turned to agriculture and the instruction of the people. He purchased, in 1799, the farm of *Hofwyl*, two leagues from Berne, and there he passed the rest of his days.

This tract of land, which is now celebrated throughout the world, was then in a poor condition. The soil was covered with stones and weeds; some meagre cattle grazed in the neglected pastures; the stagnant waters rendered a residence there unhealthy. Mr. de Fellenberg, with diligence and perseverance, soon gave a new face to this large farm. He drained the marshes, employed the best agricultural instruments, inventing some of them himself; he constructed one called the *extirpator*, to clear his fields from stones and roots. He changed his

crops skilfully; and after some time, the ground at Hofwyl yielded ten times more than before.

The neighbouring peasantry at first viewed with distrust and scorn the innovations of Mr. de Fellenberg. They predicted that he would soon be ruined; in most parts of the world, farmers adhere obstinately to their old habits, and believe that all change will be a means of impoverishment: but when they saw that Mr. de Fellenberg obtained abundant harvests, that his cattle were well-fed, that his farm became every year more flourishing, they began to open their eyes, and adopted themselves some of his improvements.

Mr. de Fellenberg had, besides, every quality to gain their confidence. His manners were simple and frank, his countenance commanding, his conversation engaging; he had that physical strength which, in the judgment of villagers, entitles to commendation. He did not resemble those *gentlemen-farmers*, who are afraid to touch any instrument of labour, lest they should soil their clothes. Mr. de Fellenberg worked in the garb of a labourer; he shared the fatigues and hardships of his workmen; he was happy in a farmer's life, which he regarded as the noblest employment of the human faculties. Often distinguished visitors, who came to Hofwyl to see Mr. de Fellenberg, would meet him in his humble garb, and, not recognizing him, would ask him to lead them to the owner of the farm. They were surprised to see re-appear before them, in a few minutes after, with the polish of a noble patrician, the man whom they had taken for a simple labourer.

I will not dwell further on the improvements which he introduced into agriculture: I will only add, that the envious (what prosperous man is not envied?) dared accuse Mr. de Fellenberg before the Swiss Diet! And what do you think was the charge? You could never guess. They said that the improved agricultural system of Mr. de Fellenberg would create an *excess of production*, and would bring so great abundance, that the people, *not needing to labour*, would live in idleness and vice, to the great damage of the state! Was ever such perverseness of judgment? Mr. de Fellenberg despised these absurd accusations, and far from abandoning his plans, he instituted an annual festival, where the farmers of Switzerland were invited to meet and receive premiums for the best specimens of their harvests and

flocks. This idea is imitated in France, and produces the happiest results.

Another institution of Mr. de Fellenberg, well worthy of being mentioned, is the *School for the Poor*, founded in 1814. He collected foundlings, or orphans, received them gratuitously into his house, and gave them an education adapted to their condition. His principles were very simple: To rescue from physical suffering and moral depravity children without a home;—to train them up in the vigorous and healthy discipline of agricultural labour;—to prepare them, lastly, to be at once pious men, good fathers, useful citizens, laborious husbandmen:—such was the aim which Mr. de Fellenberg pursued with unshaken perseverance. These children were fed, clothed, supported, not in luxury, but in a suitable manner. Their recreations consisted especially in a change of work; they passed from the fields to their books, and from their books to the fields; for Mr. de Fellenberg believed that entire idleness is never good for man.

He was seconded in this excellent work by an instructor named *Werkli*, who, in his humble sphere, displayed real genius. *Werkli* loved children; he ate, laboured, studied with them. He possessed in a remarkable degree, the difficult art of gaining their affections; he was to them a father, brother, and friend. For twenty years *Werkli* superintended and instructed these poor children. He attended to their rising up and their lying down; he never left them; and even during their repasts he found means to cultivate their minds, by explaining to them the phenomena of the physical world, or the great things which the Lord doth for the good of man. Honour to *Werkli*! His name will be indissolubly associated with that of Mr. de Fellenberg, and will remain in the memory of all those who try to do good to their fellow men.

Mr. de Fellenberg was the first to show, by his *School for the Poor*, how the fearful scourge of *pauperism* ought to be combatted. He was not afraid to admit into his school *young criminals*, and to him belongs the first thought of nipping in the bud the first germs of immorality. It is not surprising then, that *Hofwyl*, with its *School for the Poor*, became a place of pilgrimage, to which the most intelligent men resorted to examine with their own eyes this new institution. Soon similar establishments were founded in almost all the countries of Europe, and even in the East Indies and in New Holland.

A third kind of institution was owing to the indefatigable zeal of Mr. de Fellenberg. This was a *classical college*, or boarding-school for the sons of opulent and aristocratic families. His aim was this:—He would give to the sons of the great a more manly, more complete education than that which they usually receive. He placed this college by the side of the *School for the Poor*, in order to inspire all his pupils with feelings of equality and fraternity. He proposed also, by bringing under a common discipline, and under the same course of studies, youth from all parts of Europe and the world, to destroy that narrow, exclusive feeling which makes us despise foreigners, and to strengthen the ties between nations.

The methods of instruction adopted by Mr. de Fellenberg were borrowed from the system of the celebrated *Pestalozzi*. He sought to cultivate the reasoning faculty more than the memory, and the heart more than the understanding. He inculcated upon his pupils the habit of *thinking for themselves*, for he was persuaded that this is the most important element in intellectual culture. Our classical institutions are, in general, defective in this respect: instead of encouraging original thinking, they check it, and undertake to stamp upon all their pupils the same impression, to cast them into the same mould, without taking account of what is distinct and peculiar in them. Hence it results, that young men learn everything but the best of all learning; namely, the art of thinking for themselves; they become copyists, imitators, mere parrots, repeating by rote their lessons, and bear through life the marks of this passive education.

Mr. de Fellenberg viewed the matter very differently, and the college which he founded soon prospered. Pupils flocked from all quarters. At one time, there were at *Hofwyl* *seventeen young princes*, who came to learn, better than in courts, how to govern nations. Twenty-two professors, of whom some are now in the most celebrated universities of Germany, gave lectures in this classical seminary, and statesmen came to see it and report to their sovereigns. Count *de Capo-d'Istria*, among others, was sent to *Hofwyl*, in 1814, by the emperor Alexander, and gave so satisfactory an account that the Muscovite czar appointed Mr. de Fellenberg knight of St. Waldimir.

But this prosperity did not last long. Its highest point of splendour was at-

tained in 1819. At this time the despotic governments fancied danger from the education given at Hofwyl. The cabinet of Austria forbade its subjects to go to foreign colleges. Some princes who had at first testified great confidence in Mr. de Fellenberg, judged that their children should not be educated with the sons of merchants and gentlemen of the common order!

But he was not discouraged. He had not asked the favour of the rich, and their coolness towards him caused him no mortification. He persisted to labour with all his might for the progress of popular education. He opened, in 1830, a school, which he called in German phrase a *Real-school*, because it was designed principally to teach the positive sciences,—*realities*. Lastly, in the latter part of his life, he founded an *infant school*, in order to complete the whole series of his institutions, and to meet the wants of every age of human life, as he had met those of every condition.

Death surprised him in the midst of his benevolent works. The activity of Mr. de Fellenberg was beyond credibility. He held an extensive correspondence with the

most celebrated persons in Europe. He published for several years a periodical paper entitled, *Journal of Hofwyl*. He wrote books upon agriculture and upon education, without neglecting for a day the superintendence of his large establishments, and the prosecution of his other numerous plans.

Some persons expressed doubts of his disinterestedness; but Mr. de Fellenberg effectually proved it to be a calumny. Three times he offered to give up to the State his institutions, with the farm of Hofwyl, and at a price not half their true value. We must be cautious of detracting by gratuitous suppositions from the merit of such men: this would be to degrade ourselves.

As a speaker, Mr. de Fellenberg was rather embarrassed and diffuse, but forcible; as a writer, his style was incorrect, but full of ideas. He was most distinguished as a man of action. In his private life he was plain, resolute, self-controlled. His name will long be a blessing, and posterity will preserve the memory of what he has done to meliorate and elevate the condition of the common people in the nineteenth century.

Slavery.

Slavery Inconsistent with Justice and Good Policy: proved by a Speech delivered in the Danville Convention. By DAVID RICE. 12mo, pp. 24.

Negro Slavery Unjustifiable. A Discourse by the late Dr. M'LEOD, of New York. With Preface and Appendix by ANDREW STIMINGTON, D.D., Paisley. Third Edition. Glasgow: Collins.

Observations on the Proposed Introduction of Sugar produced by Slave-labour. By G. W. ALEXANDER. 8vo, pp. 16. London: Gilpin.

Thoughts on Slavery and Cheap Sugar. By JAMES EWING RITCHIE. 8vo, pp. 39. Aylott and Jones.

Reasons for Withdrawing from our Trading Connection with the American Slaveholders. Pp. 8.

The American Churches the Bulwarks of American Slavery. By JAMES G. BIRNEY. 12mo, pp. 48.

One more Appeal to Professors of Religion, Ministers, and Churches not engaged in the struggle against Slavery. By WILLIAM GOODSELL. 12mo, pp. 48.

The True Grandeur of Nations. An Oration delivered in Boston, United States, July 4th, 1846, by C. SUMNER.

Men-stealers: Will the Free Church of Scotland hold Christian Fellowship with them? An Address by HENRY C. WRIGHT, of Philadelphia. 8vo, pp. 16. Glasgow Emancipation Society.

The Free Church of Scotland and American Slavery.

The substance of Speeches delivered in the Music Hall, Edinburgh, during May and June, 1846, by GEORGE THOMPSON, Esq., and Rev. H. C. WRIGHT. With an Appendix. 8vo, pp. 104. Scottish Anti-Slavery Society.

The Church and the Slaveholder; or, Light and Darkness. An Attempt to prove from the Word of God and from Reason that to hold property in Man is a flagrant crime, and demands excommunication. By JAMES MACBETH, Minister of Lauriston Free Church, Glasgow. 8vo, pp. 36. Edinburgh: Johnstone.

Report of the Proceedings of the General Assembly of the Free Church of Scotland regarding its relations to the Presbyterian Churches of America.

An Appeal to the Members of the Free Church of Scotland on the subject of Fellowship with Slaveholders. By HUMANS. 12mo, pp. 16. Aberdeen: G. and J. King.

Address of John Pease to the Friends in America. Pp. 16. Gilpin.

THERE is such a thing as the spirit of nations, as well as the spirit of individuals. Nation acts upon nation, by intercourse, much in the same way as man upon man, the more virtuous being, in both cases,

generally the losers by the contact. The spirit of a nation is to be sought in its laws; for in no case is a nation better than its statutes, just as in no case is a man better than his resolutions. Never is the throne of iniquity so far from fellowship with God as when it "frameth mischief by law;" just as the most matured and hopeless villain is he who is a villain upon system. The peace with which the nations of the earth, in both hemispheres, are at this moment blessed is not without its perils. The Christian character and spirit of England are not gaining, but losing by intercourse with the Continent. This is especially the case with respect to America and American Slavery. The present position, too, of England greatly augments the danger of decay in the Anti-slavery spirit, which was once and long her glory. The conflict with slavery in her own dominions is so long over as to be almost forgotten. Truth having obtained the victory for mercy, her troops are disbanded; the trumpet hangs amid neglected things, and she studies this war of compassion no more. The annual discussion of the senate which, by rehearsing the wrongs of man, fired the soul of British philanthropy, has long ceased. Those eloquent men who traversed the empire in the capacity of Lecturers, creating and fostering the spirit of liberty, have disappeared. The thunders of the British press which rolled over these nations, animating the friends of humanity, and striking terror into the hearts of the oppressors, are no more heard. The chains of the slave now but seldom clank in the inner ear of our leaders in social meetings for devotion. The pulpit is but sparing in its reference to the awful enormity. The communications of our missionaries have now but seldom occasion to chronicle the dark deeds of the slave-holders, and lightnings are now but infrequently emitted to smite the horrid system, from our great missionary platforms. Is it then marvellous, if under these circumstances, the Anti-slavery spirit is ready to die? A very large portion of the earnest friends of the slave in England, have passed from the stage of time, and a generation is growing up to whom slavery, with all its horrors, is only a thing of history. They may, indeed, be aware that slavery still obtains in America, and occasionally hear of its cruel workings; but America is far away, and its valley of the shadow of death—the Slave States,—is but seldom trod by the steps of Englishmen. Then

to augment the evil, the American abettors of the inhuman system, the men who are waxing rich from the guilty gains of a soil watered by the tears and blood of their fellow-creatures, are continually, and in constantly increasing numbers visiting this the Father Land, giving to the leaders of public opinion here a much mitigated view of the iniquitous traffic, and thereby much subduing opposition, if not actually enlisting that opinion in its favour. It was then but natural, that from the time of the passing of the Abolition Act in England, such should be the result, and very clear that the only parties in Britain likely to furnish an antidote, were the Christian churches, the bodies who had ultimately decided the British Emancipation combat. Reflecting men distinctly foresaw that should the churches prove unfaithful the spirit of compassion for the slave would inevitably sink. That spirit has sunk, and is rapidly sinking. Events of recent occurrence in Scotland have lamentably contributed to this fearful result, in a land which numbered not a few of the slave's best friends. It was an evil hour which took the Free Church deputation to the Slave States of America,—an hour which furnished one of the most affecting illustrations ever given by history, that "*a gift destroyeth the heart.*" By that "gift" a body of the best advocates that ever lifted up a testimony against the slaveholder have been either silenced, or converted into his apologists, or defenders! Recent events, also, among ourselves in the south, have shown from what heights some of the excellent of the earth have fallen. There seems no price too dear to pay for the gratification of a misjudging benevolence. Time was when they would have recoiled from the society of men whose "hands are full of blood!" But it seems those were times of bigotry, which are now to be succeeded by a better order of things. The Scotch metaphysician is coming to the aid of the English moralist in his baleful efforts to transmute wrong into right, crime into virtue! It is now discovered that there is a "fundamental difference between slave having and slave-holding;" and that a man may become and continue to be a dealer in flesh and blood and souls of men, not "by his own fault!" What lengths of evil may not be gone under the protection of such a principle!

The time is come for all true philanthropists to stand forth as witnesses for

truth and God! No considerations whatever must for a moment be allowed to silence the advocates of the oppressed. The condition of America in relation to this enormity is altogether peculiar. It is wholly unlike that of any other country on the face of the earth. In the midst of an empire of republicans where freedom is rampant, behold a *nation of slaves amounting to THREE MILLIONS OF MANKIND!*

Compared with this the numbers which England paid £20,000,000 to emancipate, were but a handful. Was British slavery less humane than that of America? No, in nowise. In the latter country it is attended by every enormity! Then to aggravate the evil, the laws of the Slave States are both framed and administered by the slaveholders; and these laws are the most cherished portion of their constitution. Add to this the extraordinary fact that the white multitudes are everywhere ranged on the side of the oppressor and against the slave, whom they treat with an insolence of barbarity, and a refinement of cruelty all but incredible, all but inconceivable. This social atrocity is altogether peculiar to American Society. England has been always free from the stain. The voice of her millions has always been raised against the law that was against man! They have ever been the intense, the unchanging foe of the oppressor, and the friend of the oppressed. Not so their brethren of the United States! From having been themselves the unpitied victims of a remorseless oppression, they have grown up into an empire of tyrants to whom the world's history presents no parallel! The spirit of American Society is both expressed and upheld by its social and religious arrangements, which are such as almost stagger the belief of Englishmen. The worst, the most appalling feature of the case is, the position of the American churches, which are considered by the best judges to be the bulwark of American Slavery. That position must be surveyed and considered by the churches of Great Britain. These churches have a great and solemn duty to perform to those of the United States, and it must be faithfully discharged. With this view so strongly impressed upon us, we set before our readers the titles of a few publications which have recently appeared, in the hope that they may help on the great work.

From the eloquent Preface of Dr. Symington, to the Sermon of Dr. M'Leod,

the following passage will be read with interest:

"The author was a Scotchman, the son of an eminent clergyman of the Established Church in Mull. He emigrated to America in early life, and, by his talents and character, rose to eminence and influence as a minister of the gospel. His writings indicate the profound philosopher, the informed historian, the learned divine, the devoted patriot, the enlightened philanthropist; and, withal, the devout Christian. He cherished a deep interest in his fatherland, 'the land,' in his own words, 'where Wallace fought, where Buchanan wrote, where Knox preached, and where the martyrs, from Patrick Hamilton to James Renwick, left their flesh to rest in hope of deliverance.' This interest was strongly indicated on his visit to his native country, shortly before his death.

"The principle upon which Dr. M'Leod acted in refusing an invitation to the ministry and pastoral charge, till the community calling him was purged of the scandal of slave-holding, he never abandoned nor relaxed. He regarded the country of his adoption with what some, on this side of the water, may consider an over-weening partiality; but he was not blind to its evils. In a sermon which was published during the late war, in 1815, he lifted a faithful testimony against the immoralities of the Federal Government of the United States. 'By the terms of the national compact,' says he, 'God is not at all acknowledged, and holding men in slavery is authorised.' The constitution of our government recognises the practice of holding men, without being convicted of any offence, in *perpetual slavery*. This evil, prohibited by the divine law, Exod. xxi. 16, is equally inconsistent with what is said in the declaration of American independence to be a self-evident truth: 'We hold these truths to be self-evident—that all men are created equal—that they are endowed by the Creator with certain unalienable rights—that among these are life, liberty, and the pursuit of happiness—that to secure these rights governments are instituted among men.' 'In direct opposition to these *self-evident* maxims, the constitution provided for the continuance of the slave-trade till the year 1808, and it still provides for the continuance of *slavery* in this *free* country. It even gives to the slave-holder an influence in legislation, proportioned to the number of his fellowmen he holds in bondage. For these national immoralities, I am bound, as a minister of the gospel, who derives his politics from the Bible, to pronounce upon the government the sentence—*TEREL, thou art weighed in the balances, and art found wanting*. Let me not be understood, however, as conveying the idea, that the other belligerent is not faulty in these respects. Great Britain set the example to her colonies of prosecuting the slave-trade. She still continues, in her numerous provinces, thousands in abject bondage. A few good men, after the repeated, the continued exertions of years in the British Parliament, obtained, at last, a victory honourable to themselves, and to the cause of humanity, in finally abolishing the African trade; but these injured people, already in durance, have no hope of release for themselves or their offspring. Slavery is a black, a vile inheritance left to America by her royal stepmother.'—The author alludes to the bill of

1807, prohibiting the trade of slaves by subjects of Britain. While holding in due respect the worthy characters, to whose long and arduous struggle this victory is to be ascribed, he manifests the decision of his views, the keenness of his feelings, and the dark forebodings of his mind on the subject of perpetual slavery. He died in 1832, not living to see the further noble victory that was won in this contest in 1834, when an Act of the Legislature declared, 'SLAVERY IS HENCEFORTH UTTERLY, AND FOR EVER ABOLISHED, AND DECLARED UNLAWFUL THROUGHOUT THE BRITISH COLONIES, PLANTATIONS, AND POSSESSIONS ABROAD.' Had our author lived to see August 1, 1834, his benevolent heart would have hailed the morning of the day that made eight hundred thousand slaves freemen; and these, the first-fruits of unborn millions. The struggle was maintained and the battle won, and the triumph celebrated, by Christian men. Was it not Christian mercy yearning in the bosom of Wilberforce, Clarkson, and others, that stimulated and sustained the untiring efforts, by which this victory was achieved? Nor are the Christian ministers, whose eloquent voices, writings, and pious prayers, lent their influence in this cause, to be denied their share in the honour. Dr. Andrew Thomson, of Edinburgh, is not to be forgotten. Was it not the strong sense of equity and wrong in his mind and conscience? Was it not the tenderness of Christian pity in his heart which, when the time for decision was fully come, dictated the powerful, the eloquent, the intrepid protestation, in the Queen's Assembly-rooms, which defeated the hazardous measure of gradual abolition, and carried the question in the public mind? Slavery was then utterly and for ever abolished throughout the British dominions, as the slave-trade had been some twenty-six years ago. Auspicious event! Memorable era! An event not yet appreciated in its value, and influence, and effects. History will give it a marked place, in its imperishable page, and posterity, enjoying the blessings of it, and grateful to a benevolent Providence, will do justice to the memories of those who had been its instruments. Are not the Christian men and ministers, whose tongues and pens have pled for the slave, and to whose unwearied struggles he owes his liberty, more deserving of honourable memorials, than many whose names are inscribed on the monuments which adorn our cities? Is it extravagant to anticipate, that when a universal emancipation shall be achieved, honour shall be done to their memories, and that pillars, in the cities of Britain and America, shall tell the names of those benefactors of the oppressed? Be this as it may. There is a witness in heaven, a record on high, and honour that cometh from God only.

"In publishing this Sermon, we do not intrude into the disputations on this subject presently agitated in America and at home. We contemplate two objects. *First*, To bring the argument to a scriptural test; to present it, not merely as a question of humanity, of political economy, or general philanthropy, however legitimate and important to view it in these connections, but to bring it directly before the mind as a question of justice, a question of morality, a Bible question, a Christian question, involving Christian principle and practice. It is to be desiderated that the public mind were leavened

with the scriptural argument, and that this be seen in its true light, and felt in its high authority. It is by a just and sound exposition of the Scriptures that we shall be preserved from conceding to the man of the world, the argument which he affects to draw from the Bible for his iniquitous practice; and from damaging, in the slightest degree, the well-founded fact and argument, that 'the mild influence of Christianity corrects men's notions with regard to their rights as well as their duties, and establishes servitude on the just principle of a mutual compact, without any infraction of that most precious of all human gifts, personal liberty.' And, *Secondly*, we are fain, by disseminating scriptural views and uniting friends, to bring greater moral influence to bear upon the Christian public. There is a constant correspondence between this country and America, and it is much to be desired, in present circumstances, that the moral influence of Christians in Britain act on the Christian public abroad, to elicit an honourable acquittal of our holy, and equitable, and merciful Christianity from injurious imputations, and to make the united Christian influence of America to bear on the great community, and lead to calm, decisive, energetic, and persevering measures, to obtain a national abolition of the monster evil.

"With these views we append the authorized declarations of different bodies of professing Christians in this country. We are aware that the list might have been greatly enlarged, but we give those to which we happen to have the readiest access. While we rejoice in everything that elicits truth, and disseminates just views of it, we deplore discord in the ranks of Christian friends, alienating them from one another, and weakening their influence on others. We are glad to find so great an extent of agreement. And we believe that the time is come for decision, for the trumpet giving a certain sound, and for sending faithful and reiterated remonstrances to American Christians on the sin and danger of implication in the evil of slavery. We have strong views on this necessity, and have pleasure and encouragement in the harmony and decision of sentiment on the subject in the documents appended. How can we read otherwise than with emotions of grief and indignation, as we did the other day in the advertising columns of an American newspaper, of date May 5, 1846?—'SLAVES FOR SALE. A likely family of NEGROES, consisting of a MAN, twenty-seven years old; his wife, twenty-three; and four children, from eight to two years old, raised in this climate, and fully guaranteed.' And this stands among a considerable number of similar advertisements. What! shall families be knocked down to the highest bidder, like herds and flocks? Shall the tenderest ties of nature be forcibly and unfeelingly ruptured? Shall husband and wife, in opposition to the strongest affections of the human heart, and in spite of the revealed law of Heaven, be torn asunder from one another? Shall parents and offspring be cruelly and for ever separated? Shall rational beings be abandoned to ignorance and misery? Shall unoffending fellow-men be doomed to perpetual slavery, and to leave only this inheritance to their children? Shall immortal souls be left to be destroyed for ever for lack of knowledge? Reason, humanity, justice, mercy, interest, lift their indignant voices against all this; and high above them all, while in har-

mony with them, our holy and benevolent Christianity lifts its loudest protestations! How long shall such enormities be obtruded on the public eye? Could we suppose what we now write being read in America, we should say, 'We cannot bear this. We cannot bear it longer. No. As human beings, as sons and daughters, as husbands and wives, as parents and children, as brothers and sisters, as members of society, as subjects, as believers in the Bible, as members of Christian churches, we protest against this hideous sin and cruel wrong; and we importune American Christians to wash their hands of all participation with him who advertises, and sells, and buys in this species of 'merchandise of slaves, and souls of men.' Spare! oh spare our lacerated feelings! Spare the tears of our children. Spare justice an outrage. Spare humanity wounds. Spare the world an offence; and spare, oh spare the church of Christ indelible reproach! Give forth your testimony, and send immediate and decisive protestations against all this, to the government that frameth this mischief by a law, calling it to break off sins by righteousness, and iniquities by showing mercy to the poor, if it may be a lengthening of tranquillity. Speak not of a land of liberty, nor profane the sacred word by taking it into your lips, till your government shall have abandoned this violation of its very first principle. Hear, on this subject, the pleadings of one of America's warmest and most faithful friends. His voice is now silent in the tomb, else you should have heard it in terms not to be misunderstood, and in tones not to be heard with indifference. He raised it loud, on your own shores, nearly fifty years ago; and now, after a long interval, its echo reverberates in your ears, across the great Atlantic, from the cliffs of his native hills; and 'he being dead yet speaketh.'"

To those American Methodists, bishops, preachers, leaders, and members, who traffic in men, women, and children, we commend the following sentiments of the immortal Wesley, who would have blushed at the mention of the names of such apostates, and have indignantly turned from their foul fellowship!

"This is the plain, unaggravated matter of fact. Can these things be defended on the principles of even heathen honesty? Can they be reconciled, setting the Bible out of the question, with any degree of either justice or mercy?"

"The grand plea is, 'They are authorized by law.' But can law, human law, change the nature of things? Can it turn darkness into light, or evil into good? By no means. Notwithstanding ten thousand laws, right is right, and wrong is wrong. There must still remain an essential difference between justice and injustice, cruelty and mercy. So that I ask, Who can reconcile this treatment of the slaves, first and last, with either mercy or justice? Where is the justice of inflicting the severest evils on those who have done us no wrong?—of depriving those who never injured us in word or deed, of every comfort of life?—of tearing them from their native country, and depriving them of liberty itself? to which an Angolan has the same natural right as an American?"

To all slave-holders, buyers and sellers, Wesley thus speaks:

"This equally concerns all slave-holders, of whatever rank and degree: seeing MEN-BUYERS ARE EXACTLY ON A LEVEL WITH MEN-STEALERS!—Indeed you say, 'I pay honestly for my goods; and I am not concerned to know how they are come by.' Nay, but you are: you are deeply concerned to know they are honestly come by: otherwise you are partaker with a thief, and are not a jot honest than he. But you know they are not honestly come by: you know they are procured by means *nothing near so innocent as picking pockets, house-breaking, or robbery upon the highway.* You know they are procured by a deliberate species of more complicated villany, of fraud, robbery, and murder, than was ever practised by Mahometans or Pagans; in particular, by murders of all kinds; by the blood of the innocent poured upon the ground like water. Now it is *your* money that pays the African butcher. You, therefore, are principally guilty of all these frauds, robberies, and murders. *You* are the spring that puts all the rest in motion. They would not stir a step without *you*: therefore the blood of all these wretches who die before their time, lies upon *your* head. 'The blood of thy brother crieth against thee from the earth.' O, whatever it costs, put a stop to its cry before it be too late! instantly, at any price, were it the half of your goods, deliver thyself from blood guiltiness! *Thy hands, thy bed, thy furniture, thy house, and thy lands at present are stained with blood.* Surely it is enough: accumulate no more guilt: spill no more the blood of the innocent. Do not hire another to shed blood; do not pay him for doing it. Whether you are a Christian or not, show yourself a man! Be not more savage than a lion or bear!"

Let the ingenious men who have devised the consolatory distinction between "slave having and slave-holding," hear Wesley:

"Perhaps you will say—'I do not buy any slaves; I only use those left by my father.' But is that enough to satisfy your conscience? Had your father, have *you*, has any man living, a right to use another as a slave? It cannot be, even setting revelation aside. Neither war nor contract can give any man such a property in another as he has in his sheep and oxen. Much less is it possible that any child of man should ever be born a slave. Liberty is the right of every human creature, as soon as he breathes the vital air; and no human law can deprive him of that right which he derives from the law of nature. If, therefore, you have any regard to justice, to say nothing of mercy, or of the revealed law of God, render unto all their due. Give liberty to whom liberty is due, to every child of man, to every partaker of human nature. Let none serve you but by his own act and deed, by his own voluntary choice. Away with all whips, all chains, all compulsion! Be gentle toward all men, and see that you invariably do unto every one, as you would he should do unto you."

We shall return to the subject of American Slavery, and fully discuss its relations to the church of Christ in America.

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LONDON, OCTOBER 1, 1846.

EDUCATION.

THE subject of Education has of late greatly occupied the minds of many of our leading men; and it is to be hoped, that it will not only continue to do so, but that the churches generally will betake themselves to the investigation of the subject, which is one of vital moment to the true interests of the church of God and of our common country. It is a fact, not a little remarkable, that the Prize Essays, and all the other chief Works on Missions, are by Independents; that the Prize Essays, and all the chief Works on Christian Union, are by Independents; that the Prize Essays, and all the chief Works on Education, are by Independents; and that the principal writers in the discussions now going forward are gentlemen connected with the same Body. These are facts which, while they reflect not a little credit on the Congregational Community, trumpet-tongued proclaim the vast responsibility attaching to such a position among the churches of this great country. But, notwithstanding the advanced position of our Body, it is a fact, that there is considerable diversity of opinion among them relating to Government aid and interference, which it is exceedingly desirable, as quickly and as largely as possible, to reduce, —an object that can be effected only by enlightened, continued, candid discussion, and a comprehensive survey of the Statistics of Education in England. As the matter now stands, if the advocates are to be taken as a fair representation of the Congregational Community, which, however, may be questioned, the majority are against Government interference. On the one side stand the publications of Dr. Hamilton, of Leeds, and Mr. Parsons, of Ebley; the *Patriot*, the *Nonconformist*, and the *Eclectic*, and, at the head of them all, the

Leeds Mercury,—which has brought to bear upon the question an energy, a perseverance, an intelligence, and an eloquence, which, while reflecting the highest credit on itself, serve to dignify the whole Provincial Press. On the other, are Mr. Milner, in his recent work, “The Elevation of the People;” Mr. Swaine, with his “Equity without Compromise; or, Hints for the Construction of a just System of National Education; with Remarks on Dr. Hook’s Pamphlet, and the Letters of Edward Baines, Jun., Esq., to Lord John Russell;” the *British Quarterly*; and Dr. Vaughan, who has also written a series of Letters. To all this must be added the fact, that this difference of judgment obtains in the Educational Committee. What is the inference?

BIBLE EMANCIPATION.

DR. THOMSON has just issued a tract, entitled, “Bible Emancipation; or, the Extraordinary Results of Unfettered Bible Printing: a Review of the last Report of the Board of her Majesty’s sole and only Master Printers in Scotland: with Remarks on the immense Saving in the Price of the Scriptures to the British and Foreign Bible Society, to other benevolent Institutions, and to the Community at large. By ADAM THOMSON, D.D., Secretary of the Free Bible Press Company, Coldstream. Published by Geo. L. Thomson and Co., 26, Paternoster-row; and to be had by order of every Bookseller in the United Kingdom.” To all who want three-pence worth of wonder in the highest walk of human labour, we specially commend this publication. On the subject of increase the Doctor says—

“The great increase which has resulted from the abolition of the monopoly,” the Report goes on to state, “is placed in a still more imposing

point of view, when we advert to the fact, that the number of Bibles printed under the superintendence of the Scotch Board during the year ending January, 1846, exceeds the total number printed by authority in Great Britain during either of the years 1832, 1833.* What, however, will, perhaps, be thought still more wonderful,—and is certainly a more striking proof of the increase of Bible circulation, as resulting from the reduction in price, since the abolition of the monopoly,—the number of Bibles printed at Coldstream alone in the year 1845, exceeds by 23,780 the whole number printed during the year 1832 in all England by the Queen's Printers, and both the privileged Universities!*

"But what must be the increase of Bibles printed in England now, when, besides all that were sold by booksellers to individuals, to families, to schools, and to congregations, there were disposed of by the British and Foreign Bible Society alone, during last year, the enormous number of 1,441,651,—viz., from the Depository at home, 1,104,787; from Depôts abroad, 336,864,—being 525,840 copies more than in the preceding year!!!—and, I may add, being probably above a million more than in any one year prior to the abolition of the Bible monopoly in Scotland!"

On the subject of price the Author makes the following statement:

"But this matter may be best explained, by taking as instances the two sorts of Bibles particularized in the Report, as those in which, on the sheets merely, there has been a saving in the course of two years of £28,736. These are the 12mo, or School Bible, and the 24mo, or Pocket Bible. Now, the price of the former, according to the best information I could obtain, was at one time 4s., bound in sheep; and of the latter, embossed and gilt, 5s. But the School Bible is now sold at 1s. 1½d., being a reduction of about 300 per cent.; and the other is 1s., being a reduction of 400 per cent. This will by some be pronounced an exaggeration; and I shall not therefore found upon it. But it will not, I suppose, be denied by any one, that the reduction since the abolition of the Scotch monopoly in 1839, has been, at the very lowest calculation, at the rate of two-thirds in price. Assuming this to be the fact, although it is far below the mark, let us see what must have been the saving in the British and Foreign Bible Society's issues alone for last year. Here again I admit, that it is impossible to arrive at perfect accuracy, on account of the variety in the sheets, and of the bindings of the books issued. But I shall suppose them to have been chiefly of the cheapest description, say one shilling each, though many would be five times, and some ten times as much. The cost, then, of the entire issues for the year of 1,441,651 copies, at 1s., would be £72,082 11s.; and the saving, on the assumption above made, will, of course, be in one year £144,165 2s. But if to the issues of

the British and Foreign Bible Society be added those of all other Bible sellers in England and Wales—and those, too, of the Bible Societies and other Bible sellers in Scotland, Ireland, and the Colonies, not to speak of America, where we now send many Bibles of various descriptions—the saving, I am persuaded, will be more, rather than less, than half a million sterling!"

Such is the beginning. What will the end be? Thanks be to God for what the much honoured writer has already achieved! Europe has resounded, and justly, with the celebration of the glories of Cheap Postage and Cheap Bread; but what are these to Cheap Bibles? The former is the medium of communication between man and man, but the Bible of communion with God! The latter is the means of sustenance to the perishing body; the Bible is the bread of heaven for the nourishment of the immortal soul! We are second to none in our grateful admiration of Rowland Hill and Richard Cobden; but their services are no more to be compared with those of John Childs and Adam Thomson than body with soul, or time with eternity.

SLAVERY.

WE wish our introduction of the subject of Slavery, at the present time, to be rightly understood. Our act is wholly unconnected with the meeting recently held at Exeter Hall, to review the proceedings of the Evangelical Alliance. Although repeatedly honoured by a request to share in the business of the said meeting, we preferred to stand alone, and take our own course. We act on grounds entirely independent, while our deed is prompted mainly by the course adopted by the *Free Church of Scotland*, and the *Evangelical Alliance*, respectively, with regard to American Slavery. We know little about the new League that called the meeting, and we are not exactly at ease respecting Mr. Garrison. His high qualities, and his heroic course, are not unknown to us, and to these we accord due respect and admiration; but still there were, there are, great difficulties in the way of our comfortable co-operation with him. We attended the meeting aforesaid, in the spirit of candour, to hear and judge for ourselves; and the result, as to Mr. Garrison, was far from favourable. The speeches of Mr. Thompson and Mr. Douglass were all that could have been desired; both were worthy of the occasion, and of themselves. For America, we cannot speak, but we unhesitatingly affirm that, in England, Mr. Garrison will command small sympathy, and few friends, among either the wise or the good. He is not adapted successfully to address an English audience. He seems

* It appears from the Report that in the year 1832 the numbers printed in Great Britain were 234,420. Deducting from these as printed in Scotland 80,000—that being the average yearly number printed in Scotland for the years 1831—1836 inclusive—there remain as printed in England in 1832 only 154,420, while the number printed last year at Coldstream was 178,200, leaving the difference as above stated.

to have made the *science of offence a special study*, and he has, we think, attained to a high proficiency. He repeatedly went out of his way to assail the principles, or, if he chose, the prejudices, of his audience, in a manner from which to us he appears to breathe a spirit of fierce hostility to Evangelical religion, and to cherish a feeling of bitter contempt for its institutions, its ministers, and its professors; and such, we have the fullest reason to believe, are also the characteristics of his party in America. As an illustration of this, we offer the following resolution, lately adopted in New York, at one of their great gatherings, in the Broadway Tabernacle, on the 12th of May last, W. L. Garrison in the chair:—

"RESOLVED,—That this Society rejoice in the present declining state of American religion, inasmuch as it voluntarily comes forth to baptize and to sanctify Slavery, which Mahomedanism abolishes, and Catholicism condemns; and that it will endeavour to warn the world, particularly the so-called heathen portion of it, against its influence."

"Decline" is the precursor of dissolution. If, then, the "decline" of religion gives joy to "this Society," surely its extinction would excite rapture. The principle, then, of "this Society" is, INFIDELITY! Its meet motto, we infer, is, *Let Christianity perish, that the slave may go free!* In harmony with this view, "this Society" "will endeavour to warn the world, particularly the so-called heathen portion of it, against the influence" of American religion. We hope this new mission of mercy against Christian missions will commence its labours among the Sandwich

Islands, and make its appeal to the natives there, who are now fully able to decide the question.

Is, then, the hope of the slave founded on the extinction of Christianity? Is it come at last to this? Such, at least, is not yet the doctrine for the people of England. Whosoever may constitute this new Anti-Slavery League, it behoves them well to consider their relations with "this Society," of which Mr. Garrison is the head and chief. But we think before this League proceed much further, it ought to stand forth with proofs of its necessity, as new societies are not to be unnecessarily multiplied. It strikes us that our old, tried, trusty British and Foreign Anti-Slavery Society is a ready-made institution, sufficient for every purpose connected either with the present or with any future emergency. It is, we doubt not, neither dead, dormant, nor indifferent. Let it then take sword and shield, and once more step forth to the field of conflict in behalf of the oppressed! It deserves, it has the confidence of the empire. It can—*will* it not?—do essential service to the American slave!

While the American churches, in this matter, are steeped in guilt, the slave there is far from friendless. The American Anti-Slavery Society is a wise, a noble, a powerful, laborious, and efficient confederacy, enjoying the confidence of the mass of the slave's true friends, and meriting that of this country. A body comprising such men as A. and L. Tappan, J. G. Birney, A. A. Phelps, J. Leavitt, H. B. Stanton, G. Smith, W. Goodell, B. Green, J. Kellogg, J. Blanchard, and Dr. Brisbane, requires no certificate.

Temperance.

IN proceeding with our promised philosophical review of the late Convention, we have been unavoidably turned aside in part, for a moment, by the subject of Slavery, which at present particularly presses. We nevertheless lay before our Temperance readers the counsel of a thoroughly practical man, whose character and high position entitle it to special notice:

THE EXPERIENCE AND ADVICE OF A TEETOTALER.

To the Editor of the Christian Witness.

I have read with deep interest your account of the "World's Convention." I regret that circumstances prevented me from participating in the mental and moral feast which was then enjoyed by thousands. Will you permit me to

state, through the medium of your pages, and by way of contributing my mite to the promotion of a good cause, what appears to me to be one obstacle to the success of temperance operations, and also to give my own experience in relation to it.

There are many teetotalers who think that they must have, besides good water, some substitute for spirituous liquors; I mean, that they must drink tea, or coffee, or lemonade, &c., at the periods when they were in the habit of taking ale, or beer, or wine, &c. For instance, after dinner, when others take their glass of wine, they must have their cup of coffee; or, when they are engaged in labour, at the hours when they formerly took their beer, they must now have their tea, or their ginger-beer, or their milk, &c. And there are cases in which they give so much trouble in this way, that their employers, though favourable to the cause of temperance, say they would rather give them beer, as usual, and be done with them. Now these

persons throw a reflection on teetotalism. They sanction the idea that water is not sufficient for a beverage, but that something else is necessary besides it and wholesome food to support the human frame. Now, I am no enemy to tea and coffee; I enjoy them as much as any man, and take them every day, morning and afternoon. But I have found by experience, and I have been a teetotaler for ten years, that good water is the best beverage, and that, as a substitute for fermented drinks in all their variety, there needs no other. I have tried the plan of taking coffee, &c., after dinner, and at other times between meals, and I invariably found that they made me dull and heavy, and impeded digestion, and unfitted for action, or that they caused an unnatural and unhealthy excitement; in short, that pure water is far preferable to them. Now, all I wish is, that every one would fairly try for himself whether or not this is the case. I say *fairly* try. Let him not mistake the operation of habit, and the longings of appetite for its accustomed gratification, for the real demands of nature. Let him make the trial, determinately and for a sufficient time, and I am very much mistaken if experience does not confirm what I have now advanced. I have often lamented to see that many temperance men, as they call themselves, are not temperate, but that they merely exchange one form of unnecessary and even pernicious sensual indulgence for another. I am in the habit of rising early, and of working two hours before breakfast, and I find that nothing fits me so effectually for my labour as two or three glasses of cold water next (to use a common expression) my stomach.

Permit me also to say, that I deeply lament to see so many teetotalers slaves to the mean, dirty, and pernicious habit of smoking. I wish, Mr. Editor, you could induce them to take this habit into serious and impartial consideration. I am sure this would be enough to induce them to abandon it. They may rest assured that it operates, in many cases at least, very injuriously as it regards the success of their efforts on behalf of temperance.

We beseech our friends calmly and seriously to ponder this communication of one who is both a faithful and a powerful friend. We very much wish the writer's modesty would have allowed the appendage of his name, which is that of one of the most able, useful, and influential ministers of the Independent Body. It is exceedingly to be desired that men whose years, talents, character, and position, lend force to their example, could muster courage to identify themselves publicly with this great movement.

MR. JAMES TEARE.

We have just finished the perusal of Mr. Teare's history of "*The origin and success of the Advocacy of the Principle of Total Abstinence from all Intoxicating Liquors,*" and feel it a duty to commend it to all who take an interest in the welfare of

their fellow-men. It is not often that so much interest is thrown into a space of thirty pages. This unpretending narrative presents such an example of the power of personal energy, as, apart from religious missions or horrid war, is nowhere to be found. Monday, July 8th, 1833, on which the first Total Abstinence Mission, composed of Thomas Swindlehurst, Joseph Livesey, James Teare, Jonathan Howarth, Henry Anderton, and Randal Swindlehurst, went forth from Preston to disseminate the New Principle, will be ever memorable in the true history of Moral Reform in England. Of these men each was a host in himself. They *believed* their doctrines, and were prepared to encounter all consequences in their propagation. All honour to such men! The effect of their labours in Preston is thus summed up:

The principle of total abstinence was now thoroughly established in Preston, and no other doctrine was allowed to be advocated at any of the meetings, nor to be published in any of the tracts of the Society; and its effects were visible in the restoration of some of the worst characters in the town, some of whom had been drunkards twenty, thirty, and even forty years, but were now sober, respectable, and useful members of the community, and are to this day consistent advocates of true sobriety. Crime, also, continued to decrease, just in proportion as we attacked vice and immorality, and persuaded the people to abandon strong drink; and, thank God, the naked were clothed, the hungry fed, the public-houses were forsaken by hundreds, and the house of prayer was frequented. Indeed, no mortal can form any idea of the vast amount of physical, moral, and religious good which has been effected by the carrying out of this principle.

The following passage illustrates the character of James Teare, and the rapid progress of the reform:

In the commencement of March, 1836, the teetotal principle had made such rapid progress throughout Lancashire, Yorkshire, and other parts where it had been introduced, that it was thought, by many of its friends, that more than forty thousand persons had abandoned the use of strong drink, and that some hundreds, if not thousands, had been reclaimed from intemperance. The consequence was, that the Preston advocates were besieged by letters and invitations from all parts of the country, entreating their help and assistance. In the month of March, James Teare came to the conclusion, that he would devote the whole of his time to the promotion of the temperance reformation. This he did from a thorough conviction that it was his duty towards God and his fellow-creatures; and at a meeting of the Committee of the Preston Temperance Society, held in the Temperance Hotel, on Thursday, March 1st, Mr. Joseph Braddock in the chair, "it was unanimously resolved, that Mr. James Teare is a fit and proper person to go out as a temperance

missionary; and we do hereby most cordially approve of his visiting different parts of the kingdom for the purpose of promoting the progress of the temperance cause. Signed, H. BRADLEY, Secretary." James Teare was not sent out by the Committee, or by any other persons; he went entirely on his own responsibility; but still, the Committee were exceedingly anxious that he should go, and gave him the above credential, to show that he had their sanction and good wishes. It was on Monday morning, the 4th April, 1836, that James Teare set out from Preston, as the first teetotal missionary, with the determination, if his life was spared, that he would introduce and establish teetotalism in every county and town in Great Britain. During the first twelve months he established the cause in the following counties:—viz., Cheshire, Denbighshire, Flintshire, Montgomeryshire, Shropshire, Worcestershire, Gloucestershire, Devonshire, Dorsetshire, Hampshire, Wiltshire, Surrey, Kent, Buckinghamshire, Hertfordshire, Berkshire, Middlesex, Sussex, Monmouthshire, Glamorganshire. He also devoted five months out of the twelve to London, and the surrounding country. The following, also, are some of the towns and cities which he visited this year:—Worcester, Chester, Gloucester, Wrexham, Cheltenham, Bristol, Bridgewater, Taunton, Exeter, Devonport, Bath, Southampton, and a great many other large towns and villages, in all of which he established the cause on the total abstinence principle. He succeeded also in introducing teetotalism in Wrexham and Swansea, in North and South Wales. In this year he travelled above eight thousand miles, and held nearly four hundred meetings, most of which he addressed more than two hours, frequently speaking twice in one day, and not unfrequently three times on the sabbath.*

Great success attended this mission, and thousands of all classes of the community were led to abandon strong drink; and not a few of the most degraded of our fellow-men were made sober, and brought to a knowledge of religious truth. It is also gratifying to state, that James Teare's advocacy was the means, in this year, of convincing two eminent literary gentlemen of the importance of the total abstinence principle, both of whom signed the abstinence pledge, and have since powerfully supported the cause,—viz., the Rev. Benjamin Parsons, author of "Anti-Bacchus," &c. &c.; and the Rev. William R. Baker, author of "Intemperance the Curse of Britain," &c. &c. We may here remark, that James Teare has, without intermission, continued to the present time to advocate the good cause, and has visited every county and town in England, besides many towns in Wales and Scotland; having held above four thousand meetings, and travelled nearly one hundred thousand miles.

"Four thousand meetings!" "One hundred thousand miles!" And all for what? Love to Christ and mankind! Up to this hour he has no one year received from the public more than two-thirds the wages of a first-class

* It may be mentioned that James Teare was often invited to preach on the sabbath, by the Independents, Baptists, Wesleyans, and other denominations.

mechanic. He has devoted the toils of fourteen years to the cause, ten of which he has been constantly travelling. James Teare stands foremost and alone among Temperance Advocates,—a most deserving body of men, who are the hardest worked, and the worst required portion of the whole body of philanthropists. Before he commenced his career, he saved a little by his business; and not only did he give it up, but went forth, so far upon his own charges, as never to make collections, nor to ask for anything towards his expenses; if freely offered, he did not refuse to accept it, but, to a very great extent, he not only had to labour without reward, but with the sacrifice of his own earnings. It is on these grounds, with great satisfaction, we observe an advertisement in the *National Temperance Chronicle* for August, that a TESTIMONIAL is to be presented to Mr. Teare, and a Committee formed for that purpose. By the success of this appeal we shall test the sense, the spirit, the generosity, the justice of the Teetotal community. The Committee thus states its object: "In the view of so much devotedness to the happiness of his fellow-creatures, and believing that he still purposes to devote his time and the best of his remaining energies to the object which already owes so much to him, the undersigned have deemed it but an act of justice to endeavour to present him with such an amount as will, at least, remunerate him for past services; and, if possible, furnish him with the means of maintaining the conflict against intemperance with that feeling of independence he has hitherto been so laudably desirous of cherishing."

It may be proper to say, that we know not one of the gentlemen who compose the Committee,—that we never met Mr. Teare himself till the Convention, where he was the only man with whom we came into strong personal collision, by our emphatic protest against his *extreme notions* on some points,—and that this passing tribute is altogether voluntary and tendered wholly on public grounds. We consider him a highly amiable man, a most laudable enthusiast in the work of doing good, a great public benefactor, and every way a proper person through whom to honour private worth and official consistency. Whatever dispute we may yet have with him on some of his views, there is none concerning his virtues,—nothing to prevent the shout of a multitude—**HEALTH, HAPPINESS, ALL HONOUR TO JAMES TEARE!**

We claim the privilege ourselves to a small share in the praiseworthy undertaking, and shall gladly be the medium of contribution from our readers. But the arrangements seem to us defective. We think the *National Temperance Society* should have been called on to take the lead in the matter. Things of this sort, on a scale however small, should be done with order and dignity, and in such a manner as may tend to advance the

common object. We would suggest that the sum of money being now raised, should be presented in London, at a meeting specially convened for the purpose, and at which the discussion should be chiefly confined to the consideration of the necessity of a well-qualified, well-paid body of AGENTS to enlighten, by Lectures and Addresses, every part of the kingdom, and the best method of accomplishing that object.

Review and Criticism.

Oliver Cromwell's Letters and Speeches : with Elucidations. By THOMAS CARLYLE. In Three Volumes. Second Edition, enlarged. Chapman and Hall.

THE idea of this publication is one of the most important that ever sprang up in the fertile mind of Mr. Carlyle. It constitutes a rich mine of Biographical and Historical materials. But before speaking to its worth, we must first indicate the contents. Volume I. opens with an introductory discourse of some hundred and odd pages, full of power and interest, concerning the memoirs of Cromwell, his Kindred, his Life, his Letters and Speeches. This volume consists of four Parts, thus divided : To the beginning of the Civil War, 1636—1642 ;—To the end of the first Civil War, 1642—1646 ;—Between the two Civil Wars, 1646—1648 ;—Second Civil War, 1648 ; and ending with the Death Warrant of the King. Volume II. consists of three Parts, as follows :—Campaign in Ireland, 1649 ;—War with Scotland, 1650—1651 ;—The Little Parliament, 1651—1653. Volume III. comprises three Parts :—The first Protectorate Parliament 1654 ;—The Major-General, 1655—1656 ;—The Second Protectorate Parliament, 1657—1658, with a copious and valuable Appendix of additional documents.

Such is Mr. Carlyle's distribution of his materials, and they exist in sufficient abundance to illumine, to some extent, all the chief portions of that great period. When Godwin issued his History of the Commonwealth, he took for his motto the touching words of Burke respecting Howard,—“*To attend to the neglected, to remember the forgotten,*” words which apply with the utmost force to the work of Carlyle. The days of the Commonwealth are still to most people days of

darkness. That chapter of our history has still to be written ; not one of our principal Historians is entitled to confidence on that period. Where truth is not actually perverted, it is mutilated or exaggerated, or coloured, or caricatured ; and the chief study to every artist, in this great manufactory of malice and misrepresentation, was, is, Oliver Cromwell. Our great Church and State Historians have vied with each other in virulence and vituperation, calumny and falsehood, and they have received but a too implicit credence from the bulk of their readers. This, though lamentable, is not wonderful ; but it is both wonderful and lamentable that no descendant of the Nonconformists has been found to do justice to Cromwell, to his contemporaries, and to the history of their age. We say justice ; it is justice, not eulogy, we demand, unless it shall be found that eulogy is awarded by the voice of justice. The cordial thanks of all the liberal and upright portion of mankind, of all Christians and all patriots, are due to the compiler of these volumes and the commentator on their contents. Here is the embodied evidence by which, in all future time, the real character of Cromwell must be determined. By this, the just judge and the true philosopher will resolutely abide, and from their decision, thus arrived at, there will be no appeal. At the distance of two hundred years the cause of Cromwell is revived, and re-heard at the tribunal of European opinion, and its true merits will now be decided for ever. For the gratification of royal resentment his body was dug from the grave, dragged to the place of execution, and, after being hanged, was buried under the gallows. Poor triumph ! Why did not some cunning Ahithophel rise up to counsel the collection of his Letters, Speeches, State Papers,

and everything that was blackened by his pen, and the burning of the whole by the hands of the common hangman? This had been an act of substantial benefit to the cause of despotism, for then these goodly volumes had never seen the light, and those cruel and malignant aspersions to which they form the most conclusive of all replies, might have prolonged their reign over the credulity of the world. But all deception has an end; no delusion can last for ever. A long arrear is due to the character of Cromwell, which has now begun to be paid, and the last and largest instalment of which lies before us in the present work. Preparatory to the perusal of this work we recommend to our readers to read Book XV. of Clarendon, which is thus summed up:—*"In a word, as he was guilty of many crimes, against which damnation is denounced, and for which hell-fire is prepared, so he had some good qualities, which have caused the memory of some men in all ages to be celebrated, and he will be looked upon by posterity as a brave wicked man."* So be it. Let mankind read and judge for themselves. We must not forget to say that Carlyle, by what he calls "*Elucidations*," has through-out thrown floods of light upon his documents, and diffused an extraordinary interest over the work. We doubt if any living man more fully appreciates the true character of the Protector, and more fully enters into the spirit of his times. He really seems much more a man of that age than of our own;—his tastes, prejudices, principles, and predilections are all in keeping with those of that age of great words and great actions, oddity and extravagance, enthusiasm and patriotism, liberty and glory. The work thus closes:

"*Their works follow them.*" As I think, this Oliver Cromwell's works have done and are still doing! We have had our '*Revolutions of Eighty-eight*,' officially called '*glorious*;' and other *Revolutions* not yet called *glorious*; and somewhat has been gained for poor mankind. Men's ears are not now slit off by rash officiality; officiality will, for long henceforth, be more cautious about men's ears. The tyrannous star-chambers, branding-irons, chimerical kings and surplises at Allhallowtide, they are gone, or with immense velocity going. Oliver's works do follow him!—The works of a man, bury them under what guano-mountains and obscene owl-droppings you will, do not perish, cannot perish. What of heroism, what of Eternal Light was in a man and his life, is with very great exactness added to the eternities; remains for ever a new divine portion of the sum of things; and no owl's voice, this way or that, in the least avails in the matter.—But we have to end here.

"Oliver is gone; and with him England's Puritanism, laboriously built together by this man, and made a thing far-shining miraculous to its own century, and memorable to all the centuries, soon goes. Puritanism, without its king, is *kingless*, anarchy; falls into dislocation, self-collision; staggers, plunges into ever deeper anarchy; King, Defender of the puritan faith there can now none be found;—and nothing is left but to recall the old disowned defender with the remnants of his four surplises, and two centuries of *Hyprocrisia*, and put up with all that, the best we may. The genius of England no longer soars sun-ward, world-defiant, like an eagle through the storms, '*mewing her mighty youth*,' as John Milton saw her do: the genius of England, much like a greedy ostrich intent on provender and a whole skin mainly, stands with its *other* extremity sunward; with its ostrich-head stuck into the readiest bush, of old church-tippets, kings-cloaks, or what other '*sheltering fallacy*' there may be, and so awaits the issue. The issue has been slow; but it is now seen to have been inevitable. No ostrich, intent on gross terrene provender, and sticking its head into fallacies, but will be awakened one day,—in a terrible *à-posteriori* manner, if not otherwise!—Awake before it come to that; gods and men bid us awake! The voices of our fathers, with thousandfold stern monition to one and all, bid us awake."

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

EIGHTH AUTUMNAL MEETING OF THE UNION.

OUR cover for the present month repeats the announcement in detail of the various meetings to be held on this important occasion, in the present month, in the towns of Plymouth, Devonport, and Stonehouse. In former numbers intimations have been given of the various subjects which will then be brought under consideration, with

reflections on their importance and interest, especially at the present time. It is obviously of the greatest moment to secure a numerous attendance of brethren at Plymouth, and to render the meetings there as effective and beneficial as possible.

1. The constitution of the Union, and the methods hitherto adopted for conducting the business of its annual and autumnal assemblies, are to be reviewed, that it may be ascertained what improvements therein the experience of sixteen years points out as desirable and practicable. Every enlightened friend of the Union will desire to see its permanence, extension, and efficiency secured. The want of such a confede-

ration among Independents is greater than ever. Let the Union be made as secure and effective as its warmest friends can desire and accomplish.

2. The interests of the societies for British Missions still need the utmost efforts of the friends of this great cause. In the meetings for conference, and in those for public impression, the British Missions will occupy a prominent place. They are not what they ought to be. They do not obtain the support they as much deserve, as they require. Can their management be improved? Can the churches be brought to sustain them with greater liberality? Can their exertions be extended? These are the questions to be considered; and, it is hoped, to be answered at Plymouth.

3. General education cannot have too serious, patient, and searching inquiry and thought. Educational statistics are still imperfect and disputed—the principles on which general education should be conducted are far from agreed upon, even among Congregationalists—zeal and interest in this work require to be greatly increased—on all hands it is admitted and felt that vigorous movements to improve the people of England in intelligence and religion, are indispensable. Now in this work the Independent churches have an important part to act. At the present time wise and united counsels on this subject at Plymouth will be invaluable.

4. What can be unitedly and effectually done to improve the support of the pastors of our weaker churches? Will the strong assist the weak in this department with greater system and liberality than heretofore? Can this help be so administered as not to diminish but to stimulate, encourage, and increase the efforts of those assisted? Can we become a more united people for mutual aid and support without jeopardy to our cherished freedom and independence? Or must we purchase liberty at the cost of isolation, desultory effort, wasted energy, and consequent feebleness? Are not these questions that ought to be met and solved, not by debate only, but by experiment? May we not unite in our freedom, and be free in our union, and so strong in both? And how can we better make this trial, and effect this union, than by a combination of all for mutual help and strength?

5. Then come statistics. Have we the courage to ascertain and publish our true position? Dare we know and tell our weakness and our strength? Shall we sink or rise in the estimation of opponents by this manly course? Can we remain concealed or unsearched if we would? Will it not be well for a body, as for an individual, to know itself? Then if our statistics are to be collected, how shall our brethren be induced to give us the needful information? How have our Baptist brethren so far outdone us in this department?

6. The Wycliffe project follows. How great will be our loss, how great our reproach, if we suffer that well-conceived undertaking to fail! If we allow the profound researches of our predecessors into all the questions in which we have the deepest interest to remain buried and inaccessible! Surely it is not impossible to secure the support necessary for the completion of this work. Could not wealthy brethren be induced to advance, without interest, a capital of one thousand pounds? Cannot one thousand subscribers be obtained to persevere in their payments to the amount of five pounds each, during the next seven years, so as to secure the issue of fifteen

volumes in addition to the two already published? And might not many affluent gentlemen at once promote this design, and exceedingly benefit ministers eager for improvement, but ill supplied with books, by subscribing for these invaluable volumes on their behalf?

Such are some of the great questions on which brethren should prepare themselves by previous inquiry and thought, for giving wise counsel to the approaching assembly at Plymouth. Thus with the Divine blessing might it prove an occasion for equal paternal delight and practical benefit.

HOME MISSIONARY SOCIETY.

THE monthly journals of the agents are, as it may be expected, of an exceedingly diversified character. Some are of an encouraging nature, recording a greater or less degree of success, which attends the labours both of the missionaries and the sabbath-school teachers. Others refer to difficulties, all but insufferable, with which the agents have to contend, and which often occasion a depressing influence against which it is almost impossible to contend. But they all strikingly demonstrate the great importance and value of Home Missionary labours. They bring to light the deplorable ignorance and vice which prevail amongst a large portion of our countrymen, especially in the agricultural districts. Where there is not an enlightened evangelical ministry in the parish church, the existence of the Establishment, and the regular performance of "Divine service," as it is termed, do not appear to have had the slightest influence whatever of a beneficial nature on the minds of the people. They are utterly ignorant of the very first principles of religion, and have no idea of the God that made them; their accountability to him; their state and condition as sinners, or the way by which they may be saved. On the contrary, it is to be feared, they are, as to all moral or spiritual feeling, like "the beasts that perish," or, if any concern should be awakened in their minds, they are led to believe that the mere attendance at church, especially if they "take the sacrament," and send for the clergyman to read a prayer when they are sick and dying, are all that is necessary to secure for them a safe passage to eternity. In this delusion they are confirmed when the bodies of those who die are interred in "sure and certain hope of the resurrection to eternal life." It is to dispel this ignorance, to show unto the people "a more excellent way," that the Home Missionary Society exists. The Directors fear that our churches have not yet awakened to a correct sense of their duty to disseminate the principles of our common faith wherever the opportunity exists; for surely if they were, more vigorous efforts would be put forth for the attainment of the object. If every individual Christian felt the obligation laid upon him by the command of his Lord to strive that the gospel be preached to every creature, he would spare neither money nor labour which it was in his power to devote to so sacred a cause. Oh! let it not be said that an institution whose exclusive object it is to preach the gospel, and thereby to save the souls of men, languishes for want of adequate funds. May the time come when the churches of this land will say to the Directors on whom they devolve the conduct of the affairs of the society, "Never refuse to

send a missionary, where one is needed and asked for! We will provide the funds necessary to sustain the effort!" The duty of the Directors will become a pleasing task indeed, when this wished-for state of things shall arrive.

The following are extracts from the journals of the agents, and are given as usual merely as specimens of the labours of the missionaries:

The beginning.

"I have now entered on this new sphere of labour, and in my journal presented a list of our present attendance. We occupy, in addition to the town of —, the villages of — and —, and the extra-parochial district of —. I have also commenced preaching in the open air with the promise of much usefulness. I preach in the morning at —, in the afternoon at one of the villages, and in the evening at —. During the last two Lord's days I have held an extra service in the open air. Once a month I preach at —, Mr. — then supplying the pulpit at —. In addition to this Messrs. — and — preach at the other stations, according to previous arrangement. We have six preaching services and four school services each Lord's day.

"As to the present aspect of the entire sphere of my labour, I may remark there is much to humble and much to cheer; the cause in some of the stations is very low indeed, but rather better than it was some time ago; at others, very encouraging, though it would be gratifying to record actual conversion on a more extensive scale. At —, much as formerly, the people attend well, talk favourably of the meetings, but the majority, I fear, continue at a distance from God. The sabbath-schools are encouraging; some of them very interesting and prosperous. Much good has been done, and is still doing, by this means."

Abundant Labours.

"I send my journal from —, where I am engaged to spend three sabbaths, two of which have already passed away. From the large body of visitors here, there is plenty of work for a missionary independent of the highly respected and devoted pastor, who is nearly worn out in his Master's service. My own sphere in the counties of — and — is very interesting, and in many respects encouraging; but I cannot secure that full amount of co-operation on the part of the people which appears essential to extensive success, and yet they are willing to labour as far as they have opportunity. My visits among the dying and the ignorant during the last quarter have been of a very solemn and encouraging character, and I do hope that some have been the better for the addresses delivered to them, and the prayers offered for them. Everything has seemed to say, "In the morning sow thy seed, and in the evening withhold not thy hand;" and if I could sow more prayerfully, humbly, and believingly, I should have reason to conclude that my labours would be crowned with extensive success.

But my sphere of labour at — and — is far too extensive to be thoroughly cultivated by any one man; unless he had a constitution of brass, the aid of a horse, and the days were twice as long as at present. You will perceive by my journal that I preached on the sea-beach yester-

day, and considering that our congregation was gathered at a moment's notice by the singing of a hymn, and that the morning had been the busier part of the day, the result was as gratifying as we could expect. I rejoiced that I was led to make the attempt to gather a congregation. This morning I have been on the beach distributing tracts among the people, and, with the exception of a few Catholic ladies, all the people very cheerfully received the tracts. O! that God would graciously smile upon these feeble efforts to advance his kingdom, and to seek the salvation of guilty men. To all human appearance my ministerial labours will not be in vain during this journey, as I have attempted to sow the seed during every part of my tour."

Chapel Needed.

"The season of harvest is one of peculiar temptation to many; but, through the grace of God, our members have been preserved, and for the most part they appear to be growing in grace. I am able to report an addition of three to our church. One of them is the eldest son of a respectable farmer, also a member of the church. He had betrayed much indifference on the subject of religion, but is now giving pleasing evidence of his faith in Christ, and of his full purpose to live to the glory of God. Our services are exceedingly well attended; and we hope that the additional means which, in the coming season, we shall be able to use, will be crowned by the great Head of the church with abundant spiritual good.

"At —, our principal village station, where we have twenty-seven members, we are suffering inconvenience and loss for want of more room. We could have more children, but have not room for them; and a much larger congregation, but cannot possibly receive them. We could now obtain suitable premises to be converted into a chapel and school-room, but the people are too poor to do much, though they would most cheerfully do to their utmost. I do not know whether you have funds which would be applied to such an object, but it is a station well deserving the attention of the Home Missionary Society. If you can help us, or direct us where we can obtain help, be kind enough to do so. Should we lose this opportunity I see no probability of obtaining another, as the whole place, with very trifling exceptions, is in the hands of an opponent."

Diligence in Labour.

"As I have witnessed but few changes among the people on this station during the past month, I have but little to report in this journal. Some of our week evening services are for the present closed, and those continued are but thinly attended on account of the harvest. This is a short cessation from my usual labour, and is very desirable, as it affords opportunity of engaging in some other work for the benefit of the people, to which I could not otherwise attend. This week I have preached but five times,—a circumstance rarely known in my Home Missionary career. Although I have no disposition to absent myself from the place and people I love, yet I acquiesce in the opinion of my friends, that a little relaxation would be of considerable advantage to me, as, with the exception of a

very few exchanges of services with ministers in these parts, I have filled my pulpits every Lord's day for the last seven years. Much as I should enjoy a short season from home, there is no hope for me, as there are but very few in this sequestered locality I could obtain as a supply, and no one who could undertake the whole of my work for one sabbath-day. In the absence of a short change, which is necessary to relieve the mind from anxiety and application, to exhilarate the spirits and sustain health, I enjoy the blessing and presence of the Lord, and have reason to conclude that the poor villagers prefer the old to a new voice in the pulpits. In this, as well as in some other instances, I commonly enjoy a reward in my work while labouring to advance the kingdom of the Redeemer."

Christian Union.

"Having been twenty-two years as an agent under your society, I have had occasion to see much ignorance and dissipation, but in no quarter of England so much as in this locality. Monday is generally an idle day among the colliers, and much depravity exhibited. Half a minister's work here must be employed in visiting from house to house; and as all receive the visits gratefully, it cheers the heart of your agent on hearing the thanks of the poor for the attention paid them. During the last three months fever has been very prevalent, specially among the young, which has swept away many from their sorrowing parents. The cause here is progressing, and the church have agreed to do what they can to get a gallery erected in the chapel.

"I have during the summer preached in the open air to large and attentive congregations, and this has led some to attend the chapel. Prejudice is not the complaint here, few attend the Church of England, as it is a mile off, but real indifference: my visiting from house to house, inviting the people to attend, has been attended with good. I got 2,000 tracts printed for the colliers, and they are nearly all circulated. They have been read by hundreds in the coal-pits, and I had the pleasure of hearing they have proved useful.

"To show the unity among the different persuasions of Christians in this part of the county, I may mention that, at a tea-meeting in — a worthy Presbyterian minister, originally from Ireland—a minister of the Methodist New Connexion—two Baptists, and two of the Independent denomination, spoke to the people. It is rare to see ministers from Ireland, Scotland, Wales, and England united at one meeting in pointing sinners to the Saviour. O, how sweet is unity! It is with pleasure I hear in my visits to the dwellings of the poor, the word blessed in leading some of them to see their need of a Saviour. I never was in a place where there appears such a want of spiritual instruction, and two or three Scripture readers could be well employed in this dark neighbourhood. It can be truly said we require to go out into the highways and hedges, and compel them to come in. The harvest is plenteous, but the labourers are few."

Interesting Sabbath-school Services.

"I have delayed sending my journal until this morning, that I may be able to furnish some account of meetings which we have been holding in connection with our Sabbath-schools. Some time

since I mentioned our intention of postponing the anniversary of our 'Sunday-school Union' meetings till after the harvest. We at length fixed for the 24th of August, and Wednesday morning last found us making preparation for the usual festivities. At one o'clock about two hundred of our children arrived at head-quarters from different parts of the station: wagons and carts were heavily laden, and flags and banners bearing Scriptural mottoes were 'floating in the breeze.' Even on the horses heads could be read 'Holiness to the Lord.'

"The procession presented a most imposing spectacle; as we paraded the village, doors and windows were crowded, and tears of gratitude and joy flowed from many eyes, neighbours and friends were visited and infant hosannas made,—

'Heaven's high arches ring
With his beloved name.'

"At three o'clock we returned to the chapel and held a recitation until five, when about two hundred friends and an equal number of children took tea. At a quarter to seven, we commenced an examination of the children on Scriptural subjects, which was interspersed with addresses from the ministers present. It had been announced that in connection with the services, would be a harvest thanksgiving. Special prayer, praises, and addresses were therefore presented, and grateful emotion evidently arose to Him who 'crowneth the year with his goodness.' Many were obliged to leave previous to the evening service, but even then the numbers could not gain admittance. Never has there been a series of meetings more cheering and delightful in the history of our little cause at —. We feel that amidst all our difficulties we have reason to thank God and take courage. May I be allowed to say just here, that at our last church-meeting we admitted two more to church-fellowship.

"Yesterday was the 'annual fair' at —, when meetings for revelry and vice are held in various parts of the village. I felt it my duty to hold a meeting also, a *counteracting* meeting. I therefore on sabbath evening issued some hand-bills, inviting persons to the chapel. At half-past two the teachers had gathered the children, and shortly afterwards I had the pleasure of joining them. We sang, rejoiced, and had a nice tea, after which the parents and friends of the children began to flow to Zion; when I delivered a little sermon to little children, and an address to others. At the close of the service the teachers conducted all the children home in safety, and in passing by the stalls of 'Vanity fair,' we were delighted to see them well-nigh deserted. Their best customers had all been to the chapel! Hallelujah! Hallelujah!!"

Advantages of daily Education.

"Since my last report we have had a public examination of the children belonging to our day-school. At the time appointed the parents and friends nearly filled the school-room, so that we had some difficulty in making room for the children. They were examined principally in spelling, English grammar, and geography. The examination proved very satisfactory, and the attainments of the children evidently exceeded the expectations of those present. When the examination had closed, the children were supplied with tea and cake, and after listening to a

very appropriate and affectionate address from the Rev. — they were dismissed. Afterwards about eighty friends sat down to tea in the school-room, and a public meeting was held in the chapel, the school-room being much too small, when addresses were delivered by several ministers and friends, who well sustained the interest that had been excited, and kept before the meeting the object for which it had been convened. The services were of the most gratifying character, and to myself it was a rich reward for the incessant labour and toil occasioned in raising the school. Never before did the children possess such privileges at B—, nor would they have possessed them now, but for the existence of the Home Missionary Society! The school has already diffused much information, and its continued existence will prove a blessing to this long-neglected spot. The sabbath-school has benefited by it, and it is but justice to state to the friends of Home Missionary efforts that at no period since the adoption of this station have the schools and congregation presented a more healthy appearance."

IRISH EVANGELICAL SOCIETY.

FROM the agents in different parts of the sister country, the Committee have received communications which lead them to hope that there are not a few amongst the deluded adherents to the Romish Church who are beginning to discern the absurdities of their system, and who, if they could be brought under a course of judicious scriptural instruction, might be led to abandon their idolatrous superstitions, and embrace the faith of Christ. Many, through fear of persecution, nominally retain their connection with the Church of Rome, whilst they are secretly reading the Scriptures with attention, and embracing every opportunity of seeking instruction in the great truths of the gospel. Did the funds of the Society admit, the Committee could employ double the number of agents, whose labours, under the blessing of God, might hasten the period of Ireland's spiritual emancipation. Whilst the efforts of the priests are generally too successful in suppressing the first indications which any of their flocks evince of a departure from the faith and practice of their church, there are some who have sufficient courage to own their convictions, and, defying the power of their spiritual guides, come out of her communion, and profess their belief in the great truths of Protestantism. Even of the priests themselves there have been so many who have broken away from the Popish yoke, as to render necessary the institution of a society designated the "Priests' Protection Society for Ireland;" the object of which, as its name denotes, is to afford to those of the priesthood who abjure Romanism, protection against the malice and the persecution which they have to endure from their former associates. One of these, the Rev. Roder Ryder, was stationed in the locality in which one of the agents of this Society is labouring; and since his conversion he has published a letter to his Bishop, the "Right Rev. Dr. French." This document is a spirited appeal on two of the subjects by which the Church of Rome is especially distinguished, viz—transubstantiation and the confessional. On the latter subject he discloses some of the gross wickedness which is practised by the

priests, which he has witnessed, and in some of which, in the days of his darkness, he took a part. These are of a nature calculated, it may be supposed, to open the eyes of every one possessed of the slightest regard to the principles of morality, to the vicious character of such a vile system. The following extracts from Mr. Ryder's letter will, it is believed, be read with interest. They are given with the hope, that all who may peruse them will be induced to sustain with greater zeal and devotedness than ever the Irish Evangelical Society, whose object is to unfold to our fellow-subjects in that land the pure gospel of Christ, apart from the inventions of wicked and crafty men, by which it has been so awfully corrupted:

"REV. SIR,—It is probable that ere this you may have been informed of the step which I have thought it my duty to take; if not, I now beg to inform you that I am no longer your subject. I have renounced your jurisdiction, and abjured the errors of your church. On reading this, you will no doubt exclaim, 'The ruffian! the apostate! has he thus treated me?' But such epithets, Rev. Sir, are unworthy any man professing to be a Christian minister; they are adapted for the low and unenlightened multitude; they would apply equally to St. Paul or St. Augustine, for these men apostatized, but it was from error. I have as strong a conviction as ever they had, that, by the step which I have taken, I have abandoned error and embraced the truth; and in so doing, I have merely done what I conceive every being who considers himself accountable to his God ought to do. Your threats and menaces have no terrors for me. My answer is that given by the apostle on a similar occasion, 'Whether I ought to obey God more than men, judge ye. . . . I could have availed myself of the mild law of the church, confession and absolution, but I have not done so, because my conscience was a *never-sleeping monitor*, reminding me of the eternal salvation of my soul, and for ever whispering these words into my ears, 'What shall it profit a man, if he gain the whole world, and lose his own soul?' I could have persevered, as I am convinced some of your priests do, in bowing down before and adoring that which I could not believe to be God,—in paying the homage of my heart to the creature instead of the Creator,—to the mother instead of the Son,—to sticks and stones, in the form of crosses, instead of to Him who died on the cross,—to holy water and holy wells, holy teeth, holy nails, holy bones, holy scapulars and holy beads, holy garments and holy cords,—in fact, to everything declared by your church to be holy, except to Him who alone is holy; but my conscience would not allow me. The conflict I had to endure was long and painful. Sleep was for a long time a stranger to my eyes. Often and often have I called on my God to give me moral courage and strength. He has heard me. His divine words, 'He that loveth father or mother, brother or sister, more than me, is not worthy of me;' and these words cheered me. May they constrain you also to abandon what you must know to be error, and to follow your Saviour! I cannot see how your conscience will allow you to do many things which, as bishop of that church, you are bound to do, although the word of God forbids them. Thus, for example, by the second commandment you are forbidden to make any image

or graven thing, to bow down before it or worship it; but I have seen you and your priests on Good Fridays take off your shoes or boots, and go before the altar, and prostrate yourselves three times successively before a crucifix, held up for your adoration by another priest, pronouncing at each prostration the awful words, 'Sancta crux! adoramus te.' 'Holy cross! we adore thee.' Why! such an open violation of God's commandment is enough to make the angels weep, and every pious Christian shudder!! It was with some reason the infidel Rousseau exclaimed, on beholding it, 'Oh, Israel! where now is thy God?' I value a crucifix so far as it helps me to keep in remembrance the death and passion of my Saviour, but no farther. Why, the spear and the nails have an equal claim to adoration as the cross. There must be a long string to your conscience when you can thus disobey a commandment of God, and still pretend to be his minister. I thank my God that I have renounced a church which could sanction such practices. I feel as if a mountain were removed from me. I am no longer the blind unthinking slave of a false system, and a foreign despot who, at different periods, has been, according to all Roman Catholic historians, a monster of vice and wickedness; and the more I have considered the step which I have taken the more I rejoice in it, and shudder at the former state of my soul. I have no feeling or hatred towards you or any human being. I love my country as much as ever. I can say still—

'Land of my sires, when I can see
Your hills, and dales, and valleys free;
Your sons and daughters, free as fair,
Efface from their souls the brand of slaves.'

Slavery of every description is odious, but none so odious as that which enslaves the soul. The distinguishing characteristic of Romanism is to have no free will,—to have her infallibility, her divine right of kings and passive obedience, taught by all her theologians. O'Connell might as well expect to grow figs on thorns as to expect to see civil liberty where there is spiritual slavery. Let him first prepare the soul for that exotic plant, civil liberty; let him first lay the foundation, by removing from the land that soul-enslaving system of theology now taught in Ireland, and then he can raise the superstructure, but not until then. I love my Roman Catholic countrymen, but I renounce for ever their religion. I have weighed their church in the balance of eternal truth, the word of God, and have found her wanting. I could not find one tittle in the holy Scriptures to confirm her assumption of infallibility—the supremacy of her popes—her rule of faith—her restriction of the use of the Scriptures—her image-worship—her invocation of saints—her transubstantiation—her sacrifice of the mass—her purgatory—her prayer in an unknown tongue—her auricular confession—her communion in one kind—her indulgences—or her justification by works. On the other hand, the Scriptures directly and distinctly contradict her doctrines on each and every one of these heads. Now, to make the matter clear to you, I shall merely refer to two of the foregoing; viz., transubstantiation and auricular confession, and show you and your priests that I had strong and convincing reasons for renouncing your church."

Mr. Ryder then proceeds to expose the absurd-

ity of the former, and the abuses of the latter, in the most pointed and pungent style. The circulation of the document has occasioned, as may be supposed, a strong sensation.

COLONIAL MISSIONARY SOCIETY.

INSTITUTED 1836.

THE following letter from an able and honoured labourer in the Colonial field, the Rev. John Roaf, of Toronto, is well worthy of thoughtful perusal. Our Colonial Missions are indeed far from what they ought to be in extent, but in vigour and success they have been such as should have cheered us on to energetic progress. For this feebleness and inadequacy of effort in a department so interesting and important, blame must rest somewhere. Perhaps, indeed, it is so distributed that all parties concerned must plead guilty,—Secretary, Committee, Churches, Pastors—all have probably been negligent. Let the friendly and reasonable remonstrances, let the earnest and just appeals of our beloved brother, be well taken, and well-improved:

"Toronto, 14th July, 1846.

"My dear Sir,—Secretaries of benevolent and religious societies are, I believe, much more than clerks to record minutes, keep accounts, and conduct formal correspondence—they are foremost in the spirit of the enterprises for which their Societies are set up, are the medium through which the several parts of those Societies act upon each other, they keep the public and the Committees and the agencies operating and re-operating; in fact, are the *regulators* of the machinery with which they are connected. Hence it is to yourself that I have to address a few observations respecting the Colonial Missionary Society. Mr. Secretary, that institution needs to be quickened and energized—no missionaries have come forth for a long time, applications for help to destitute neighbourhoods or deserving and suffering ministers of Christ are negatived, and the Christian public of Britain are dealing with the Colonial work as if it were small and of little promise. The Colonial department of the CHRISTIAN WITNESS has for some time been very bare. Probably this is attributable to us who are in the colonies, and who are very apt to feel that here we have as much to do as we are equal to. I have therefore an intention of sending you a few letters to freshen your recollections of Canada,—perhaps you will give them a perusal at some such times as Monday morning, when you feel unequal to any better exercise, and thus we may get the pulsation of the Society a little quickened.

"Why, my dear sir, surely you would not, (nor would any of our young ministers in Britain, even if you would,) allow Colonial Missions to be overlooked. The management of the governmental department of the colonies is made a distinct branch of the royal administration of the British empire—a Secretary of State, with a suite of officers, and a whole corps of sub-secretaries and clerks, is thought to be requisite for the purpose of founding and conducting the young nations by which our people is surrounding itself; and there is ample scope

for all the social philosophy and wealth which can be thus contributed to the Colonial enterprise. Can it then be that the philanthropic and Christian are uninterested in the project of accompanying political and commercial arrangements in the colonies, with a proportionate evangelical provision? English Congregationalists have no idea of the *civil government* taking charge of the faith and worship of colonists; nor I suppose do they expect the *new world* to provide for the evangelization of itself. It is then for the *churches of Christ* to see that the work of evangelization progresses, to see that holy, and intelligent, and powerful ministers are supplied in proportion to the colonists of the empire. There is a Colonial department to be administered or neglected—as much talent and elevation of spirit are required in the *Secretary of the Churches* as in the *Secretary of State* for that department—and as constant, active, and liberal attention is due to the spiritual as to the secular section of its interests.

“Mr. Secretary, there was a touch of sublime truth in the notion of the Italian priest, who as vicegerent of God split the world into halves, and gave them to two *Christian* nations, the Spanish and the Portuguese. These nations, however, did not catch the proper spirit of their acquisition. True, they did catch a *colonizing* spirit, but it was too a *war-waging* spirit, and a *slave-making* spirit. They wore out the natives in mines and sugar-factories, and then proceeded to replace them by others dragged from Africa. The so-called Christian nations have cast forth on the new lands diseases and vices—vast numbers of the inmates of prisons and poor-houses, the vile and licentious, thieves and assassins. How deplorably did they fail to carry out the beneficent conception of a *Christian* colonization! They had a glimpse of the divine idea, but got no fixed or full view of it. They held out a wooden cross, called on the wondering multitudes to bow and worship, and when these were prostrated loaded them with every form of intolerable wrong. The so-called *christianization* became *extermination*, because the *Christianity* employed was not evangelical merely, but ‘a fiery, rabid, quenchless lust of gold.’ Well, sir, we better know the design and proper course of Christian colonization; and if our churches refuse to accompany the spreading commerce of Britain with the word of salvation, they probably will by God be cast out, and die, because of their covetousness and faithlessness.

“We, sir, were asleep in this matter many years after other denominations had gone into the work. And now that we have professedly avowed ourselves, what are we doing? One individual in the Church of England, diocese of Ripon, lately sent £5,000 sterling to aid in building a place of worship in this diocese, and that place is now in course of erection in this city, while the two or three thousand British Congregational churches do not, for the evangelization of all the *colonies*, give £1 10s. each. The Free Church of Scotland, the Residuary, and the Secession churches have their several Colonial Missions; but the Scotch Congregationalists are never heard of in the work. Year after year, deputations from the Presbyterian bodies come out, sometimes two or three deputations of three or four persons in each; but the rumour of such a thing being done by Scotch or English Congregationalists has not

once been heard as yet. The British Methodists were not satisfied with the general prevalence of their system through Canadian agencies, but they must themselves have a part in the work, and in all our large towns they have raised congregations, in addition to those of our Provincial Conference. Even the feeble, soul-less Unitarians have their missionaries here. And do British Congregationalists falter now that they have begun? Why, they do *nothing else* for America; even the Pagans, the Indians of this continent, are disregarded by them, while they very properly send noble men to the mean Hottentots, and consent to pour out sainted blood amongst the little isles of the Pacific. So mistaken is the conception of Canada, formed by our brethren in England, that your whole expenditure for missions in Canada West, is less than the trading profits made by many an English firm in its dealings with us. I believe I could name Congregationalists in England and Scotland, whose annual gains from the colony far surpass your outlay here for all objects together.

“If it is thought that because other denominations are energetic in missions to Canada, ours may be indifferent, it is from want of consideration. What would the religious state of England have been at this day, had there been no independency there between the Reformation and the rise of Methodism? Where would have been its Protestantism, if there had been none of the agonizing struggles of mind and heart which were borne by the Nonconformists? Were there nothing in Congregationalism but its peculiar form of church polity, it would be an element and an influence, essential as a counteraction to the strong tendencies of other systems to run into excesses of ministerial power and uninquiring belief. But every one can see that its church order is not the only peculiarity of Congregationalism—it has its own special religious character, it has an affinity for a particular class of doctrinal tenets, and a distinct state of spiritual feeling. Where fairly developed, too, its influence upon manners, taste, and social intercourse is very marked. In the United States, the Popish colonization in the days of Queen Mary in Maryland, and the Church of England colonization of Queen Elizabeth in Virginia, and the Puritan colonization of New England, have left their distinct traces in the views, manners, and even appearances of the several people, and this, notwithstanding the sameness of their political condition. It has been a serious detriment to all the denominations in Canada, that they have grown up without a neighbouring Congregationalism. Still there is time for much to be done by the infusion of our distinctive views into the religious systems of these bodies.

“It is not, however, with a reference to Congregationalism that our missions are to be considered, so much as in respect to a supply of pure evangelical instruction. If spared in health, I shall avail myself of early opportunities to send you a few letters upon the aspect of Colonial Missions. I should like to see you discussing this subject in the CHRISTIAN WITNESS.

“Believe me, dear Sir,

“Yours with much esteem,

“J. ROAF.

“To the Secretary of the Colonial
Missionary Society.”

THE
CHRISTIAN WITNESS,
AND
CHURCH MEMBER'S MAGAZINE.

NOVEMBER, 1846.

Theology and Biblical Illustration.

EVIDENCES OF SALVATION.

THE departments whence evidence is derived on this subject are threefold,—the judgment, the affections, and the conduct.

1. *The judgment.*—If you have been awakened, the first matter that hath claimed your attention is, the character of God—as holy, just, and true. These qualities have excited a solemn concern in your breast. You have been convinced that life lies in his favour, while that favour has been forfeited, and the forfeit has been attended with the loss of the capacity for its enjoyment. “How shall man be just with God?” and “wherewithal shall I come before the Lord?” are now great questions. You have found the truth of God to be altogether against you, and that it seals your doom. It has been a difficulty not to be got over, that “God requireth that which is past.” You have been convinced, that, if for the future you could live with the purity of an angel, and the zeal of a seraph, still it would signify nothing—for you are condemned already for breaking the holy commandments. You have learned that the attributes of truth and justice have to do only with two things, life and death—that they make nothing of repentance or forgiveness. Do and live—fail and perish! Thus they begin and they terminate their communications with men. When you consider the state in which man was formed, and the voluntary nature of sin, as well as its atrocious character, and the folly which it involves, you see its propriety and rectitude. Still you are taught to believe that God is not devoid of that which he hath implanted in man—mercy. But, then, there is a conflict between justice and mercy. However, one of these gives way to the other, but not mutually. Justice cannot concede anything to mercy—mercy must concede everything to justice. Mercy, if the will of God, *may* come into operation—that justice ever *shall* do so is a fixed, immutable, eternal law. Here then, it is,

in reconciling these attributes, that the manifold wisdom of God is apparent.

Here, then, we behold the attribute of justice descending to deal with the sinner, proclaiming his state, and that state to be one of condemnation. He offers to repent and reform, to observe deeds of charity and devotion, he will pray, and he will mourn—nay, he will even sacrifice the blood of beasts—he will pour on God's altar rivers of oil. Still justice replies to all this, only by repeating her curse and denouncing his doom. Well! all that a man hath will he give for his soul; nay, he will even give what is dearer than his own life, the fruit of the body for the sin of the soul! Still justice spurns it away and repeats its curse.

In this condition of hopeless woe comes the Saviour, who opens a channel for the waters of mercy to pour themselves along. Beholding his cross, justice is satisfied and silent. Jesus, almighty, all-gracious, all-glorious, removed every difficulty. Your astonished eye now beholds an unwonted spectacle in the earth—God manifest in the flesh—that flesh broken upon a cross, and its blood shed for human guilt. Here you see a person who first obeyed the law in all its demands by perfect holiness in life, and then atoned for men's offences against it by his death. Have you discovered this? Have you seen that without Christ you are helpless as well as hopeless? Is this conviction deep, humbling, and genuine? Have you utterly renounced all confidence in yourself, and do you now repose entirely and exclusively in the mercy of God through Christ? Do you fully credit the veracity of God, and the sufficiency of the atonement of Christ? This is a point where all true Christians come together at, and, therefore, controversy is excluded. We balance not the scales of truth with a subtle and metaphysical hand; different ideas, for example, may exist respecting the extent of the atonement, without their affecting the salvation of the parties,—but all that respects difference about its *existence* is fatal. Much misapprehension on modes and circumstances may obtain, while the foundation is untouched. This foundation is that on which the judgment works, and the heart rests. There are many subordinate truths with which it has to do; but these are the chief and leading doctrines, and such only as are indispensable to life and peace.

2. *The affections.*—When your judgments come into saving contact with truth, the affections derive an influence not to be resisted; and all these affections may be resolved or generalised into one—love. This love must have an object, which is God, and all that pertains unto God.

We begin with God. Through the above doctrines you obtain a true knowledge of God in his perfection, glory, and beauty. You approve, admire, and adore. Your thoughts of God now are high and exalted. You enter into the spirits of the heavenly hosts, falling down before the throne, and under a sense of his unutterable glory, crying continually, "Holy, holy, holy, Lord God Almighty! The whole earth is full of thy glory." In this hour of heavenly vision, we too breathe the breath of a loftier nature, and are enraptured with joy, and filled with admiring love; and are constrained to shout, "Who is a God like unto thee? Thy name is excellent, and thy glory is exalted above the heavens!" In his will and way we not only acquiesce most cheerfully, but rejoice that God is king and ruler, while we are his subjects and servants. We are cordially reconciled to his government, and convinced that, in everything, his will is right, and most of all contributes to the good of man—we are pleased with the place which he has assigned us.

Then comes the Saviour.—We are altogether lost in meditating the magnitude of his claims on our hearts and affections. He becomes unspeakably dear to us in all his offices and attributes. We will make no discriminations

or differences among them ;—it suffices that they all are his, and that he is ours. True love regards him in every view, and counts that, in each, he is lovely. While Christians rejoice in him as Jesus the Saviour, they hail him as Jesus the King. While they prize his benefits, they love his yoke and service. They not only desire to be eternally saved from wrath through him ; they also revere his authority, and love his laws, and cling to the cross for his sake. While they *pray* with him before them, they *act* and *live* with him before them. While they always remember that he has once been here, they keep in mind that he will come again ; and they connect all things, whether small or great, with his coming.

We have next the family of the truth, the children of God.—"We know that we have passed from death to life, because we love the brethren." It is not to be disputed that ungodly people may love some of the attributes of good men for reasons that are satisfactory to them, while the piety of the objects loved makes no part of the reasons,—on the contrary, their consistent godliness will be deemed the only, or chiefly exceptionable part of their character, and the disappearance of it would enhance their loveliness in the eyes of such persons. But those of whom we speak, while not insensible to the operation of secondary causes, do principally love Christians because they are Christians ;—they are children of God by faith in Christ, they love him, and are loved of him, they bear the image of the adorable Saviour, and reflect the lustre of his worth. The more they see of this the more they love them, they can look on the rising excellence of such not simply without envy or anger, but with much pleasure and sincere rejoicing. This love expresses itself according to the situation of those who are its objects—in sighs, or smiles, according as they are in mourning, or in joy, or in more expensive and substantial acts and deeds.

Now follows the word of God.—Taken altogether, this is a very important test. It is, moreover, one of easy application, and mistake concerning it is hardly possible. Every one must know whether he is in the habit of reading it, and delights in it, and derives strength and nourishment from its truths, and regulation from its precepts. This blessed book tries the tastes of men. Such as delight in the word of heaven will find bliss in the work of heaven. When its pure and holy precepts accord with the propensities of the heart, that heart can be no longer the temple of wickedness. When publications of a loose and frivolous nature are turned away from with loathing and disgust, this indicates that the law of the Lord hath been there, and that the grace of his Spirit hath been at work. A heart that is radically unholy has no relish for the Scriptures of truth. The food on which he luxuriates is earthly and corrupt. Once more,

The institutions of Christ are a test of men's condition. Of those the sacred day is a chief object of the Christian's regard, as a remembrancer of our Lord's rising, and a season of holy rest, and an emblem of eternal peace. This day sweetens and sanctifies the other days, and makes them tolerable. Then is the hour when God blesses Zion's provision, and satisfies her poor with bread, and clothes her priests with salvation, and makes her saints to shout aloud for joy. To that day, therefore, they always look forward with pleasing expectations, and forsake not the assembling of themselves together, as the manner of some is. The soul that loves this day is a gracious soul, for to the carnal it is a weariness. Further, there are circumstances connected with the services of the day of very high importance as it regards the reality of our grace, and the sincerity of our hearts. A gracious heart loves gracious work. The hour of prayer is a revealer of secrets. It proclaims much that may be supposed to be unknown. Look at those individuals and families who are in the house of God a little *before* the hour of prayer, or

certainly *at* the hour of prayer. Spiritual sloth has not crept over those persons and families, their household is not plunged in the mire of disorder. They enter into the spirit of the object which collects the saints together. They came to meet their God and their King, and lay the tribute of their praise at his feet. The praise is a most especial object for which they assemble, as also the prayer. Thus they seek to train themselves for the employment of heaven. To teaching they are not indifferent. They value the doctrines of the Lord, and wish to know more and more of his will and way. Of those who set light by these exercises of praise and prayer we cannot judge favourably, meantime heaven would but ill suit their taste; for there no preaching is heard, and there the charms of human eloquence dare not enter. Oh! how delightful to witness such a state of things as this in a congregation; yes, when with him of old they can say, "We are all here before the Lord to hear what he will say unto us, and that in a body we may present ourselves at his throne to praise and bless him!"

3. *The conduct.*—The rule of this is the law of God in its utmost spirituality. There is not only an attention to the letter, but to the spirit of it. There is an effort not merely to have all right without, but to have all right within. The saint is delighted with it after the inward man. He has no desire to lower its high requirements, for he knows it is "holy, just, and good." He would not accommodate it to himself, but himself to it. Hence, it is his habitual and laborious effort to come up to its exactions. This is one attribute for which the saints have ever been distinguished. "Blessed are the undefiled in the way, who walk in the law of the Lord." "Blessed are they that keep his testimonies, and seek him with their whole heart." "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "He that hath my commandments and keepeth them, he it is that loveth me." "Blessed are they that do his commands, that they may have a right to enter in through the gates into the city, and to eat the fruit of the tree of life." *Sincerity* is the foundation of this service. They not only wish to *seem* right, but to *be* right. The omniscience of God is everywhere recognised, and the power of it prevalent. *No selection* is practised. There is an unwearied and a universal wish and attempt at doing all the known will of Christ. Inclination, circumstances, human opinions, and such like, are not consulted; the only inquiry is,—what hath God spoken? Humour and interest, the whim and maxim of the passing hour, are not regarded. *Uniformity* as well as universality is conscientiously studied;—it extends to all times and all places. It is not fitful, but perennial—permanent, it ends only with life, and then it ends on earth but to begin in heaven. True Christians are always impressed with the thought, that the day of judgment will revise and review all things, and that our love will be determined by our service to Jesus. They remember that the end of the gospel is the renovation of the heart, the formation of a character, and these two things occupy their deepest thoughts. The love of God in their soul hath set all things right, and it now directs the tide of their affections in the proper channel. It is the spirit that moves them, the gale that wafts them forward. The incarnation of the Lamb, the work of the cross, is ever uppermost in their mind, and the prevailing inquiry in their bosoms, is, "What shall I render unto the Lord for all his benefits?" They are not inordinately solicitous for enjoyment—peace with God, and a glorious hope serve their purpose. They are intent on the duties which their Master hath pointed out to them; knowing that their life is his by purchase, they desire it to be his by appropriation. They labour, whether present or absent, that they may be accepted of him, and hear from his lips, "Well done, good and faithful servant, enter thou into the joy of your Lord!" Such

their views and feelings, they can bear to be told the truth, and the whole truth; they court correction along with instruction, and desire that Christ may be Lord of every thought.

We have now a word further to say:—

1. *To those who are seeking after God.*—We have set before you the outlines of Bible religion. To be satisfied of this you have only to turn to the sacred volume. It sets forth truth to be believed,—it states the effects which that truth produces on the minds of believers,—it instructs them in the path they should pursue. These three points are as necessary to constitute a true Christian, as soul, body, and spirit to constitute a man. We counsel you, then, to take them in the order of nature, and as the Bible states them. Some will advise you to begin with the last, but heed them not, it will come to nothing. Others, perceiving the error of this, while in error themselves, will press you to seek after experience, thus driving you to make bricks without straw. A third, satisfied that both the above are wrong, will press you to a different course, to examine the doctrines of the cross, and perhaps to sit down contented with an assent to a clear doctrinal system, affecting neither the heart nor the life. There are three precipices all different, but all fatal. That fruit which is unto holiness, the end of which is everlasting life, can be found only on the tree of spiritual experience; and that tree will take root and bear nowhere, but in the soil of gospel doctrine—in the soil of truth moistened and enriched by the blood of the cross! That you may be trees of righteousness of the Lord's planting begin here then, and keep here! That you may grow up as goodly cedars, the glory of the earth, begin with truth,—believe it—if the experimental power of it do not follow, be assured that you have not believed it; and if after what is considered experience, practice makes not its appearance, be assured that the experience is false, and that still you have not believed.

2. *To those who do find in themselves the previous marks.*—Hold fast! Seek after higher attainments. Progress is duty, to remain stationary is dangerous; it is sinful. Many and great are the advantages of progress. This is the only path to the assurance of hope. This is the sole way which leads from the gloomy vale of perplexity and doubt. This is the line that draws a broad distinction between the church and the world. This is the light that points to heaven. Each such man is, in his single person, an all-convincing evidence in behalf of the gospel, and a eulogium of its excellence pronounced by the Spirit of God.

3. *To those who make a profession of the gospel and find that their religion is not that of the Bible.*—Reader! We counsel you to consider. Sinners in Zion will soon be afraid, and fearfulness will surprise the hypocrites! Awful is your condition! You are a two-edged sword cutting both ways against the Lord—by your spirit and conduct in the world—and by your deportment and converse in the church. You shrink from the truth because it is against you, and you do not prize the kindness of those who, by an unabridged and faithful ministration of it, disturb your perilous repose. To all this an end will come, but what shall the end be of those who know not God?

4. *To those who are holding on their way.*—We counsel you to keep up a familiarity with the work of self-examination. Be assured it is needful. The wise merchant examines his books every year—the mariner his vessel every voyage. Examine ye yourselves. For the sake of peace in a dying hour, and of the hope of your friends, when you leave them for ever, we pray you to remember this! The world is still asleep; the churches are asleep; sin is bursting forth as a volcano; crime and contempt of all authority, in heaven and earth, are coming in like a flood. Let the virgins, therefore,

rise,—let the prophets warn,—let the trumpet blow, and let the soldiers of Christ muster to the conflict!

London, October 6th, 1846.

X. Y. Z.

JOYS OF REPENTANCE.

"WHICH is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling countenance, wrote *Joy*. It would seem as if none could write any thing else; but another, with a look of more thoughtfulness, put down *Hope*. A third, with a beaming countenance, wrote *Gratitude*. A fourth wrote *Love*, and other feelings still claimed the superiority on other minds. One turned back with a countenance full of peace, and yet a tearful eye, and the teacher was surprised to find on her slate, "*Repentance is the most delightful emotion.*" He turned to her with marks of wonder, in which her companions doubtless participated, and asked, "Why?" "Oh," said she, in the expressive language of looks and gestures, which mark these mutes—"It is so delightful to be humbled before God!"

She had been one of Nature's lofty spirits, whose very aspect seemed to demand the deference of those around her, and who had strong claims to it. She had recently become "as a little child," under the influence of the gospel, and pride had not only yielded with sweet submission to the will of God, but had bowed without a murmur to the reproaches and almost persecutions of companions who hated the light when thus reflected from the countenance, and conduct, and conversation of one like themselves. She had been utterly ignorant of moral obligation. She had learned the evil of sin, and, at the same moment, the ample provision for its forgiveness—and the humbling, melting of the soul, in penitential love, and gratitude, and joy, surpassed, in her view, all that the whole circle of emotions could furnish.

Reader! Do you know this joy? Do you know from your own experience how "*delightful*" it is to be humbled before God? Repentance is, indeed, a duty—you admit it, and you have perhaps endeavoured to perform it. But it has been *only as a duty*. Has it been

like a Catholic penance, entered upon with resolution—performed with exactness—and finished with perseverance *as a task*—painful and irksome and humiliating in itself; but pleasant only in its countenance, and tolerable only for its effects? If so, you have reason to tremble, but it has been only "the sorrow of the world which worketh death." You have all the sorrow and self-denial of religion without any of its joys, or any claim to its hopes—of all men, surely such are the most miserable? Of all men they have the strongest inducement to turn to God with their whole hearts, to sweeten their sorrow with love and gratitude, instead of rendering it more bitter with fear and distrust. The great Master of the Christian desires *willing servants*, and will not admit the *bond-slaves* of mere duty to his presence.

If you know this "delightful emotion"—if you find it hereafter, you will prove it by indulging it often. The occasions will not cease on this side of heaven. The opportunity will recur every hour, and never will your peace be sweeter, or your hopes surer, than when, like this deaf mute, you find it "*delightful to be humbled before God,*" and feel, "*the joys of repentance.*"

SOCIAL PRAYER-MEETINGS.

THESE, according to the spirit in which they are conducted, may be regarded as an index to the state of piety in the church, at any given period. The church may languish for want of means to support the institutions of the gospel, but should never be suffered to pine away and die for want of that healthful ventilation of the soul which is secured nowhere so well as in the meeting for social prayer. If possible, every Christian should be there, punctually, habitually. He should come with all the fervour of piety he is able to secure, by holding intimate fellowship with Christ. But, alas! how oft is it the case that those who resort to the place of social prayer rather to be refreshed and strengthened themselves than to contribute, as they might and should

do, towards encouraging and strengthening others.

Adopt the former plan, brethren, and the fewer the number at a prayer-meeting, the greater will be your zeal and devotion to those few—the greater will be the sense of individual responsibility in the method of doing good. Adopt the latter plan, and the moment the interest in religion begins to abate, numbers of your brethren will find excuses for absence, and shortly your meetings will not be worth the name, or will cease altogether. Christians of the present day, if I mistake not, are too selfish in their religion. They do not "count it all joy when they fall into divers temptations" and "suffer for Christ's sake," but count themselves lucky if they can escape self-denial and cross-bearing. They are eager for enjoyment in religion—they delight in its comforts, but shun the tribulation through which lies the way to the bliss of the kingdom of God. There are, I fear, some evangelical churches in England that sustain no social prayer-meeting of any kind, though I should hope the number is small. I would ask the brethren of those churches if they can rationally hope to prosper, either externally or internally, without the blessing of God? Can you, brethren, hope to sustain a permanent ministry without prayer? Do you not find it more difficult to raise money for the support of all the institutions of religion since you have given up the prayer-meeting? Can you enjoy a preached gospel dispensed to you by a minister whose hands are not sustained by the encouragements of the social prayer-meeting? Does your sabbath-school flourish as well? your children's prospects of entering the kingdom of God appear as fair as they did before you abandoned social prayer?

But what are your excuses for this neglect? Why, in one word, they amount to this: you cannot enjoy yourselves so well in the prayer-meeting as elsewhere. You would do well to ask yourselves, if, after all, you are not following Christ merely for the loaves and fishes? You think too much of numbers, and estimate the value of a prayer-meeting too often by this criterion, too seldom by the sincerity, humility, and faith of those present. Give up this mode of estimating, I pray you, brethren, and come together in the name of Christ; and though there be gathered of you but two or three, the Lord of glory will be in your midst, ready to communicate his Holy Spirit to him

that asketh. And in your fervent and honest supplications, your humble and hearty confessions of sin, and your deep repentance, he will bless you, and before you separate you will be constrained to say with the patriarch, "Surely the Lord is in this place, and I knew it not;" and will feel in your souls as did they who saw his transfigured glory, "It is good for us to be here." D. O. C.

"A POLISHED SHAFT."

THERE are eternal, immutable principles in God's government. Even in fallen, perverted human nature they find a response to some extent. Jesus Christ perfectly understood those principles, and in his course through this world he readily fulfilled that prediction of the prophet concerning him, of which the heading of this article was a part. We cannot but admire the course of that unerring polished shaft more and more, as we contemplate it in contrast with the clumsy achievements of poor vain mortals. And yet they think—how many think!—that they are the people, and wisdom will die with them.

Perhaps some one may inquire, What, in particular, awakens your admiration? In reply I would say, among other things, I admire,

1. *Its noiseless character.* In this one single aspect it carries with it the seal of its Divine origin. "He shall not strive nor cry, neither shall any man hear his voice in the streets." And certainly it is not necessary in our day to say in this respect there is a wondrous contrast between the course of Jesus Christ and the course of other men. The shaft flew with unerring aim against all forms of sin. But did Jesus Christ ever attempt to stir up popular commotion against the powers that were? Did he not understand the secret springs of action, and did he not show that he knew well how to wield a power that would tell in its effects on the destinies of our race above and beyond all the popular prattlings about liberty and tyranny which have deluged our earth from that time to this?

2. *Its low flight.* Down among the poor. He was so poor a man himself, that he declares that though the foxes had holes, and the birds of the air had nests, the Son of man had not where to lay his head. Need I say that here is a contrast to all the schemes and devices of man? Who is desirous of following the shaft in

this part of its direction? Did Christ make any mistake when he chose poverty? What says the practice of many of his professed followers at the present day?—the cant words, respectability, numbers, wealth, popularity, influence?

3. *Its steady course.* From its advent to its ascent, where was it ever diverted for a moment from its steady, onward progress?

Is there not something in all this to awaken admiration? Would it not be well for some of the professing servants to follow a little more closely in the track of their Master, if they would expect to carry out the objects of his *flight* through the earth? O.

A VILLAGE CONVERTED.

FROM the "Life of a Spanish Monk" we make the following extract, illustrative of the quickening power of the Sacred Scriptures:

"On my way I passed through Thiers. I did not meet any of my countrymen there; yet I think it will not be uninteresting to give a short account of the manner in which that place was reformed, and the zeal of those who forsook the yoke of Rome to enlist under the standard of the gospel.

"Two years before the state of the people was extremely discouraging. There was not then a Protestant to be found; and the people seemed devoted to their superstitious faith, and subject to the control of the priests. However, a Scotch gentleman of fortune, Mr. L——, who annually visits different parts of France, for the purpose of disseminating the Scriptures, went there, and, with the aid of a few devoted *colporteurs*, furnished many a family with the word of God. The year after he paid another visit to the town, and an agent was employed to visit the families where the Scriptures had been placed, with urgent appeals to them to engage in its study.

"I had the happiness of forming an acquaintance with this excellent man, and of accompanying him in many of his labours of love. Sometimes he brought me into the large street which leads in from the country, before the dawn of day, laden with copies of the Scriptures; and when one of the large wagons which transport the produce of the farms to the markets of Thiers passed by, he addressed each wagoner, 'My friend, can you read?' 'Yes, sir,' was usually the answer. 'Let us hear you,' handing him a Testament.

When he had spoken a few words of exhortation to the man, he gave him the book, and passed on. Often we would go through the streets, entering each shop and selling or giving away copies of the Word. The character of the people was deeply affected by the distribution of the books; new ideas were entertained of religion, old superstitions were renounced, and a new form of worship was soon longed for. A large congregation was formed, who proceeded to the erection of a church, and sought a pastor of their own principles. In short, a large number of the inhabitants of Thiers became not only Protestants, but devoted and evangelical Christians. I have never seen, in any place, such Christian love and such lively zeal for religion as in Thiers. Their very enemies are struck by their conduct, and give honourable testimony respecting them.

"Every storekeeper among these converts keeps a supply of Bibles, Testaments, and tracts; and every customer is sure to hear religious exhortations and to have the Scriptures offered him, or some religious book given him before he leaves. And above every door are inscribed striking texts from the Scriptures in large letters; so that no one can pass through the streets without casting his eye on some of them.

"At Thiers I addressed several meetings of these new Christians; and before my departure I had the pleasure of hearing them pray for those who belonged to my nation. Thus, seeing that every man was a missionary, labouring with zeal in the field around him, I proceeded with renewed courage to my companions in arms at Dole, where I visited eighty of my countrymen, but could sell only six Testaments."

LUTHER'S SERMON BEFORE THE COURT.

IN the month of July, 1517, Duke George requested Staupitz to send him a learned and eloquent preacher. Staupitz sent Luther, recommending him as a man of great learning and irreproachable conduct. The prince invited him to preach at Dresden, in the chapel of the castle, on St. James the Elder's day.

The day came. The duke and his court repaired to the chapel to hear the preacher from Wittenberg. Luther seized with joy the opportunity of giving his testimony to the truth before such an assembly. He chose as his text the gospel of the

day, "Then the mother of Zebedee's children came to him with her sons," &c. Matt. xx. 20. He preached on the desires and unreasonable prayers of men, and then proceeded to speak with energy on the assurance of salvation. He rested on this foundation—that they who hear the word of God and believe it are the true disciples of Christ, elect unto eternal life. Then he spoke of free election; he showed that this doctrine, viewed in connection with Christ's work, has power to dispel the terrors of conscience, so that men, instead of fleeing far from the holy God, in the consciousness of their unworthiness, are brought by grace to seek refuge in him. In conclusion, he related a story of three virgins, from which he deduced edifying instructions.

The word of truth made a profound impression on the hearers. Two of them especially seemed to pay particular attention to the sermon of the monk of Wittenberg. The first was a lady of respectable appearance, seated on the benches of the court, and on whose features might be traced a deep emotion. This was Madame de la Sale, lady of the bed-chamber to the duchess. The other was Jerome Emser, licentiate of canon law, and secretary and counsellor to the duke. Emser was gifted with talents and extensive acquirements. A courtier, a skilful politician, he would have wished at once to satisfy two opposite parties,—to pass at Rome as a defender of the Papacy, and at the same time shine among the learned men of Germany. But beneath this dexterous policy lay hid much violence of character. It was the chapel of the castle of Dresden that was the scene of the first meeting of Luther and Emser, who were destined afterwards to break more than one lance together.

The dinner hour sounded in the castle, and soon the ducal family and the different persons of the court were assembled round the table. The conversation naturally turned on the morning preacher. "How did you like the sermon?" said the duke to Madame de la Sale. "If I could but hear one other such sermon," answered she, "I would die in peace." "And I," replied Duke George angrily, "would give something not to have heard it; for such sermons are good for nothing, and serve only to encourage men in sin."

The master having thus made known his opinion, the courtiers gave vent to their dissatisfaction. Each was ready with his remark. Some asserted that in Luther's story of the three virgins he had in his eye three ladies of the court; hereupon much talk and whispering ensued. The three ladies were rallied on the circumstance of the monk of Wittenberg having, as they said, publicly pointed them out. "He is an ignorant fellow," said some. "A proud monk," said others. Each one criticised the sermon in his own manner, and made the preacher say what he pleased. The truth had fallen in the midst of a court little prepared to receive it. Every one mangled it at his will. But whilst the word of God was thus to some an occasion of falling, it was to the lady of the bed-chamber a corner-stone of edification. One month afterwards she fell sick, embraced with confidence the grace of the Saviour, and died with joy.

As to the duke, it was not perhaps in vain that he heard this testimony to the truth. Whatever had been his opposition to the Reformation during his life, he is known to have declared on his death-bed that he had no other hope than in the merits of Christ.

Lessons by the Way; or, Things to Think On.

A HINT TO MINISTERIAL CANDIDATES.

DR. EMMONS once said to a candidate for settlement, "You have struck twelve first; fools will complain of you if you do not strike thirteen next." This is true, and more than this is true. Not only fools but reasonable men will complain of the minister who, having struck twelve the first time, never strikes thirteen. He *promises* too much, and it ends in disappointment. The candidate who makes an *effort* to strike twelve is also a fool. He puts himself off for more than he is worth, and the fraud is sure to be found out. Many young preachers "do their best" to

begin with, through a foolish desire to be *popular*. Such a beginning is apt to have a bad ending; as the sagacious Dr. Emmons said on another occasion, "Everything that captivates will at length disgust; therefore popularity cannot live." So it is a short-sighted policy in a people who *must* have a popular minister, *i. e.* a man who can *captivate*. If people would seek after substantial, sterling qualities in a minister, and candidates would make a show of nothing else, there would be less of disgust, disappointment, and change.

CLASSIFICATION OF MIRACLES.

The First Class of Miracles—Sickness.

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| 1. The Centurion's Servant. | 5. A Woman with an Issue. |
| 2. A Man sick of the Palsy. | 6. A Man with the Dropsy. |
| 3. Peter's Mother-in-law. | 7. Ten Lepers. |
| 4. A Leper. | 8. A Nobleman's Son. |

Second Class of Miracles—Bodily Defects.

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| 1. A Blind Man. | 6. A Deaf and Dumb Man. |
| 2. Two Blind Men. | 7. An Infirm Woman. |
| 3. A Man born Blind. | 8. Malchus' Ear. |
| 4. Two Blind Beggars. | 9. A diseased Cripple. |
| 5. A Man with a Withered Hand. | |

Third Class of Miracles—Demoniacs Cured.

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| 1. A Demoniac Boy. | 5. Blind and Dumb Demoniacs. |
| 2. A Demoniac Man. | 6. Two Gergesene Demoniacs. |
| 3. A Demoniac Girl. | |
| 4. A Dumb Demoniac. | |

Fourth Class of Miracles—The Dead Raised.

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| 1. Ruler's Daughter. | 3. Lazarus. |
| 2. The Widow's Son. | 4. Jesus Christ. |

Fifth Class of Miracles, of which Human Beings are not the subjects.

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| 1. Water changed into Wine. | 6. Walking on the Sea. |
| 2. A Multitude fed. | 7. Great draught of Fishes. |
| 3. Loaves and Fishes. | 8. Wonderful Fishing. |
| 4. A Barren Fig-tree. | 9. Tribute Money. |
| 5. A Tempest Calmed. | |

Sixth Class of Miracles—at and after the Ascension of Christ.

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| 1. The Ascension. | 3. Conversion of Saul. |
| 2. Day of Pentecost. | 4. Deliverance of Peter. |

Seventh Class of Miracles—Predictions.

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| 1. The Anointing. | 3. Crucifixion of Christ. |
| 2. Destruction of the Temple. | 4. Resurrection of Christ. |

CAMPBELL'S OPINION OF BYRON.

A WRITER in the Dublin University Magazine gives the following sketch of a conversation with the poet Campbell, who remarked, "Some of the finest lines Lord Byron ever wrote are contained in the prophecy of Dante:

"Tis the doom
Of spirits of my order to be racked
In life; to wear their hearts out, and consume
Their days in endless strife, and die alone;
Then future thousands crowd around their tomb,
And pilgrims come from climes where they have
known
The name of him who now is but a name;
And wasting homage o'er the sullen stone,
Spread his, by him unheard, unheeded gain."

"Byron wrote these with a bottle of gin under his vest." I asked him whether he had not ever looked into the translation of Dante, by the Rev. Mr. Cary. He answered with scorn, "Cary was a good-for-nothing, beef-devouring parson, who could not appreciate Dante. I would rather break stones than read his horrible halting verses. For a man who cares for poetry, Dante is worth learning Italian; better worth the toil of acquiring a new language than that most lugubrious and dull jester, Cervantes, to read

whom in the original poor old Lord Camden devoted his dotage. I have not read a book these twenty years, nor had the heart to read it." I asked him, did he not think there was a resemblance between Byron and Dante, and might not that account for the superior spirit of the former's song, whenever the illustrious minstrel of Florence was mentioned? He answered, "There was a slight resemblance; a very, very slight resemblance. Dante was in heart and soul a gentleman; Byron was in heart and soul a blackguard, immensely vain, vulgar, bullying, ignorant, and mendacious."

ON PUNCTUALITY.

How very much do they err who consider the absence of order and method as supplying the greatest liberty, or removing a sense of restraint! Such freedom is galling to me, and in my eyes the want of punctuality is a want of *honest principle*; for however people may think themselves authorized to rob God and themselves of their own time, they can plead no right to lay violent hands on the time and duties of their neighbour. I say it deliberately, that I have been defrauded of hundreds of pounds, and cruelly deprived of my necessary refreshment in exercise, in sleep, and even in seasonable food, through this disgraceful want of punctuality in others, more than through any cause whatsoever besides. It is also irritating; for a person who would cheerfully bestow a piece of gold does not like to be swindled out of a piece of copper; and many an hour have I been ungenerously wronged of, to the excitement of feelings in themselves far from right, when I would gladly have so arranged my work as to bestow upon the robbers thrice the time they made me so wantonly sacrifice. Such persons may one day find they have a more serious account to render on the score of their contempt of punctuality than they seem willing to believe.—Charlotte Elizabeth.

THE FOUR QUARTERS OF LIFE.

THE seven ages of man have been proverbial, but in respect to the mind there are granted to us but four periods of life. The first fifteen years are childhood; we know nothing—we *hope*. The next fifteen years are passion and romance—we *dream*. During the third period of fifteen years, from thirty to forty-five, we are what nature intended us to be. Character has formed; we pursue a course of life, we reason, we meditate. This is the period in which we may be said to live. The fourth period is that of commencing decay. We may grow wiser; but it is a wisdom that speaks in a shake of the head. Pain and penitence begin—we *sorrow*. Nevertheless, if the third period has passed in providing against the fourth, nature has changed, our declining years are lighted with happiness and love, and as they approach their destined end, instead of the gloom naturally accompanying decay, they are tinged with a ray from before them, and shadows rest behind us on our path, feelings spring up unfelt, even as in the magic periods first traversed by us—we *rejoice*.

SELFISHNESS.

GOD has written upon the flower that sweetens the air—upon the breeze that rocks that flower on its stem—upon the raindrop that refreshes the smallest sprig of moss that lifts its head in

the desert—upon the ocean that rocks every swimmer in its deep chambers—upon every pencilled shell that sleeps in the caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures that live in his light,—upon all his works he has written, “None of us liveth to himself.” And probably, were we wise enough to understand these works, we should find that there is nothing, from the cold stone in the earth, or the minutest creature that breathes, which may not in some way or other minister to the happiness of some living creature. We admire and praise that flower that best answers the end for which it was created, and bestows the most pleasure. We value and praise that horse which best answers the end for which he was created, and the tree that bears fruits the most rich and abundant. The star that is the most useful in the heavens is the star which we admire the most.

Now is it not reasonable that *man*,—to whom the whole creation, from the flower up to the spangled heavens, all minister,—man, who has the power of conferring deeper misery or higher happiness than any other being on earth,—man, who can act like God if he will,—is it not reasonable that he should live for the noble end of living not to himself, but for others?—*John Todd.*

THE HUMILITY OF TRUE GREATNESS.

DR. EDWARD JENNER, the great benefactor of the world by the discovery of vaccination, was in the most intense excitement while he was watching the result of his first experiments in applying the vaccine virus; and when complete success attended his trials upon different patients, his joy knew no bounds. It was his custom at this time, 1796, to meditate much as he rambled in the meadows under the castle of Berkely, near which he resided. He has left us a picture of his feelings at this period, full of interest:

“While the vaccine discovery was progressive, the joy I felt at the prospect before me of being the instrument destined to take away from the world one of its greatest calamities, blended with the fond hope of enjoying independence and domestic peace and happiness, was so excessive, that in pursuing my favourite subject among the meadows, I have sometimes found myself in a kind of reverie. It is pleasant to me to recollect that these reflections always ended in devout acknowledgments to that Being from whom this and all other mercies flow.”

DEATH OF PITT.

PITT died at a solitary house on Wimbledon Common. Not far off, by the road-side, stood, and still stands, a small country inn, where the various parties interested in the great statesman's life were accustomed to apply for information, and to leave their horses and carriages. On the morning of the 23rd of January, 1806, an individual having called at this inn, and not being able to obtain a satisfactory reply to his inquiries, proceeded to the house of Pitt. He knocked, but no servant appeared; he opened the door and entered, but found no one in attendance. He proceeded from room to room, and at length entered the sick chamber, where, on a bed, in silence and perfect solitude, he found, to his unspeakable surprise, the dead body of that great statesman who had so lately wielded the power of England, and influenced, if he did not control,

the destinies of the world. We doubt whether any much more awful example of the lot of mortality has ever been witnessed.—*Edinburgh Review.*

JESUITS IN INDIA.

THE activity of the Jesuits in almost every part of India is great; their energy is unfailing, and their influence is rapidly extending throughout the country. Their rise has been extraordinarily rapid; and as there are among them men of high ability and good character, it is impossible for a member of the Protestant community to look on with unconcern. Their emissaries are engaged everywhere, to an extent suspected by few, often disguised, always subtle, and in every position most dangerous.

THE CARE OF OUR THOUGHTS.

A CARE of our thoughts is the greatest preservative against actual sins. It is a most certain truth, that the greatest sin that ever was committed was at first but a thought. The foulest wickedness and most monstrous impiety arose from so small a speck as a first thought may be resembled to. The most horrid thing that ever was done, as well as the most noble and virtuous action that ever was accomplished, had no greater a beginning. Of such a quick growth and spreading nature is sin, that it rivals even the kingdom of heaven, which our Lord telleth us “is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown up, (in those countries,) it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it,” Matt. xiii. 31. But the apostle St. James, chap. i. 13—15, represents it by a simile of another nature, comparing the origin and growth of it to the formation of an embryo in the womb: “Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away by his own lust, and enticed. Then when his lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” It is conceived, bred, lives, and grows in a man, till at last it domineers in him, and “reigns in his mortal body,” Rom. vi. 12. And therefore it is absolutely necessary that we govern and manage our thoughts, without which it will be impossible that we should avoid falling into actual sins, even the greatest; that we resist the beginnings, the very first emergencies of evil, if we hope to avoid the last degrees of it.—*Chilcot.*

AMERICAN STATISTICS.

DR. BAIRD, in a recent sermon, estimated the number of communicants of evangelical churches in the United States at 2,800,000; the number of evangelical churches at 45,000; and of evangelical preachers of all denominations at 26,000. The number of preachers not evangelical he estimated at 4000.

The standing army of the United States, he said, was 8000 or 9000 men, while that of France is 400,000; besides which 3,000,000 national guards are required to do military duty once a fortnight, usually on the sabbath. Yet notwithstanding the pittance of military force in the service of the United States, all the riots which

ever occurred here, including that at Philadelphia last year, have not cost as many lives as have been frequently caused by similar disorders in England or France in a single year. Everybody knew that our little army would be nothing before the united power of the people, yet in no country was the public tranquillity so uniformly preserved. The great secret of this phenomenon, he conceived, was to be found in the general prevalence of the moral sentiment—the pervading influence of religious truth. The Bible here accomplished in respect to public order what millions of bayonets could not so well accomplish elsewhere.

THE SLAVE-TRADE.

"A VERY large number of vessels have been sent lately, it is reported, from Cuba on this trade, and are so armed as to show a determination to fight and die rather than to be taken. The

Carolias, taken by Captain Earl, was all ready for resistance, but she was boarded as she lay at anchor at midnight. One man was shot by the captain of the slaver: he wished to run below to blow up the vessel, but was secured. This vessel had a crew of about forty-two, and was to carry about 600 slaves. I found only thirty-three sailors on board: the others had left at Calabar, or died in the Bunbram Creek. The height of the space for slaves was three feet; about twenty or more females had places provided for them in the cabin! The iron bars for securing the hatchways, and for torturing refractory slaves, affected me deeply. The great gun in midships had taken out of it five balls, one grape-shot, and one canister. It was half full, and certainly must have burst, or done fearful execution among the man-of-war's men."—*Extract of a Letter from the Rev. J. Clark, dated Fernando Po.*

Essays, Extracts, and Correspondence.

WEST INDIAN MISSIONS.

To the Editor of the Christian Witness.

MY DEAR SIR,—I cannot allow a too long deferred purpose to be delayed any longer, and in sitting down to address, through you, the readers of the CHRISTIAN WITNESS on the state and prospects of our West Indian Missions, more especially in this colony, I am sure no apology is necessary. And yet how difficult is it to write without conveying false impressions! A few cheering facts may be stated, and friends anxious for the prosperity of our missions rush at once to the fond conclusion that these isolated cases fairly represent the whole mission; or, on the other hand, if discouragements are fairly stated, and deteriorating processes set forth, other friends again suppose that all is dark and gloomy, without bright light at all. But every one who writes for publication must expect occasionally to be misunderstood; and although scarcely hoping to escape this very general misfortune, I venture to offer my opinion.

You are well aware that the London Missionary Society have placed their stations in the West Indies upon the self-supporting system, under the impression that the resources of each station would be found adequate to its expenses. To this step the Society was urged, not merely by its own pecuniary exigencies, but also by the actual condition of our stations at the time this resolution was adopted. But since then circumstances have arisen, some of them unforeseen, and others that

as missionaries we ought to have calculated upon, that have made this noble experiment almost a total failure. For my own part I frankly confess that all my previous views on this subject—views long ago expressed in print and on the platform—have undergone an entire change; and my present firm conviction is, that in consequence of the facts about to be detailed, the missions in the West Indies will have to be abandoned in great measure, or again to be vigorously supported by the various missionary societies. May I beg the attention of your readers to perhaps a tedious detail?

1. *The character of our congregations must not be forgotten.* Almost without exception they are composed of agricultural labourers. A few of these had formerly the savings of many years, which have since been expended in the purchase of land and the erection of cottages: now all are dependent upon their monthly wages for labour in the field, &c., so that if, as lately, a long drought sets in, or as continually a large influx of foreign labourers is introduced upon the estates, either there is no work at all or wages are materially reduced, and the people having no resources to fall back upon are then compelled to spend all in supplying themselves with the necessities of life. This of course is a serious embarrassment, to say the least, to the missionary depending upon his average monthly contributions for the purposes of the station.

2. It must be borne in mind that *there is no longer the same bond of attachment*

between the missionary and the mass of the people as in former times. In the dark days of unmitigated slavery there was no eye to pity and no hand to help the suffering slave but that of the missionary. Whatever may be said of the "sectarians," and their "meddling with politics," and their "interference between master and slave," it is a fact which will go down recorded upon the brightest page of missionary annals, that but for the despised missionary worshipping God, and teaching the people to do likewise, in his "snivelling conventicle," the iron yoke of slavery would have continued unbroken to the present day. In those days every man crowded beneath the sheltering wing of missionary protection, knowing that he alone of all mankind he ever saw regarded even the negro as a man and a brother. But these days are past, and with them the concurrent influences that attached so many people to our various stations; insomuch that many young men would scorn to ask or receive a missionary's advice, or to appear to have any but the slightest visible connection with the "parson." Nor is this to be wondered at: vexatious, trying, baffling as it is, when we withdraw ourselves from the present and look into the past, we see that human nature is always the same, and that even the best of men are but men at the best. Even "Jeshurun waxed fat and kicked." Although he had seen Jehovah's wonders in the deep, and the flinty rock gushing forth living streams, and the heavens bestowing angels' food, and the cloudy pillar each day directing their march, yet with all this they forgot the God of their salvation. "According to their pasture, so were they filled: they were filled and their heart was exalted; therefore have they forgotten me." And shall it be thought surprising that Africans, stolen from a land of darkness and death, or their children, brought up in the school of slavery, where every base passion was indulged, and man was educated as a being of mere muscle and bone,—shall it surprise us overmuch that these people, too, have forgotten in many instances the kindness of God their Saviour? Trying as it is to the Christian teacher, confounding as it does all his previous calculations, for these disappointments we must be prepared; and to be forewarned is to be forearmed.

3. Here another circumstance must be stated strongly. *Our West Indian colonies are being ruined with imported curses.* The wild schemes of immigration so suc-

cessfully introduced into this colonial legislature bid fair to throw back this colony a hundred years in morality and public virtue. As it was the "mixed multitude" that so often corrupted and seduced the Israelites, so here will the hundreds of Portuguese and Hill Coolies that are deluging the colony impart a deadly influence to the character of our negro population. This wholesale immigration system is not at all understood—perhaps I ought to say not at all sufficiently thought of in England. The Anti-Slavery Society do lift up their energetic voice against the abomination; but how few listen to that voice—how few indeed read the *Anti-Slavery Reporter*! Already some thousands of Portuguese from Madeira have found their way hither. Some have made their fortunes as storekeepers and speculators; others are hucksters and pedlars; and the remainder are agricultural labourers on the estates. Every month brings fresh accessions to their ranks. The effect is of course to shut the negro out from the middle class. In Jamaica hundreds of black men, formerly slaves, have risen rapidly into a substantial, thriving middle class. Here there is no such body. The black man is doomed by the self-elected legislature of this colony still to be a "hewer of wood and drawer of water," and such for years to come he must continue to be. Add to these, Roman Catholics, many hundreds of idolaters and Mahomedans, (the refuse of the streets of Madras and Calcutta)—I know not *how many* hundreds, but I am within bounds when I use this term—and bear in mind that there are now fifteen vessels chartered from Hindostan, with 300 Coolies on board of each for this doomed Demerara, and you may picture to yourself the probable condition of this colony some ten or fifteen years hence. The whole scheme is a delusion, a mockery, a snare; a delusion to the planter, a snare to the Coolie, and a mockery to the whole community. There is not a road in the country parts, there is not a street in town, in which half-naked, nearly starved and diseased Coolies, unable to speak a word of English, do not meet your eye, so filthy and disgusting that a lady fresh from England would cover up her face in shame and disgust. Yet every one of these wretched creatures costs the colony FORTY POUNDS STERLING MONEY OF GREAT BRITAIN, the greater part of which is paid by the labouring classes, by excessive import duties on the necessities of life. So that the negro population are

absolutely compelled to *pay their employers for reducing their wages!* Was ever iniquity more complete? Was ever ruin more certain to a colony? We are dependent on America almost entirely for the necessities of life. From this part of South America the voyage to or from New York or Philadelphia occupies but sixteen or seventeen days: nevertheless, before you can buy a barrel of flour you must pay 42 per cent. duty on its prime cost; on a barrel of corn meal, 30 per cent.; on a barrel of beef, 52½ per cent.; on a barrel of pork, 32 per cent; on tobacco, used so extensively, (and, as I think, all but a necessary of life in this muddy swamp, where not a hill as high as a table can be seen from one end to the other,) 254 per cent.! And all this, or nearly so, to provide for purposes of the most costly, most blundering expenditure—immigration among the rest, by our infatuated court of policy. Perhaps to all this some will say, But what has this to do with *missions*? Should such a question be asked, I answer, “Much every way,” and therefore it is that as a missionary I address you upon this question. It is well known that most of the missionary societies expect the churches in the West Indies to support the gospel amongst them from their own resources. Such a thing was possible four or five years ago, and to me, with others, appeared extremely probable. But I am prepared to prove that now, and for some years to come, the negro churches of the West Indies will be wholly inadequate to self-support. Part of the proof rests upon the facts already stated; the remainder of proof lies in other causes, to be hereafter alluded to. The fact is, that you cannot separate the prosperity of missions from the state of the country in which your stations are planted; and although some may think this letter too political for the columns of the *CHRISTIAN WITNESS*, I feel persuaded that you, my dear sir, will not sympathize with such a perversion of feeling. At present I will close this long letter. I hope and intend to follow it with one or two more, and in the meantime I remain,

Mr. Editor,

Very faithfully yours,

W. G. BARRETT.

Montrose, Demerara, West Indies,

August 14, 1846.

WEEKLY CONTRIBUTIONS FOR THE SUPPORT AND SPREAD OF THE GOSPEL.

“Upon the first day of the week let every one of you lay by him in store as God hath prospered him.”—1 Cor. xvi. 2.

1st. *Weekly offerings have Scripture precedent in their favour*, if not Scripture command. Whatever else we may gather from the passage above quoted this we may learn, that the early Christians were accustomed *weekly* to appropriate part of their substance to the cause of God; and we learn also from the preceding verse, this was done by order of an inspired apostle. Some consider from this that it has all the force of a divine injunction, binding us also to present our contributions weekly, but even on the lower ground of being a Scripture precedent, it has great weight, and is entitled to respectful consideration. Was gathering weekly introduced among the churches by order of the Apostle Paul? then the system comes with a recommendation which few Christians will be inclined either to slight or resist—and this the more especially when it is remembered that under the guidance of inspiration he has recorded the fact in the Book of God.

But descending from this elevation we proceed to consider the system on its own merits, and

2nd. *Weekly Collecting is more productive than the usual quarterly mode.* By its means a *greater number* will be enabled to give. Owing to the present system many are excluded from contributing, who on the weekly plan would willingly present their mite. A small sum weekly can easily be parted with by many, who would be utterly unable to pay if the money was called for at the quarter's end; and thus our poorer brethren are shut out from contributing—are denied this privilege and happiness. Yes, who that has tasted it but knows that no luxury equals the thrill which follows any benevolent effort. He who made man, and who knows the springs of our nature, has left this saying on record, “that it is more blessed to give than to receive,” and shall we not then try to let every one taste this blessedness; surely on this ground alone the plan which is here advocated is worthy of being thoughtfully and conscientiously acted upon—but this by the way. The weekly plan will prove more productive, not only by enabling a greater number to contribute, *but it will induce those who*

are steady givers to give more largely. When the subscription is looked at as so much a week, many see the inadequacy of their present doings. The thought then occurs to them that they spend a larger sum on this unnecessary and that luxury, and feeling it to be wrong to do less for the sustenance of gospel ordinances and advantages, than for the gratification of some bodily appetite, they forthwith enlarge their gifts. Doubtless it will sometimes happen that either the gratification must be stopped, or their contributions remain as they are; then it may certainly be expected that the highest and best object will have the preference.

From what has been said we may reasonably conclude that a larger sum will be raised if gathered weekly, than there would be if collected quarterly or annually.

3rd. *Weekly contributions will tend to form a valuable habit*—the habit of giving to the cause of God. Every one is familiar with the power of habit; the common proverb is that “habit is second nature,” that is, what we are in the custom of doing we do freely and naturally—without constraint, and the not doing of which would cause us uneasiness, if not pain. This is true to the letter. Examine now what constitutes the propelling cause of our daily actings. Is it that after reasoning the matter we are urged forward by a sense of duty? assuredly not; in the overwhelming majority of instances it is nothing more than the force of habit which propels us. In fact, we are creatures of habit—we are so constituted that our enjoyment greatly consists in going through a certain routine of actions, and it requires an immense effort to break through this accustomed round. Habits are the working machinery of principles; principle may construct the machinery, but afterwards it seems as if it retired and delegated its functions to the steady power of habit. So much for the commanding influence of this characteristic of our being, and hence the importance of enlisting it on the side of benevolence and virtue, in other words on the side of God.

If this were the case and the habit of giving for His cause were acquired, who does not see the immense advantages which would result from it. Collectors would give their time, and contributors their money, cheerfully and abundantly; yea, it would cause positive annoyance

and pain were their accustomed gifts withheld, and this just because they had got into the habit of it: and now arises the question, why will the weekly system have an influence in the formation of so valuable an acquirement? This influence it will exert *because of its frequent repetition*. In order that a habit of this kind may be formed, the one act of giving must have some bearing on the next; this never could be the case when so long a time as three months or a year was allowed to intervene, but occurring so frequently as every week, the connection between the one act and the other is felt and responded to, and thus it is the habit is gradually formed. It is worthy of inquiry whether non-attention to this phase of the subject may not be one of the main causes for the comparative unfruitfulness in the grace of Christian liberality exhibited by the church at large.

In connection with the ideas here dwelt upon, let parents learn the importance of attending to this point of training up their children. Are habits so influential as we have seen they are, all the more potent are they when formed in youth. Parents! see to it then, that your children are early inured to consider themselves as weekly contributors to the best of causes. Oh! it is a blessed practice and fraught with important consequences, thus to habituate your children; and as it were to bring them into connection with God as fellow-workers with Him.

4th. In addition to argument *weekly collecting has the testimony of experience in its favour*—its capabilities have been tried, and the trial has demonstrated the soundness and efficiency of the principle. Why is it that an equal number of Methodists raise double the money compared with any other denomination? Is it that Christian principle is so much more abundant among them than other bodies of Christians? this cannot be said to be the case. To what other cause then are we to refer it? Principally, if not wholly, to their weekly gatherings at class-meetings, &c. These weekly offerings bring in a large sum, but this is but half the benefit, it begets the *habit* of giving, and so we find when any extra call is made upon them, being quite in their element when so doing, they give largely. The constant, *frequent* giving of the Methodists far from draining their charity seems but to open the sluice for its outgoing. Look again to the Free

Church of Scotland—a great part of the wonderful success attending all its efforts is attributable to the very same cause. In particular its school-building scheme and sustentation fund are indebted to the weekly system for their triumphant results.

And is there not enough in all this to convince every one of the propriety and advantages of weekly offerings. We have *Scripture precedent* in its favour: through its agency a *larger amount* will be brought to aid in upholding and spreading the blessed gospel: by its means the *valuable habit* of Christian liberality will be formed and strengthened, and lastly *experience* comes in and demonstrates all this to be truth; together forming a body of proof which it seems difficult to withstand.

Some one may say all this may be true, but in my case it makes no difference, as I can give at once as easily as every week. To any one who may be disposed thus to object, the answer is,—in addition to your contribution, give your example in favour of the plan, it may influence others. Another may wish to save the collector trouble; the intention may be amiable, but it in reality hinders the collector from acquiring thoroughly the habit of collecting, and generally those who act upon this objection are the very persons the collector would have most pleasure in calling on, and by whose mode of giving they might be refreshed and encouraged in their sometimes not over-agreeable duty; and surely these objections when viewed in opposition to all that has been advanced in favour of the weekly system, can never seriously be persisted in.

Hull.

A. M.

PASTORAL SUPPORT, PEW RENTS, &c.

To the Editor of the *Christian Witness*.

SIR,—I have read with much interest the various papers which have appeared in your magazine relative to the more efficient support of the ministry. In a church of which I was formerly a deacon the practice of charging seat rents has long been discontinued, and the following plan substituted:—Every person, as at other chapels, is allowed to select the seat they wish to occupy; but instead of a fixed charge being made, a printed paper, in the form of a letter, is given to them, in which they insert the amount they will be able to subscribe quarterly,—thus one

person may only pay a few shillings a year, whilst the individual sitting next to him may be subscribing two or three pounds; indeed some of the wealthier members are paying *four or five times* as much as they probably would if seat-rents were charged in the usual way. Besides raising a much larger sum by this plan than would be raised otherwise, the evil of charging *various prices* for seats, according to the desirableness of their situation in the chapel, is got rid of.

I may add that a similar plan is adopted to defray the incidental expenses. The minister's fund (or substitute for the pew rent) is collected on the sabbath after the usual quarter-day, and being enclosed in the printed paper, is dropped into the plate in passing out of the chapel; and the collection for the incidental expenses is enclosed in the same manner, and collected at the half-quarter. I have enclosed a copy of each of the papers.

CHAPEL.

The quarterly subscriptions for the support of the ministry of the gospel in this place will be received at the close of the services next Lord's day.

You are therefore requested to put the amount of your contribution for this object into *this paper*, ready for the collection which will be made morning and evening.

If you should be necessarily absent, be so good as to pay the amount at your earliest convenience

A. B., }
C. D., } *Deacons.*

N.B. The subscriptions to the minister's fund are thus received at Lady-day, Midsummer, Michaelmas, and Christmas; and those for the incidental expenses in February, May, August, and November.

CHAPEL.

The quarterly subscriptions for the current expenses, in which is included the rent of the chapel, or interest of debt, taxes, lighting, cleaning, &c., will be received at the close of the services next Lord's day.

Will you therefore be so good as to put the amount of your contribution into *this paper*, ready for the collection which will be made morning and evening?

Should you not be present next Sunday, will you kindly pay the amount at your earliest convenience?

A. B., }
C. D., } *Deacons.*

N.B. The subscriptions to this fund are thus received in February, May, August, and November; those for the minister's fund at Lady-day, Midsummer, Michaelmas, and Christmas.

I am, &c.,
Sept. 5, 1845. H.

CHURCHES IN LEICESTERSHIRE.

To the Editor of the Christian Witness.

SIR,—The Congregational churches in Leicestershire have recently made a combined effort for the extinction of all their chapel debts. The amount is about £4,000. This it is proposed to liquidate in four years. The money to be raised by shares of £5 and of £1 each. All classes are thus included in the movement.

We consider our object to be virtually secured, as during a series of meetings which were held during ten days, we have realised, either by payment or by promise, £3,267. This sum includes £1,438 subscribed by those who being themselves free from such liabilities, are anxious that others should enjoy the same exemption. Several congregations have engaged to discharge their own debts in the course of a few months, and have promised that they will then cheerfully contribute to assist those who are more necessitous. There is, therefore, every probability that the whole amount will be realised during the present year.

We are anticipating the accomplishment of this purpose with confidence and gratitude. It will be the removal of an evil which has operated prejudicially both on the churches themselves, and on our County Association. The very existence of the Home Mission Stations was in jeopardy. They are now safe. Their strength will increase, and we shall thereby be enabled to make fresh inroads upon remaining darkness.

The deputation appointed to visit the churches to plead for this object was accompanied by the Rev. R. Knill, of Wootton-under-Edge, whose presence and advocacy greatly contributed to the interesting character and satisfactory results of the various meetings, which were all marked by the prevalence of Christian feeling, and the development of a practical and generous voluntarism. The comparative ease with which our object has been attained, and the cheerful and general adoption with which it was favoured, leads me to hope, that a plan so simple, and yet so efficient, may be prosecuted with success in other localities.

I am, &c.,

Wigston Magna, Feb. 5th, 1846. T. MAYS.

CHEAP BOOK SOCIETIES.

To the Editor of the Christian Witness.

SIR,—Almost all congregations of Dissenters have their circulating book-clubs, which no doubt are a means of great usefulness in various ways; but are they not in too many instances confined to a few of the most wealthy individuals? Surely, there is greater room for such societies among Sunday-school teachers, mechanics, and young persons, provided the ex-

pense be reduced to the means of the majority. Having started a cheap book society last year, which appears likely well to answer the end for which it was proposed, I send the outline of our plan, hoping it may induce some of your readers to commence similar societies, for mutual improvement, in other places. I may observe that the desirableness of such a society was forcibly suggested by the recommendation of works in the review department of the CHRISTIAN WITNESS, which also furnishes a valuable guide in the selection of books. We have twenty members, which are about as many as will in general be found convenient for a society of this kind, but a large congregation should not confine itself to one. The members' names may be arranged according to their residences, for convenience in forwarding the books from one to the other, and a fixed time should be allowed—the same on all books (with the exception of magazines and pamphlets.) Thus a regular succession of reading might be supplied to every member with little trouble. The subscription may be as low as 3d. per month, thus bringing the advantages offered within the reach of all reading persons. This sum for twenty amounts in the year to £3. If, therefore, we can calculate upon half price for the works, which is generally the case, when sold at the end of the year, each member has the advantage of perusing for the annual sum of only 3s. books to the amount of six pounds, which, in these days of cheap literature, will procure a variety of the most popular and excellent publications.

Bury St. Edmund's.

C. W.

PREVALENT EVILS IN CHURCHES.

To the Editor of the Christian Witness.

SIR,—Will you permit me to make one or two remarks on what appears to me a great evil among churches of the Congregational order?

It is well known that, in very many of our churches, there are certain individuals, often deacons, and generally persons of property, who possess great influence, and constitute, especially in pecuniary matters, the main support of these churches. It is also but too well known, that, in many instances, these individuals take undue advantage of such influence, and use it to carry everything their own way. It often happens that the minister incurs their displeasure; it may be that there is no flaw in his character, or any open fault with which he can be charged. Still they do not like him; they "cannot profit under him," or something of the like kind; and so they contrive to raise a spirit of dissatisfaction, and the minister is obliged to leave. I could name a church where one individual has been the chief agent in the removal of two ministers within a few years, and is just accomplishing the departure of the third! But this is not the evil concerning which I now write, though, doubtless, it is a great one. What I mean is this: No notice of the conduct of such churches in thus dismissing their ministers is ever taken by other and neighbouring churches. Ministers are removed, sometimes on the most frivolous pretences, but the churches still maintain their character. No inquiry is made. Other ministers are easily procurable, and matters go on again as smoothly as ever.

Another phase of the same evil is this: *Ministers and students do not make sufficient inquiry nor receive sufficient information concerning the people over whom they are called to preside.* Such a case as the following often happens: A church divides on some question, and the minority refuse to submit. There is of course no remedy left, but they must secede, and erect a chapel for themselves. Such chapels are generally built in a wrong spirit and from wrong motives; and I believe that some churches have been so formed, of which, were but the true character and motives known to him, no minister, a true man of God, would have dared to take the oversight. But when do they ever experience any difficulty in getting ministers, (provided there are the necessary funds,) or what college ever refuses to supply them with students?

I know, sir, that much difficulty attends the subject, and I would be the last to interfere with the liberty of an Independent church. Such things could not take place among the Presbyterians; and many have thought that if the ingredient of Presbyterianism entered a little more into the composition of our churches it would have a good effect. I am no Presbyterian myself; but surely, if no moral check can be laid on parties so conducting themselves, this argues a deficiency among us somewhere. If I may just throw out a hint on the subject, I would say, Would it not be advisable that *removals of ministers and secessions from churches* should come under the notice of their respective Associations (if they belong to any) at their regular meetings, and if upon candid consideration the conduct of the said churches met with disapproval, might not a vote of censure be passed, and the other churches of the Association refuse to hold communion with them? I now leave the matter to abler hands, hoping that it will not be lost sight of, and remain,

Yours, &c.

J. V.

. The next article, relating to the Congregational church at Stockport, supplies an immediate illustration of the general principle laid down by our correspondent.—Ed.

ANOTHER WARNING TO CHURCHES.

WE had occasion, some time since, to deal with the trustees of Orchard-street Chapel, Stockport, and were willing to believe that those gentlemen had profited by our animadversions, as things were thenceforward allowed to proceed in peace. But it seems we erred; for no sooner was the late pastor, Mr. Waddington, removed to London, than they took counsel together and resumed their former courses: as their first act, formally apprising the man of God on whom the hearts of the church were set, that it was at his peril to accept any invitation from the flock of Christ to which they, the trustees, men wholly unconnected with the said flock, had not been parties.

Viewed in the light of the sacred Scriptures, this was an act at the thought of which the stoutest heart might shudder; but these functionaries appear to go about the matter with the utmost composure. The following is a very simple and subdued statement of the case:—

To the Editor of the Christian Witness.

SIR,—The following are the facts connected with the removal of the church from Orchard-street, Stockport, as mentioned in the communication sent you on the 17th instant. Immediately on the removal of our late pastor, overtures were made by us to another minister to succeed him; but previous to matters being definitely arranged, he received a communication from the trustees, telling him that he would *not be allowed to come*, as they had not given their consent to his appointment, and in consequence he declined our invitation. A few weeks after this a request was made to the deacons by about a dozen of the seatholders to call a meeting of the church and congregation, for the purpose of seeing whether some arrangement could not be made by which the church and trustees might unite. The deacons consented to do so, and as they were exceedingly anxious for peace and for the prosperity of the place, they, previous to the meeting, sent the four following propositions to the trustees for their consideration, and as a basis for agreement:—

"1. That an equal number of trustees and seatholders should manage the funds of the chapel, subject to the annual revision of the seatholders at large.

"2. That the trustees should not interfere with the week-night services. (This to many may seem unnecessary, but we had been subject to this interference, and wished to guard against it for the future.)

"3. That the trustees should have no control over the sabbath-school.

"4. That the church *alone* should appoint the minister."

The meeting accordingly took place, and the first motion which was made showed that the trustees were not willing to accede to any of the above propositions, and therefore (the meeting greatly preponderating against them) this motion was negatived, and the meeting separated without doing any good. The trustees, chagrined at their defeat, and attributing it to the great number of female voters, who were members of the church, and, with the exception of a few, seatholders,—(you will see, sir, we were desired to call the church and congregation together, and in our church the females always vote)—they desired the deacons to call another meeting of the *male part only* of the church and congregation. This the deacons could not do. The trustees then took it upon themselves to announce from the pulpit such a meeting. This took place, but not above twenty-seven persons attended, including four trustees, who voted that the trustees should take the sole management of the place, according to the deed. The trustees then, as a matter of favour, allowed the meeting to choose a committee to act with them; and this contrary to what they have always alleged, viz., that the letter of the deed could not be infringed upon. The parties composing this meeting,

which took upon itself to change the whole management of the place, which had been in operation for ten years, pay in seat-rents not more altogether than £12 per annum. The greater part of the chosen committee declining to act, the remainder, who are to a man favourable to the views of the trustees, set to work. The church was then called together by the deacons, to decide what course it should pursue. About seventy members attended, and it being very apparent to the meeting that the church would never be allowed to choose its own minister, which was the principal thing with it, and wishing to have no contention, sixty of them came to a resolution to leave the chapel, and to get some other place, where they could sit under their own vine and under their own fig-tree.

Such, sir, is a plain and correct statement of this separation. We confidently leave it with you, to deal with it as you think proper. Perhaps it may be right to mention that the liabilities of the trustees have been met, with the exception of £8 just due.

GEORGE ASHTON,
JOHN WHITEHEAD, } Deacons.
CHARLES EVANS, }

Stockport, Sept. 23, 1846.

Such are the facts; and we doubt not that the public will think the church has exercised a proper discretion. Thus assailed, under cover of a legal or illegal instrument, recklessly robbed of their dearest rights as Christians, and taught that they must henceforth look to man and not to God for a pastor, they resolved to sacrifice their property rather than their conscience, and so bade adieu to the house of their bondage. So long as they had an object of affection and a centre of union, a chief and a head, in Mr. Waddington, they succeeded to hold out and defend themselves. But the hour of their bereavement became their season of weakness, and they could no longer bear up under the load of their afflictions. Their trouble found its climax in the fact

that their right to the free choice of a minister was summarily cut off by the imperious interdict of the trustees, and they at once withdrew—withdrew without a stain, and in the enjoyment of the confidence and doubtless to experience the sympathy of the surrounding churches, with their bishops and deacons. Let all who read these lines be taught the necessity of looking well to chapel deeds. If fathers heedlessly sow the wind, it is no marvel that their children reap the whirlwind.

But the matter does not end here. What is now to be done with Orchard-street Chapel? Will neighbouring pastors, at the request of these trustees, in rotation meekly occupy the pulpit, “asking no questions for conscience sake?” Are they prepared to aid in the creation of a petty despotism? This is now the point for consideration. Now is the time to set right an affair which has already done so much to disgrace the gospel, and to throw discredit upon Congregational principles in Stockport. We are but too well aware that instruments of a certain sort are never wanting for the performance of certain kinds of work. There are individuals to whom honour is less dear than crumbs, whose services may be readily commanded for any the most discreditable enterprise. But the aid of such men generally serves as Heaven’s punishment of their employers. It hastens and perfects the desolation. If all whom this matter now doth or afterwards may concern act a part worthy of evangelical truth, those who need instruction will receive it; and in due season the chapel, either through the auction-mart or otherwise, will return for the exercise of free religion.

Education.

ON STATE EDUCATION.

To the Right Hon. Lord John Russell, First Lord of the Treasury.

THE AMERICAN SCHOOLS.

MY LORD,—The state-education of the United States is regarded by some as more efficient and unexceptionable than any of the European systems, and also as the strongest proof of the wisdom of making education the business of the Government. It is further naturally adduced as a decisive proof that Government interference in education is consistent with the highest degree of practical liberty.

I admit that state education is consistent with liberty, under circumstances like those existing in America, where there is a double operation of universal suffrage and annual elections. First, the state legislatures are annually chosen by universal suffrage; and second, the committees for the management of the schools in the school districts are also chosen annually by something nearly approaching to universal suffrage. How perfect a contrast, not only with the despotic and centralized systems of Europe, but with Dr. Hook’s plan of committing the management to county magistrates, and with every plan ever thought of for England!

Inasmuch as one-half of the money for the

support of schools in America is voted yearly by the municipal bodies, who are yearly chosen by the whole population of the district, and as the effective direction and control of the schools rest with these municipal bodies, and not with the State Governments, the system approaches much more nearly to a voluntary organization than to any of the European systems. Yet it has features which deprive it of much of the virtue of voluntary organization.

We are sometimes told that schools established by law, and supported by public taxation, are coeval with the very foundation of the American colonies: and an authority and lustre are thus derived to the system from the piety and enlightenment of its authors. The fact is correctly stated, and I would be amongst the foremost to honour the brave and good men who planted the colonies of New England, Virginia, and several of the other provinces. But it must not be concealed, that in those very colonies there was established from the first a close alliance between Church and State, such as existed in that age throughout Christendom;—that with all their noble piety, neither the Independents of Massachusetts nor the Episcopal Puritans of the other States understood the principles of religious liberty, but persecuted, fined, and put to death for difference of religious opinion;—that religion and education were alike supported by public taxation;—and that in that early day the voluntary organizations now so well understood were perfectly unknown. It is further to be observed, that the early schools of New England, like their civil government of the same period, had a distinct religious character; and the pilgrim fathers would as soon have thought of choosing the wild Indians for schoolmasters, as of excluding doctrinal religion from the daily instruction of their sons. But the religious character of the tuition has now been altogether abandoned; and the connection between the Church and the State has also been entirely severed throughout the United States. Changes so essential deprive the present school-system of its claims to antiquity, and even to identity.

Both civil and religious liberty are much better understood in the nineteenth century than they were in the seventeenth. Civil liberty has been carried in America to the furthest extreme of democracy. Religious liberty is also complete in that country. It followed as a necessary consequence, that religion could not be taught in *State-supported* schools, because the citizens are divided in religious belief. If the schools were to continue under State direction and maintenance, their religious character must of course be given up. Whether it was needful, or desirable, that the legislatures should continue to direct and support education, when they had ceased to direct and support religion, is a point on which I must differ from the panegyrists of the American schools.

It is remarkable that the United States are in a position exactly the reverse of England, both in regard to religion and education. In England, religion is *established*, but not education. In America, education is *established*, but not religion.

I scarcely need observe, that in the United States, where there is no Established Church, it is much easier to maintain an equitable and satisfactory system of State-schools, than it

would be in England, where the existence of an Establishment gives undue pretensions to the clergy, and creates a consequent jealousy among Dissenters. On this account, if on no other, the American school-system would be an unsuitable precedent for us.

I am of those who believe that the voluntary principle in religion has succeeded well in the United States. The facts adduced by the Rev. Robert Baird, in his able work, "*Religion in the United States of America*," by the Rev. Drs. Reed and Matheson,* and others, seem to me to demonstrate that success. The United States are as amply provided with churches, chapels, ministers of religion, and every species of religious organization, as any country in the world. Professor Tucker informs us that there are 20,000 ministers of religion. Moreover, it is obvious that no other system but the voluntary could be worked in that land of boundless extent and boundless freedom.

Are we, then, to believe, that if education had, like religion, been thrown upon the voluntary system, it would have been allowed to languish! Analogy and experience forbid the conclusion. It is capable of proof, that churches and ministers are more cared for in America, than schools and schoolmasters.

Americans themselves can scarcely deny, that their political and social system presents several striking inconsistencies. We see there a constitution of the widest liberty,—and at the same time detestable slavery. We see nominal freedom of industry,—and at the same time manufacturing monopolies, which oppress every other interest. We see licentious freedom of the press,—and at the same time a practical intolerance of opinion. Nor is it the least of their inconsistencies, that we see there voluntary churches,—and at the same time State-supported schools.

Without for a moment doubting that the Americans support their "common schools" from a true sense of the value of education, it may be remarked, that there is also a political motive of no mean strength for their attachment to the system. The Reports of the Superintendents show that those "common schools," to which the children of all classes go, or may go, and for the support of which all pay taxes, are regarded as an indispensable prop of the republican form of government. Private or "select schools" are spoken of with great jealousy, as at once indicating and fostering the aristocratical spirit in the wealthier classes; whilst the "common schools" are recommended for their tendency to keep all on the same level. The superintendent of the county of Westborough, in his Report, contained in the "*Abstract of the Massachusetts School Returns for 1843—44*," after preferring "common schools" to these "*private concerns*," on the ground of economy, says—"But there is another consideration, of much more consequence than mere dollars and cents, which should induce us to sustain our common schools in preference to any and all others,—we mean their social effects. Here the children of the rich and the poor, the high and the low, meet together on the broad platform of equality. Here, discovering their mutual dependence, they learn to treat each other with respect and kindness, and to look upon the petty distinctions and supercilious pre-

* "Visit to the American Churches," 2 vols., 8vo.

tensions of the few as the offspring of dark understandings and perverted hearts. Here they form those *republican habits* and imbibe those *republican sentiments and feelings* which we deem *absolutely necessary* to the existence of a free government, free institutions, and a free people," page 129.

Again, the Superintendent of Duke's County, in Massachusetts, thus writes—"In every community there exist those, who, from the wealth which they may have amassed or inherited, the circle in which they move, or a natural bias to exclusiveness, are ever ready to strengthen those distinctions which obtain in society, and to *build up an aristocracy* by every means in their power. Their children must not mingle with those of their poorer, though equally respectable, neighbours. Such persons, whatever may be their pretensions, are *not the people's friends*,—are not consistent supporters of our form of government," page 276.

This democratic jealousy is exceedingly prevalent in the United States, and it induces the citizens to approve warmly of the system of "common schools," and of that State connection which is conceived to give them their strongest authority and support.

Elementary education appears to be nearly universal in the United States; and this is a *prima facie* argument in favour of the present system. But it is by no means conclusive. Churches exist everywhere: newspapers are well-nigh universal: yet neither of them are supported by the State.

The principal cause of the general education of the people is doubtless the state of unparalleled comfort and ease in which the population are placed. Four-fifths of them are engaged in agriculture,—a very large proportion of whom have land of their own. Commerce, navigation, mining, manufactures, and handicraft, and retail trades are, generally speaking, so prosperous as to afford good profits and high wages. Labour is in such request as to obtain a large remuneration. Parents have not the same need of assistance from the labour of their children, as in England; nor is there anything like the same demand for juvenile labour. Agriculturists in that country have little occupation in the winter months. It is not compulsory on parents to send their children to school; but they send them because they can afford it, and because they appreciate, at least in some degree, the importance of education.

The United States were colonized under the most favourable of all circumstances;—by the most energetic race of men in the world—the Anglo-Saxon,—by religious, highly conscientious, and well-educated portions of that race,—by men bringing with them a love of freedom, and finding their institutions naturally growing more free than those of the mother country, from the comparative independence in which they were placed,—by men released from prejudices and usages which conventionally bind older communities, and become the tenants of a boundless extent of fertile soil, under circumstances which at once demanded and recompensed energetic effort and self-reliance. That education in such a community should always have been more general than in the mother country, was most natural. It was to be expected that it should be all but universal. We cannot possibly expect in England, under the

social and industrial circumstances of the people, an education so extended.

Yet the view given of American education by the statistical tables is really very delusive. In the New England States the number of scholars is given as more than 1 to 4 (1 to 3·8) of the whole population. In Massachusetts it is as 1 to 4·5: in New York, as 1 to 4·7: in Pennsylvania, as 1 to 9·3; and in the whole of the United States as 1 to 7·69. But these numbers include not merely children of the usual school-age in England, but all from *three or four to twenty years of age*,—up to which age many of the youth of both sexes occasionally attend school in America.

Moreover, this proportion of children is not found in the schools, as is generally supposed, for any considerable portion of the year. In the State of Maine, according to the official Returns quoted by Mr. Buckingham, "*the AVERAGE number of WEEKS each school is kept by a master (in the year) is seven, by a mistress nine!*"* It may be thought almost incredible that this should be the *average* term during which the schools are kept open in the year,—the boys' schools only seven weeks, and the girls' schools only nine weeks. But it is not very much better in the great State of New York. From the Report of the Superintendent of Common Schools for that State, in the year 1844,† I find that 709,000 children attended the schools during the year, but for the following periods, viz.:

Scholars.	Attended School.	
20,000	for the whole year.	
10,000	from 10 months to 12 months.	
35,000	" 8 "	10 "
85,000	" 6 "	8 "
184,000	" 4 "	6 "
190,000	" 2 "	4 "
235,000	<i>less than two months!</i>	

709,000

Thus, out of a total of 709,000 children, no less than 235,000 attended for less than two months, 425,000 for less than four months, and 559,000 for less than six months, in the year!

This is a state of things exceedingly different from what is generally understood in this country, from the statistical tables published. In Massachusetts—the best-educated State in the Union—the average length of the schools being *kept open* in the year 1843-4 was seven months and twenty-two days; but the average period of the children's schooling was very far short of this.

The Reports of the Superintendents in Massachusetts are crowded with complaints of the extremely short and irregular attendance of the children—partly owing to the "truant disposition" of the scholars, partly to the indifference of the parents, and partly to the brief sessions during which the schools are kept open. The following are specimens of the complaints:—"Truancy prevails in our schools to an alarming extent," page 53.—"The irregularity and inconsistency in the attendance of the pupils is an enormous evil," page 92.—"This evil has a dis-

* Buckingham's Eastern and Western States of America, vol. 1, p. 198.

† "Annual Report of the Superintendent of Common Schools of the State of New York," presented 15th January, 1845, p. 12.

heartening, withering influence on our schools: little more than one-half the children attend," page 253.—"There were (in 1842-3) only a little more than one-half of the children at school in the summer, and only eleven-seventeenths in the winter, in this State" (Massachusetts), page 258.—"In the most populous districts, the scholars are divided into two classes. All under nine or ten years of age attend the summer schools only, and all over that age attend the winter schools only,—so that the average attendance in these cases is only about fifteen weeks, or less than one-third of the year; hence the apparent attendance is about twice as much as the actual attendance of any particular scholar," page 264.—"Amongst the oldest boys many 'dodge the examination,'" page 276.

The table given above from the State of New York shows the short attendance of the scholars there; and the following extract from one of the Reports leads to the belief that the statistical tables are exceedingly delusive:—"There is reason to believe that many of the children reported to have been taught, attended school but a very short time during the year. If a child attends school a day, or even half a day in the year, his name is entered upon the teacher's list, and he is reported as having been taught. When the pupil, by the removal of the parents to another district, or for any other cause, is transferred during the year from one district school to another, his name is again entered upon a teacher's list, and he is again reported. In the city, and in some of the villages, this frequently occurs." "There are (in Erie county) 8,123 pupils who it may be supposed attend the district schools the greater part of the time they are in session, and 8,614 who do not attend regularly,—many of whom, as far as ascertained, do not attend at all," *New York Common Schools Report*, pages 156, 157.—"Parents being aware that they have only to pay for the time they send, suffer their children to stay at home for trivial causes, and frequently for none at all," *Ibid*, page 416.

To suppose, then, that all the children in these States are in course of education, still less of education in public schools, would be an egregious error. The Superintendent for Albany County reports, that in his district 2,562 pupils are in public-schools, 2,866 in private schools, and 503 in academies. But he adds,—*"There are in this city (Albany) more than fifteen hundred children growing up in idleness, insubordination, vice, and crime; many of them already vagrants and beggars, and all fast receiving that street-education which is rapidly preparing them for the almshouse or the jail,"* page 71.

It would appear from the statistical tables, as if every child in New York must be under instruction; but that this is a delusive appearance is manifest from the Report of the Superintendent, who speaks of, "The multitude of scholars (qu. children) who will not give their attendance upon any school with regularity, and who willfully refuse to be educated, or, by neglect of their parents and friends, are found roving our streets and growing up in ignorance and depravity, even in the midst of common schools, which open their doors on every hand to receive them," page 244.

This extract may furnish a new idea to some of our educationists at home, who imagine that all we require to set everything to rights

is the building of plenty of Government schools!

There are other facts shown by this Report for the State of New York, indicating defects and faults of the most serious kind. For example, out of 9,038 schools in the State of New York, 8,340 were built of framed wood; 8,317 had only one room; only 3,261 were in good repair, 2,864 in ordinary repair, and 2,936 in bad repair; nearly 7,000 had no play-ground; 6,449 were not duly ventilated; and 5,532 had no pivies.

The Superintendents speak plainly enough of many of the school-houses, as will appear from a few samples:—"Many of those in good repair are very far from being convenient houses. Some of those under the head of ordinary repair, and many of those under the head of bad repair, are such tenements as our most thriving farmers would disdain to use for sheltering their horses from the inclemencies of winter!" page 81.—"It would be doing great injury to the term *stable* to apply it to one of these miserable buildings; yet, to save a few dollars' expense to each taxable inhabitant of the district, these hovels, fit only for the habitations of moles, bats, and screech-owls, are kept along from year to year."—"The school-house could not be prized at more than ten dollars, if every nail, board, slab, and shingle about it were taken into consideration!" "No language can detract from their merits, for they are *past running down*," page 122.—"Of the 112 school-houses in this county, there are 44 of those miserable apologies, with gaping roofs, yawning walls, stilted benches, pestiferous gases, highway play-grounds, and, in fine, every accompaniment calculated to make them, of all objects, the most loathsome and repulsive to the juvenile mind. *But the half is not told*," page 171.—"Few school-houses are larger than twenty or twenty-six feet on the ground, and seven feet in height. Disease is often engendered," page 188.—"The room is a low, dark, damp, and dismal apartment, under the church. Several pupils had been obliged to quit on account of sickness, occasioned by the damp and unwholesome air," page 355.

But scarcely anything in these Reports gives such an impression of the wretched character of the instruction in "the imperial state," as the statistics and representations concerning the teachers. It would appear that an extremely large proportion of them take up the profession for a few months, and then abandon it: and that the same schools are in many cases taught in the winter by men, and in the summer by women!

Out of 5,845 teachers in the winter schools, (concerning whom the particulars were ascertained,) there were 1,936 "who had in the whole taught for a less period than one year;" and out of 4,701 teachers, (concerning whom the particulars were ascertained,) there were no less than 3,991 "who had taught the same school less than one year!" In the summer schools, out of 6,348 teachers, (concerning whom the particulars were ascertained,) 2,552 had "in the whole taught for a less period than one year; and 4,409 had "taught the same school less than one year!" But—what is still more remarkable—the winter schools in the State of New York were taught by 4,796 male teachers, and 1,611 female teachers; whilst the summer schools were taught by only 1,060 male teachers, and 5,783 female teachers!

What will any practical educationist say of teachers and schools like these?

The Reports of the Superintendents speak thus:—"Very few young persons look upon teaching in any other light than as a *temporary* employment," page 100.—"A large portion of the teachers in this county are *young, inexperienced* persons," page 129.—"There is a class of *itinerant* teachers, of whom I am most sincerely tired. In five successive visits which I made through the county, I met one of these itinerants in as many different schools," page 291.—"I must give some copies taken from a writing-book in a school in the town of —, taught by a young man *under a license from the town superintendent*. They are taken *verbatim et literatim*. 'Honor and Renown are incentives to action.' 'Virtues and happiness are inseparable connections.' 'Obedience is better than sacrifice,'" page 296.—"If school-keeping is ever to become a regular profession, it must furnish constant employment to those who would engage in it, and at the same time yield a revenue that shall place it on a level with other professions. But how stand the facts in relation to both of these points? It is well known that *few male teachers are now employed for a term of over four months in a year*, at an average compensation of only about thirteen dollars per month; and *female teachers for a term of not more than five months*, and at an average monthly compensation of less than six dollars! And that, too, where the simplest mechanical labour not only gives permanent employment, but commands for a male from twenty-five to thirty dollars per month, and for the female from ten to twelve dollars," page 382.

In the Massachusetts Reports the representations are nearly as bad, and the blame attaches to the municipal school committee, called the "prudential committee," who (says one of the superintendents) are "anxious to show their Yankee shrewdness in driving a bargain by employing a teacher who will act in that capacity *for the lowest possible sum per month!*" page 196.

One of the most curious things in these American Reports is to find that the States are rapidly coming over to the opinion that it is better, as well as more economical, to employ females as teachers, even in boys' schools, than men. Thus whilst our educationists are sneering at the dames' schools as altogether contemptible, the educationists of Massachusetts, New York, and Pennsylvania, are by wholesale adopting the opinion that women make the best teachers; and not merely elderly women for teaching young children, but even young women for teaching large boys! I have already shown that a greater number of female teachers are employed in the State of New York than males. In Massachusetts the numbers are, 2,529 male teachers, and 4,581 females. But in the city of Philadelphia the numbers are, 84 males and 442 females!

Some of the Massachusetts superintendents venture to doubt the desirableness of employing female teachers "when those who have attained well nigh to the stature of men attend school." But the great majority strongly recommend it: "The fear so long entertained that females cannot manage the larger boys, has been found to be entirely groundless," page 111.—"One of the best schools in the town has ever been taught by females since its organization; and during the past winter there were in this school six or eight young men of from eighteen to twenty years of

age, whose deportment was perfectly respectful and orderly, and whose improvement was evidently good," page 133.—"Thorough and experienced female teachers might be employed for a *less compensation* than what is usually paid to male teachers," page 166.—"Females have a tact in communicating instruction—more of that winning tenderness and inexhaustible patience than the other sex," page 184.—"The female is the teacher that heaven has provided," page 206. "Female teachers have, as a general thing, been more successful than male teachers. And is it not because men have less affection than females, and consequently that they think more of stuffing the understanding than of rearing and fostering the affections?" page 248.

A New York superintendent thus dubitates and balances:—"The theory of employing beautiful, accomplished, and well-educated females to take charge of the children of our district schools, to lead them in the paths of knowledge, to restrain their passions, and mould them to their will by their own sweet influences, is certainly a pleasing one. But my own observation leads me to believe that, as far at least as the country is concerned, the practice of employing female teachers is an unprofitable one. Females seldom design to devote themselves to district school teaching as a permanent profession. A serious hinderance to the prosperity of the schools usually taught by females is found in the practice of employing males for a portion of the year and females for the remainder," page 222.

The varying opinions of superintendents as to the best plans of teaching, &c., must keep the schools in a perpetual state of change, or at least of broil and uncertainty. Mr. Reese, of New York, says, that "under the pretext of opposition to the monitorial system of instruction, as practised in the public schools, an *incredible number of teachers are employed in single schools*, involving a *needless increase of expenditure*," page 285.

Many high authorities in England and Europe are declaring against the monitorial system; but this superintendent opposes the change.

Strange confusion and conflict appear to prevail in the city of New York, evinced by the superintendent's observation, in true American style, that "new schools have been opened *next door* to existing public schools, manifestly for the purpose of *running an opposition line*, the scholars being transferred from the one to the other, and thus doubling the expense to the city," page 237.

The American system of electing school-officers, though a security against undue Government influence, is unhappily subject to be swayed by "sectarianism in religion and partizanship in politics;" and often leads to the election of "men of deficient qualifications," and to "teachers being subjected to the dictation of officers immeasurably their inferiors both in intelligence and education," page 245.

Some of the superintendents in the State complain of the total indifference manifested by the people to the schools, arising from their reliance on the authorities. The superintendent of Tompkins county says, "Many feel that they have *nothing to do in the matter*. 'WE'VE LET OUT THE JOB' was very drily said last winter by one of an audience upon whom I was urging the importance to themselves of a strict and thorough supervision on their part, not only of schools, but of school-officers," page 343.

Is there not great reason to believe, then, that the concern which parents, and Christian and patriotic individuals, would otherwise have felt for education, has been exceedingly impaired, not to say destroyed, by the Government provision? All experience proves that such is *likely* to be the effect of relieving men from their natural responsibility; and the official reports before me are full of evidence that that effect is *realized* in the United States.

I doubt, my lord, if there is a single complaint made by grumbling inspectors against the schools of England which would not be matched by similar complaints in the reports of the superintendents of the State of New York.

But if I could give your lordship a sufficient sample of the fustian and outrageous nonsense written by some of these New York superintendents, (the dictators of American education,) you would quite lose your wonted equanimity. Pardon me if I trouble you with a specimen from the pen of Mr. *Thales* Lindsley, superintendent of Yates County. The republican philosopher thus revels in Yankee rhetoric:—

"In the securation of this desideratum an important result was achieved, assigning bounds to the qualifications of instructors, a basis for uniformity and efficiency in inspection was laid, and the field for future effort duly surveyed. The insulting indefiniteness hitherto attached to the tests of school qualifications was at once annihilated, and teachers, knowing the expectations of superintendents, addressed themselves to the work of reformation.

"The fruits of this measure are ripening into generous harvest throughout our charge, cultivated mind has been drawn into the business of instruction, and noble indigence 'our vaulting fortune' been encouraged to dream of knowledge and power. By enjoining the mastery of given branches of science, and protecting in our lectures their acquisition, many teachers have enlarged the limits of their knowledge, and now live to shower the products of their industry upon the intellect committed to their hands.

"The grand error, that he who is to mould the mind and morality of youth must be 'cribbed and cabined' by the accumulations of an academic year, that a liberal extension of his field of intellectual vision is 'inexpedient and unconstitutional,' we have irrecoverably exploded. For each term of devotion to school responsibilities we exact, so far as the power of truth and eloquence can exact, an acquaintance with two or more departments of science. Drones, in generous mercy, have been driven from our hive, and high and purposed promise grouped into phalanx for campaign and conquest," page 431.

This modern *Thales* lays down the following sage doctrine:—"In the second place, *man should not, under any circumstances, attempt the conquest of a knowledge which cannot be put into immediate practice!*" "Garner no knowledge, therefore, which finds not fields to disport itself in!" page 434. He complains that in Yates County "we have too much *ecclesiasticalness, monopoly, and aristocracy!!!*" page 435.

But I must spare your lordship's sides, or I could quote pages of rhetoric so rubbishly that our modern Milesian well merits to run the gauntlet of all the school-boys in Yates county for perpetrating it.

In exhibiting the defects of the American schools, I am very far from insinuating that

those defects are universal, or even general. There are many admirable schools in Massachusetts, in Philadelphia, in New York, and throughout the States. The Reports testify that the schools and the teachers are in course of improvement. Moreover, there can be no doubt that the children do acquire the elements of knowledge in the schools, and that the common schools in the United States are highly beneficial. But I have shown from American official documents a state of things exceedingly different from that which is generally supposed; an amount of slovenliness and defectiveness in every department which could hardly have been believed in a system theoretically so excellent. And the facts here stated will at least serve as a caution to some of our English writers, not to run down the schools of their own country, as though they were far below those of America, and not to conclude that Government education must necessarily ensure efficiency, uniformity, or any other good quality.

I come now to the final and decisive objection to the American system. *It is found impossible in these Government schools to teach religion.*

Morality is doubtless taught in many schools, and Scripture history in some; but the different sects have been obliged to agree on the total exclusion of doctrinal religion. As the schools contain children professing every creed, from the Roman Catholic to the Unitarian, and as some who pay the school-tax are avowed unbelievers in revelation, this is a matter of clear necessity. But not only is doctrinal religion excluded; *the Bible itself is prohibited* in not a few schools of the State of New York, as "a sectarian book." Roman Catholics object to the common version, and there are school committees who refuse, in open defiance of the superintendents and of the law, to admit any version of the Scriptures. Did my limits permit, I could quote strong complaints from the superintendents on the subject. (Those complaints show, by the way, that the superintendents have no power to enforce their recommendations.) The matter threatens (though perhaps the danger is not imminent) to break up the system of State education in New York. In Massachusetts there has been much controversy on the question of teaching religion in the schools, some of the Episcopalians demanding it, but the Unitarians, who are numerous in that state, having succeeded in preventing the teaching of any doctrines beyond those which they themselves believe. The great majority of the orthodox sects agree with the Unitarians as to the necessity of the prohibition. This system is earnestly recommended for adoption in England by Mr. George Combe, Mr. James Simpson, and many other writers. I have already discussed it in my sixth letter; and I need here, therefore, only repeat my conviction that it is a system unfavourable to the religious interests of the children, and which will not be accepted or endured either by the Church or by Dissenters in this country.

I have thus, my lord, briefly examined the systems of State education in Europe and America; and I am quite sure that many who read the facts will see abundant cause to be sceptical, not only as to the flattering accounts given us by Mr. Kay and others, but as to the possibility of improving upon our own system by any species of Government interference.

I avow my firm belief that a close examina-

tion of foreign systems will show that it would be most unwise, and indeed quite impossible, to imitate any of them in England.

In Europe State education is *unfavourable to liberty*; in America, *to religion*. Where religion is taught in Government schools, we find the same Government employing and paying the teachers of different religions; and we find the results to be, formality, hypocrisy, and infidelity. On the other hand, where religion is excluded from the schools, I believe the consequence to the religious interests of the children is, and must be, pernicious.

There is not a system of State education in the world, so far as I am aware, in which the *moral and religious* training is proved to be good.

Though there are at present excellent systems of tuition in Government schools, there is the strongest reason to doubt whether even those systems will continue to be satisfactorily worked under State functionaries; and there is obviously much less probability of future improvement than where the schools are independent, and subject to the powerful influence of freedom and competition.

It is proved that there is not a defect in the schools or the social condition of this country (and I admit that we have many defects, though they are in course of daily removal,) which may not be matched, or more than matched, in those countries which are held up as our exemplars;

where we see multitudes of ignorant and vicious persons in society, mean and bad school-rooms, ill-paid, ill-trained, and ever-changing masters, defective superintendence, inefficient instruction, and utter inadequacy to produce religious impression.

But in the European systems there are also proved to be latent evils, destructive to the independence, energy, public spirit, and benevolence of the national character.

In England, on the contrary, free and voluntary education has developed those great qualities to a degree unequalled in any other country. Let education remain free, and let it be religious, and those qualities will be carried to a still higher and nobler development.

If liberty and religion do not together produce the best education and the highest national character, we may relinquish all our hopes for the improvement of mankind. But they have done it; they are doing it; and I trust my countrymen will not stop in their rapid and self-sustained progress, to accept the paltry alms, or lean upon the treacherous reed, of Government support.

I have the honour to be,

My Lord,

Your Lordship's most obedient Servant,

EDWARD BAINES, JUN.

Leeds Mercury-office,

October 2, 1816.

Biography.

THOMAS CLARKSON.

THE memory of Thomas Clarkson will long be dear to the friends of humanity, and his life will form one of the most brilliant chapters in the British biography of the nineteenth century. For many years he has been all but dead to the present generation; to multitudes of our readers he is known only by name, and to many he is unknown even by that. To such a man we feel that some tribute is justly due, and therefore we shall now lay before them the general facts of his public history, as gathered from various sources.

Thomas Clarkson's father was master of the Wisbeach Free Grammar-school. He was born on the 28th of March, 1760, and was, therefore, at the time of his death, in the eighty-seventh year of his age. Having received the first rudiments of education under his father's eye, he was removed to St. Paul's School, and completed the days of his pupilage at St. John's College, Cambridge, where he attained considerable distinction. In the year 1785 Dr. Peckhard was Vice-Chancellor of the University, and he announced

to the senior bachelors of arts the following question, as a subject for a prize Latin dissertation: "Is it right to make slaves of others against their will?" How clearly the hand of God was in this matter! When the pen of the Vice-Chancellor struck off the words of this question, little did he imagine the results that were to follow. When young Clarkson began to digest the subject of his essay, little did the men of Cambridge know that a fire was kindled in their midst, the flames of which would soon fill the British empire, and ultimately encompass the globe.

Mr. Clarkson, in the preceding year, gained the first prize for the Latin dissertation; and, filled with an earnest desire to sustain the fame thus acquired, he repaired to London, and purchased as many books connected with the subject of slavery as he could possibly afford to buy. With these he speedily returned to Cambridge, and set himself earnestly to the work of preparing to indite his essay. But so painful to him was the perusal of these volumes, that, for a considerable time, he scarcely took any rest day or night. He ceased to regard the essay as a mere trial for literary distinction; his

great desire being to produce a work which should call forth a vigorous public effort to redress the wrongs of the injured African. His essay was composed under the influence of feeling so excited, and with labour so intense, that when his acknowledged talents are taken into account, no one will be surprised to learn that its reading was attended with brilliant success. Even at that early period of his life he seemed to have been carried away by the conviction that it was the duty of some individual to devote his life to a crusade against African slavery; the thought grew upon him from day to day, and he could no longer keep his mind at rest. It is well known that long before the time of Thomas Clarkson several persons belonging to the Society of Friends made large pecuniary sacrifices, and exerted their personal influence, as well as their literary talents, in the cause to which the subject of this memoir devoted his entire life; but these circumstances detract nothing from the reputation that he has earned. No successful attempt can be made to show that any other than he was the originator of that system of agitation which led to the well-known measures for the suppression of the slave-trade. Much may be said of Burley, of Sandeford, of Lay, of Woolman, of Churchman, of Benezet, of Dillwynn, of Godwyn, of Wesley, of Whitfield, of Ramsay, and even of Granville Sharpe; but previous to the time of Clarkson no commanding or masterly effort had been made. In a very short time after the prize for his Latin essay on slavery had been awarded to him, he adopted the resolution of presenting it to the public in the language of his native country; and the measures taken for printing and issuing that celebrated tract led to his becoming acquainted with some members of an Anti-Slavery Association, which had already been formed in America. Nothing could surpass the delight which this introduction seemed to have afforded him; he was enthusiastic and single-minded, as almost all men are who effect great objects; his one idea was to accomplish measures for suppressing the slave-trade,—and that result he had the good fortune to witness full forty years ago. Its natural consequence, an abolition of negro slavery, he had likewise the happiness to see effected in the year 1836. We find him, many years before the consummation of the work in which he had engaged, forming an alliance with the much more celebrated William Wilberforce—

an alliance which proved greatly conducive to their joint success. With respect to those eminent persons it may be stated that two years before Clarkson broached the subject to Wilberforce, he had been actively labouring for the suppression of the slave-trade; and that the attention of the latter was first called to its enormities by the representations of the former. Here again was another link in the chain of Divine Providence. Wilberforce was raised up and brought into contact with Clarkson at the very moment he was wanted.

From the moment that Wilberforce and Clarkson first met they proceeded in perfect unison, and they soon secured the co-operation of many men influenced by the same feelings, but not sustained by the same intellectual vigour. In the year 1787 Mr. Wilberforce agreed to bring the subject under the notice of Parliament at the earliest convenient opportunity; a committee was formed for the purpose of organizing an association, and the work began in right earnest. Somewhat in the manner of the modern agitators, the subject of this memoir went about from town to town—from Liverpool to Bristol, and from Bridgewater to Manchester, labouring to make converts, and to overcome the prejudices which indifferent, as well as interested parties, naturally indulged. Years were spent in this process, books were published, meetings were held, evidence was collected, petitions were forwarded to Parliament, successive motions were made by Mr. Wilberforce, and lengthened discussions in the House of Commons took place; but neither Pitt nor Fox was yet prepared to pledge himself irrevocably to a conflict with those formidable opponents of suppression who had embarked vast capital in the African slave-trade. At length the objections of the party leaders were mitigated. Mr. Pitt became instrumental in bringing forward a discussion, though he abstained from expressing any decided opinion; and the House of Commons resolved that in the ensuing session of Parliament they would proceed to a careful investigation of the slave-trade. Petitions on the other side were numerous signed and forwarded to both Houses of Parliament, and the whole progress of the agitation went on as nearly as possible in the manner that Roman Catholic Emancipation and the great measure of Reform were, in their respective periods of our history, discussed by the people of England and their Parliamentary representatives. In

this process the slave-trade underwent a most searching investigation. Mr. Clarkson and others published numerous essays, pamphlets, and reports. The Privy Council entered into an examination of the subject, and made a report. Counsel were heard at the bars of both Houses, and witnesses were carefully examined. In the course of these proceedings every one must acknowledge that the labours of Clarkson were inconceivably great; but from the year 1789, down to the successful issue of his toils, Wilberforce, from his position in society, from the fact of his being in Parliament, and from his personal intimacy with the Prime Minister, was enabled to take a lead in the anti-slavery cause which rather eclipsed the otherwise brightening fame of Thomas Clarkson; nevertheless he continued to labour with power undiminished and with zeal that never slackened. He even went to Paris in the midst of the revolution, to obtain, if possible, the aid of the French Government; and though recommended to assume a feigned name and disguise his purpose, yet, strong in the righteousness of his mission, he took the more manly course of proceeding direct to his object. He found, however, that in Paris he had spent a long time to little purpose, and he began to discover that the goal which he had hoped speedily to reach was day by day receding from his view; that the cause which he supported was liable to frequent vicissitudes, and that, like every other portion of human affairs, it seemed to ebb and flow; now to be on the point of a triumphant conclusion, and the next moment descending to the lowest point of depression. At this period of Mr. Clarkson's life it was thought by Mr. Wilberforce that his opulent friends should join him in a subscription to purchase an annuity for one who had devoted his whole existence, and spent a considerable portion of his moderate property, in advancing a public cause. Mr. Wilberforce proceeded in this matter with the utmost delicacy and good feeling; but, unfortunately, not with that entire success with which so generous a purpose deserved to be crowned.

Notwithstanding the labours of Wilberforce and Clarkson, the slave-trade at the close of the last century still continued to exist; but in the year 1801 the union with Ireland was finally accomplished, and as the members who represented that part of the kingdom were not much interested in either ships, colonies, or commerce, they cared but little about the

slave-trade, and were not averse from any sort of change which did not directly interfere with their own individual interests. By their aid a motion for leave to bring in a Bill to suppress the slave-trade was successful; and, eventually, the measure passed both Houses. Some years, however, elapsed before the triumph of the anti-slavery party was complete; for this memorable measure did not become law until the 25th of March, 1807. A history of the remarkable and protracted struggle which thus terminated was, soon afterwards, undertaken by Mr. Clarkson, and published in two volumes. This history and other parts of the publications and proceedings of Mr. Clarkson have been noticed at some length in the life of Mr. Wilberforce, written by his sons. Upon the observations made in that work Mr. Clarkson published copious strictures, and the relative merits of Clarkson and Wilberforce have given rise of late years to much discussion, carried on with considerable warmth; but these are points beyond our province, it only remains to be added, that though Bills were passed by the Parliament of Great Britain which were intended to effect a suppression of the trade in African slaves, much more yet remained to be effected; that though the subject of this notice no longer toiled like a slave to put an end to slavery, yet even in the year 1807 he did not cease to be a public man; and though the Catholic Association was dissolved in 1829, the Political Unions in 1832, and the Anti-Corn-Law League in 1846, yet the combined labours of Clarkson and his friends did by no means cease in 1807; but, on the contrary, continued with most conspicuous activity, and even to the present hour their vitality is not extinguished. But the Bill of 1807 having once received the Royal Assent, it no longer was necessary for Mr. Clarkson to appear before the public as the author of so many pamphlets, reports, statements, and annotations. The amount of correspondence which it was necessary for him to carry on became sensibly diminished; he had not so many private conferences to hold, not so much evidence to collect or witnesses to bring together, not so many petitions or resolutions to draw up, not so many conflicting opinions to reconcile, and therefore he might be said to have enjoyed, during the remainder of his long life, something like comparative repose. It was at that time he began and completed his history of

the great struggle in which he and his friends had been engaged. Thirty years after the publication of that work, he was accused of having devoted too much of its pages to the praise of his own labours at the expense of his great parliamentary leader, Mr. Wilberforce. He lived long enough to publish a defence of his conduct and his writings; it becomes, therefore, the less necessary now to vindicate either. However eminent the reputation of Mr. Wilberforce, and however great beyond those of all other men the services which he rendered to the cause of the suffering negro, there cannot be much doubt, that Clarkson originated the anti-slavery agitation, and proved himself the most zealous and efficient of those who, outside the walls of Parliament, laboured for its advancement.

The subject of this memoir was, it is understood, originally intended for the church, and even took deacon's orders; but he certainly abandoned all thoughts of entering upon any profession when he devoted himself to the task of creating the anti-slavery movement. In forming the association which gave him the great business of his life, he came much into communication with persons belonging to the Society of Friends, and this intercourse probably led him to produce a work entitled "A Portraiture of Quakerism." His next publication was a life of William Penn. But, notwithstanding his literary engagements, he still had time to spare for the further advancement of African interests. He went to the Congress of Aix-la-Chapelle, and there had an interview with the Emperor of Russia, who promised not only to oppose the slave-trade by the exercise of his own authority, but to use his influence with other sovereigns for the purpose of inducing them to go and do likewise.

Although in the course of this notice it has been necessary to mention the combined labours of the friends of abolition, outside the walls of Parliament, as those of an anti-slavery society, yet that precise designation was, we believe, for the first time assumed in 1823, when men began seriously and earnestly to devote themselves to the task of following up the suppression of the slave-trade, by procuring an abolition of West India slavery. In conducting the affairs of that association Mr. Clarkson embarked with characteristic energy, and in his seventy-fourth year enjoyed the unalloyed happiness of witnessing its greatest tri-

umph, in the enactment of that Bill which awarded £20,000,000 as compensation to the slave-owners. For some few years previous to that event, however, his health had become uncertain, and he was in a great degree precluded from taking an active share in working out the emancipation of the negro. Cataract formed in both his eyes, and for a short time he was totally blind. He endured this affliction with Christian resignation; but eventually he underwent an operation, and was restored to the complete use of his sight. In 1836, he published a work, called "Researches; Antediluvian, Patriarchal, and Historical."

It is singular, that the last letter directed to him was one from the Prime Minister, acknowledging his pamphlet respecting the seamen! This seems to realise the common expression, "dying in harness." A long letter accompanied the pamphlet, concocted in much weakness—it was his last letter.

Perhaps we cannot more truly and characteristically indicate the place which Thomas Clarkson will hereafter occupy in the judgment of mankind, than by pronouncing him the noblest type and representative of that spirit of organised moral and religious effort for philanthropic objects, whose extraordinary development within the last half century—mainly in consequence of the impulse first given by Clarkson and his coadjutors—constitutes a social revolution more important than dynastic change itself. The overpowering force and singleness of the moral element of Clarkson's being eminently qualified him, not only to do the work, and reap the honours of that species of moral apostleship to which, from the earliest manhood, he was irresistibly impelled, but kept him, through life, singularly exempt from the errors and extravagances into which this mode of activity is too apt to degenerate. His whole being and doing may be said to be epitomised in the youthful impulse that constituted his first inspiration. That intense and all-consuming moral earnestness which spoiled a hardly-earned gratification of literary ambition, and made college successes and honours the occasion of an unbearable mental anguish, and constrained the triumphant literary aspirant to gird himself to a life-long struggle with the hideous realities which had formed the subject-matter of an honourable intellectual pastime, sustained itself in all its freshness and purity to

the last. The unsleeping vigilance, the unsparing self-sacrifice, the courageous self-exposure to an obloquy that more than once brought him on the very verge of literal bodily martyrdom, and the indefatigably laborious and painstaking industry with which Clarkson began, carried on, and ended his war against a gigantic public wrong, that seemed, when he commenced, as solid and rooted a fact as the British monarchy itself, were but the varied and prolonged expression of that exquisitely sensitive moral truthfulness which rendered the composition of a prize essay on iniquity and cruelty an intolerable mental torture. It strikingly illustrates the unity of a mind and life absorbingly devoted to the task of studying the details of social wrong, with a view to their redress, that the latest hours of the philanthropist's conscious existence were occupied with schemes for the correction of evils in the condition of merchant seamen, with which his earlier labours in the anti-slavery cause had incidentally made him acquainted.

He is gone from among us—but his work, and the spirit in which he worked, live after him. The idea of the solitary and agonised student has grown into fact,

and moved the world, and written itself ineffaceably in the codes of nations; and the faith in whose strength he worked and waited, may assure those who come after him that the eventual universality of the triumph of justice and humanity is already decreed by a Providence which apportions the moral successes of nations, as of individuals, to the simplicity and fidelity of their allegiance to moral principle.

Clarkson adds another to the list of impressive examples of the importance of a man's selecting a particular work, and resolutely giving himself to its diligent cultivation. But let us not so lose ourselves in admiration as to forget to imitate. The harvest of humanity is not yet reaped. Nay, so boundless is the field that all who prize the luxury of doing good, may enjoy it to the uttermost. The wise selection of an object is the result of self-knowledge. Concentration is the source of power. Single vision and ceaseless toil are the condition of success. "Who is wise, and he shall understand these things?—prudent, and he shall know them?—for the ways of the Lord are right, and the just shall walk in them."

American Slavery.

INSTRUCTION OF SOUTHERN SLAVES.

THE increasing efforts to promote the religious instruction of the slaves at the south must afford cause of sincere rejoicing to all the friends of humanity. General instruction is wholly incompatible with permanent bondage. A memorial addressed by the presbytery of Georgia to other southern presbyteries, supplies the following facts:—

"The population of slaves in the United States in 1790 was 697,897; in 1800, 898,041; in 1810, 1,191,364; in 1820, 1,538,064; in 1830, 2,009,031; and in 1840, 2,487,355. The rate of increase from 1790 to 1800 was 27 per cent.; from 1800 to 1810, 33 per cent.; from 1810 to 1820, 29 per cent.; from 1820 to 1830, 30 per cent.; and from 1830 to 1840, 23 per cent. Supposing the rate of increase for every ten years to come will be 25 per cent., we shall have in 1850 over 1,000,000; in 1860, over 3,800,000; in 1870, over 4,800,000; and less than forty years from this, in 1880, over 6,000,000!

"The population of free coloured persons in the United States was in 1790, 59,466; in 1800, 108,895; in 1810, 186,446; in 1820, 233,524; in 1830, 319,569; and in 1840, 386,293. From

1790 to 1800 the rate of increase was 82 per cent.; from 1800 to 1810, 72 per cent.; from 1810 to 1820, say 25; from 1820 to 1830, say 36; and from 1830 to 1840, 20 per cent. The negroes do not increase in the free states as fast, naturally, as they do in the slave states; and allowing that the increase will be 20 per cent., we shall have a population of free coloured persons in 1850 of over 460,000; 1860, over 550,000; in 1870, over 660,000; and in 1880, over 800,000; which, added to the slave population, will give us a total in 1880 of 6,800,000!"

This fact furnishes but a poor prospect for the manufacturers of chains. Seven millions of men will ultimately avenge their own wrongs. But what slaveholder may abide the hour of their vengeance? The grand total at the last census for 1840, was 2,873,648, and now it is considerably over 3,000,000.

"Were the negroes but an inconsiderable handful of people, they might be left to fall in with the mass, and be benefited by the means of grace enjoyed by all. But when they form one-sixth of our entire population, and are steadily increasing, and are destined to be an immense multitude amongst us, they surely demand the

attention of all men who love their country, and who seek the improvement and salvation of their species.

"The moral and religious condition of this people is such as to excite our warmest sympathies and most energetic efforts in their behalf.

"The negroes themselves have but little family government, and give their children little or no religious instruction at all. But a mere fraction of owners carry through a regular course of religious instruction on their plantations, while sabbath-schools on plantations and in the churches, designed for their benefit, are but beginning to be established. There are 813,731 slave negro children under ten years of age, and 811,544 over ten and under twenty-four,—making an aggregate of 1,626,275 under twenty-four. There are 109,122 free negro children under ten, and 111,631 over ten and under twenty-four, and the total of free negroes under twenty-four is 220,753; add the two together, and you have 1,846,028 negroes in the United States under twenty-four years of age. What a mass of children and youth growing up in ignorance and sin, and needing the fostering hand of thousands and tens of thousands of sabbath-school teachers! They are more than the entire population of Virginia—more than the united population of Alabama, Mississippi, and Louisiana—and almost equal to the united population of North and South Carolina and Georgia! The proportion of the free negro children and youth enjoying regular sabbath-school instruction we do not know; but from the best information which we possess, among the slave negro children and youth, amounting to 1,625,275, there is not more than one in two hundred in any regular course of sabbath-school instruction!"

This is the language of men who take very moderate views of the matter, but it is language full of hope. It reveals the weak part of the fortress. If religious bodies, without neglecting other matters connected with efforts to emancipate, will resolutely unite in demanding at least the right of immediate access to every soul of the slave population for the purpose of evangelical instruction, they will either succeed or fail. If the former, emancipation will inevitably follow in a limited number of years; if the latter, it may come much earlier. Nothing will so thoroughly tend to rouse all the right-minded of the people of God to action as the fact that the slaveholder stands between lost millions and the cross of Christ! That deed cannot long fail both to awaken the righteous vengeance of earth, and to bring down the all-consuming wrath of Heaven! That this is the sure way of bringing the whole question to an issue will plainly appear from the following statement relative to the impious and inhuman laws affecting slaves:

1. *They are not to be taught to read or write.* In 1740 South Carolina enacted this law:

"Whereas the having of slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences, be it enacted that all and every person and persons whatsoever who shall hereafter teach or cause any slave or slaves to be taught to write, or shall use or employ any slave as a scribe in any manner of writing whatsoever hereafter taught to write, every such person or persons shall, for every such offence, forfeit the sum of one hundred pounds current money," 2 Brevard's Digest, 243; similar in Georgia, by Act of 1770, except the penalty, Prince's Digest, 455. In the revised code of Virginia of 1819 the following statute occurs: "All meetings or assemblages of slaves, or free negroes or mulattoes mixing and associating with such slaves at any meeting-house or houses, or any other place, &c., in the night, or at any school or schools for teaching them reading or writing either in the day or the night, under whatsoever pretext, shall be deemed and considered an unlawful assembly," 1 Rev. Code, 424, 425.

2. *They are not allowed to assemble even for worship in any such way as shall make an insurrection possible.* In a law enacted by Georgia, 1792, it is enacted, that "no congregation or company of negroes shall, under pretence of divine worship, assemble themselves contrary to the Act regulating patrols," Prince's Digest, 342. Substantially the same thing exists in South Carolina, 2 Brevard's Digest, 254, 255; and in Mississippi, Rev. Code, 390.

3. *No meeting whatever of slaves is to be allowed of such a number as could acquint themselves of their own strength, or make combination possible.* "If a slave shall presume to come upon the plantation of any person without leave in writing from his master, employer, &c., not being sent on lawful business, the owner of the plantation may inflict ten lashes for every such offence," 1 Virg. Rev. Code, 422; 3 Mississippi Rev. Code, 371; 2 Litt. and Swi. Dig. 1150; 2 Missouri Laws, 741, sec. 3. "It shall be lawful for any person who shall see more than seven men slaves, without some white person with them, travelling or assembled together, in any high road, to apprehend such slaves, and to inflict a whipping on each of them, not exceeding twenty lashes apiece," 2 Brev. Dig. 243; Prince's Dig. 554.

4. *The possession of all arms or weapons of defence is strictly prohibited.* "For keeping or carrying a gun, or powder, or shot, or a club, or other weapon whatever, offensive or defensive, a slave incurs for each offence thirty-nine lashes, by order of a justice of the peace," 2 Litt. and Swi. 1150; 1 Virg. Rev. Code, 423; 2 Missouri Laws, 741, sec. 4; Haywood's Manual, 521. See Stroud's "Sketch of the Laws relating to Slavery," pp. 88, 92, 98, 102.

What Christian, what philanthropist, what patriot can read these statements without indignation and horror? Ought not such enactments to excite the disgust, the scorn, the wrath of freemen throughout the whole earth? Were we American citizens we should blush at the sight of such men, and weep day and night over the degradation of our country!

Temperance.

THOUGHTS ON THE CONVENTION.

BEFORE we proceed to the Convention, by way of introduction we must first dispose of the communication of a layman of great respectability, and as devoted a friend as lives to the cause of total abstinence. His letter was intended only for our own private eye; but it possesses, in our judgment, so much practical value, that, while we sink his name, we cannot withhold his opinions. But we insert it, nevertheless, as well on account of what we consider its errors as of its excellences, in order to modify the views of our friend and of the very important class of whom he may be considered a fair representative:

"I have been intimately connected with the movement nearly from its origin. For some time I was not sanguine as to its final results; but I was convinced it was an experiment in a right direction. I honour the men who have laboured so devotedly in this cause, but who, by their errors and extremes, have impeded its progress—not to use a stronger term; but I have long been and still am more surprised and grieved that ministers and other influential Christian philanthropists could stand aloof from such a cause, thus leaving it in the hands of men whose previous circumstances and habits have rendered them unfit to be the directors of so difficult a movement, and then plead the *defects of these men as a reason for indifference or hostility*. I make not these remarks in harshness, but in sorrow. I will, however, endeavour to come more directly to the object of my addressing you; but you have witnessed the tendency to diffusiveness in all temperance advocates, and therefore I hope you will excuse me.

"I do not, then, consider the late Convention to contain a fair and *full representation of the friends of this cause*. Many active persons who love it have retired from publicity in consequence of what they consider the violence of a portion of its friends, with whom they could not act—a circumstance which has left the offices to be filled by those holding extreme views; and of course a large proportion of such would appear in London. Yet many of the parties who hold the more moderate views continue to promote the cause efficiently in their own locality. Again; the determination to urge *extreme views* was so evident in the Convention, that others rather chose to retire from the discussions. I believe the cause will never prosper until it is under the direction and control of men of Christian principle and Christian spirit, disclaiming all grounds of advocacy beyond the *simple personal pledge and practice of total abstinence*; also discarding all the controversies which have been so injudiciously raised respecting the *wines of Scripture*; receiving every man who is willing to be a pledged abstainer, but sanctioning only those advocates whose *principles and characters* can be depended upon. I believe the most effectual way of spreading the cause would be the esta-

blishment of *societies in connection with Christian congregations*. I do not mean as terms of communion, but like Tract Societies, under the sanction of the friends of the church. I believe the effect of public meetings is much over-estimated; the same abstainers, for the most part, are addressed; exciting speeches are made; but of those who sign the pledge at such times not a few break it. I believe temperance missionaries, going from house to house, effect more good; and they prevail on the parties to attend some place of worship, without which there can be no confidence in their steadfastness. But the extreme views which many are taking, popular as they are sure to be with the labouring class, will continue to excite prejudice in the minds of the wealthier classes; and unless these can be incorporated we never can succeed. I should have no objection to the long pledge if it could become general, but the attempt to enforce it is sure to retard the cause; and, I conceive, as there is no principle requiring it, the attempt to enforce the long pledge must be wrong. I know all that would be said in reply. Many persons of influence who, some time ago, were favourable to the temperance cause, have been so disgusted by the extravagances of its advocates, that they will now scarcely listen to any appeal. We cannot afford to lose this class, who are really repelled from us by indiscretion. Did you read the remarks in the *Daily News* of August 26? They are too just; we should not give occasion for them. Our cause needs no exaggerations for its defence; it is unanswerable, if we keep to the realities of our case, and are guided by common sense. Do you think an association could be formed having *very few rules*, which shall disclaim all debateable ground of advocacy, and which should seek to incorporate influential Christians? Do not suppose I am desponding. The cause is so good, and too deeply engraven on the minds of many Christians, to be allowed to pass away; but it is not prospering as it might do, and it is languishing in some localities. I should have many things more to say were you at hand, but my desultory speech has been long enough. I should gladly aid by effort and by money the spreading of a more compacted, and, as I believe, effective association than any which now exists."

We shall take up the chief points of the foregoing extract in order.

I. **Advocacy.**—With respect to the advocacy, at the outset, we conceive there was no choice. It was that employed, or none; and remembering the circumstances under which the movement began, the wonder is that such an instrumentality could be so quickly produced, and that it effected so much solid good. It is now, however, greatly improved, and time will unite with circumstances to carry that improvement forward. Even now the bulk of the agents are well adapted to a large class of the population, whose rug-

ged, honest natures have but little sympathy with delicate propriety and polished elegance, but yield a willing homage to masculine energy and English heart. In addresses to the multitude no qualities whatever can compensate for the lack of power, while power atones for all other deficiencies. The sole source of power is sincerity and zeal, which are not denied to the temperance agents. What is wanted, then, we think, is, not the displacement of the present agency, but the increase of another class of advocates, capable of effectively dealing with the middle and upper ranks of society—a class of whom the type is found in Dr. Grinrod. Combining as he does the knowledge of medicine and the knowledge of man, with a clear logic, a persuasive eloquence, polished manners, and a gainful presence, that admirable man forms our *beau idéal* of a finished advocate. His success demonstrates his power. Wherever he appears all ranks crowd to hear him. He never fails to command general attention, convincing the bulk of his auditors, and silencing the remainder. No class of men are capable of rendering such assistance in this enterprise as those of the medical profession. The services of such men as Grinrod, Beaumont, and Mudge are invaluable.

II. MINISTERS.—We join with our friend in his *grief*, but not in his *surprise* at the absence of ministers from the Temperance ranks. It consists with our knowledge, however, that a very considerable number of ministers are actually with the movement; they are not only abstainers, but are, in various ways, lending their powerful influence in their several localities to advance the good cause, some more, some less publicly. It requires more courage—not to say rashness—than some of them possess, to come forth at once and identify themselves with the movement, and yet not a few of them have even gone this length, and to this have added bold public advocacy. Nor is this all; a pastor's position is seriously peculiar. A sanguine, private individual may, with a hazard extending only to *himself*, feel free at once to embark in the various projects of the passing day; but it is otherwise with a judicious pastor. He sustains a solemnly representative character; his example among his flock has much of the force of a precept, and it, therefore, behoves him to weigh well the merits of every movement before he commits himself. Thus situated, a wise man will walk warily. We can well con-

ceive of such a man's mind being seriously exercised, concerning this matter, on personal grounds; and how much more when he reflects on his official position!

III. EXTREME VIEWS.—What our correspondent correctly denominates *extreme views* have, beyond dispute, operated most mischievously, and to a wide extent among intelligent Christian men, and above all among Christian ministers. Much has been spoken on this point, and not a little written, at utter variance with the most distinct declarations of Scripture—much that impeaches at once the inspiration and authority of its decisions, and the morality of the Son of God! On this point we very earnestly commend to our readers "*The Principles of Total Abstinence purified from unsound and dangerous opinions, and placed upon a rational and Scriptural foundation, by William Cooke, minister of the Gospel,*"—the work of a very able man, who has made good the promise of his title page. Against these extreme views we enter our emphatic protest, and they will ever find in us most uncompromising adversaries. We espouse those views only which are according to truth and soberness. Let the movement be placed upon this foundation, and, while not a minister in the land will say a word against it, many will cordially join it.

IV. FULL REPRESENTATION.—We concur in the views of our friend upon this point. The vast majority, beyond doubt, held, earnestly and sincerely held, the extreme views; and for the reasons assigned by our correspondent, it is probable that the majority and minority, respectively, did not form a true numerical representation of the Teetotal community; but we do think they may be viewed as having represented very fairly the *zeal* of the respective parties. We suspect it is in the Teetotal as in the Religious world—the more doctrinal truth the less practical zeal. To our minds it is clearly made out, that the great bulk of the benefits which have accrued to society have arisen from the labours of the men holding extreme views; but we ascribe their success to their *truth*, not to their error; for we hold that truth, impelled by the *same zeal*, would have been incalculably more efficacious amongst educated and Christian men, and we see no reason why it should be less so among the multitude.

V. PRESSING OF THE EXTREME VIEWS.—The "determination," at the Convention, doubtless was as our correspondent

alleges. It was foolishly and mischievously so. To discuss the merits of the two views, and by *vote* to determine the quantum of verity contained in each, was no part of the business of the Convention. But surely the prevalence of this disposition was not a sufficient reason for the withdrawal of men of more rational and scriptural views. It was, we think, on the contrary, a very strong reason for cleaving still closer to the Assembly. It is not by flight from erring bodies that we can modify their views or benefit their measures. In that very ardour we saw much to admire, and very little to dread. Such men may be less available for counsel, but they are most valuable for fight. These are the men who, braving all danger, will pass through fire and flood to accomplish the work. Let us not confound Senates with Armies. Their diversity of character corresponds with the diversities of their several operations. Let judicious men, then, do justice to their worth, and bear with their infirmities, while they labour to correct their mistakes. With them it is a matter of conscience, and let that conscience be respected.

VI. THE WINE QUESTION.—This, too, has, beyond doubt, been a source of incalculable mischief; it has, more than all other things united, contributed to that general distrust which in the church of Christ is felt towards the Temperance Reform. We know very well the customary replies to this allegation, which, in our view, are wholly destitute of pertinence and force. This is a point on which rant will never vanquish reason. The controversy on this matter is not one whit nearer a settlement than when it began. Let every man, then, be satisfied in his own mind. This is not necessarily, and it ought not to be made, any part of the great Teetotal compact. Let us receive all who will sign the pledge, whatever may be their *grounds* of signature. Let that be left to their own judgments and consciences. To the man who *thinks* it "an act of immorality to touch a glass of wine," it would be a sin so to do. Let him obey conscience; but let him not charge that act as "an immorality" on the man who entertains very different views.

VII. CHRISTIAN CONGREGATIONS.—The idea of Congregational Societies is excellent; but the attempt to carry it generally out is beset with difficulties, which will often prove insuperable. You cannot succeed satisfactorily without the minister; the minister cannot prudently

go on without the deacons. Neither of these parties can take a consistent and an effective lead without themselves becoming pledged *abstainers*. Their joint signatures is, then, the first step towards the formation of a Congregational Society. Need it be said that, on this principle, the Temperance Vine will not soon cover the nations of Europe? The Reform, we apprehend, will *end* rather than begin with this plan. But wherever this *can* be prudently attempted, let the trial be made; and where it cannot, let Christian ministers and Christian men, who are practical abstainers, throw themselves cordially into the ranks of the general societies, and there do all the good in their power, till they can get something more to their mind.

VIII. PUBLIC MEETINGS.—Here we deem our correspondent most egregiously in error. These we consider the principal means of advancing the cause. The modern Platform is one of our greatest moral powers. If the millions are to be taught, moulded, moved, and impelled onward to deeds of moral heroism, and confederated action, they must be collected in masses and simultaneously addressed. This necessity arises out of the human constitution. There is in the living voice, wisely wielded, a power over the human mind to which it is difficult to assign limits. In the propagation and upholding of religion it is, under God, almost everything. Now the pulpit principle applies, in all its integrity and power, to the Temperance Platform. Whether for Temperance conversion, or Temperance edification, the Platform is a matter of the highest moment; nor is it easy to over estimate the value of the society of brother abstainers, which is to be found, and can be cultivated only, at the Public Meeting. The Missionary must not be compared with the Lecturer; their walks are wholly distinct; and each is of the utmost importance in his own sphere. The Mission system we would have cultivated to the uttermost.

IX. LONG AND SHORT PLEDGES.—Our correspondent's views on this point are deserving of the most serious consideration. They have our entire concurrence. They are vitally involved in the success of the cause. To outrage feeling is not the surest method to convince judgment. Men are seldom insulted into conviction.

To the Labouring Classes the adoption of the Long Pledge involves but little hardship; it is much otherwise with the middle and upper classes of society. It

would frequently place heads of houses in circumstances exceedingly painful and perplexing; at once to carry it out would often be, to break up friendly circles, and hazard the peace of family connections. Men moving in the humbler walks of life can form no conception of the practical difficulties of the Long Pledge, especially at the outset of an abstainer's career, in the upper ranks of life. Abstractly considered, *our own personal preferences are for the Long Pledge*; but when this would prove a serious hardship and an obstacle to signing at all we will cheerfully take the Short one. On this point some most outrageous things were uttered at the Convention; they are uttered, we fear, in Temperance gatherings daily; and they are too frequently found in the columns of Temperance Literature. In this way it is vehemently asserted, that "the Short Pledge is no pledge at all; nay, it is even worse than moderate drinking." Now, this is surely worse than foolish, it is absurdly false, and exceedingly monstrous, hugely mischievous! To take the Short Pledge is a great step; to many a man it is, on various grounds,

a very serious matter. He who takes the Short may one day find himself at liberty to take the Long Pledge. Nay, were the Short Pledge to become universal, it would render the Long one wholly unnecessary. It would cut up our Drinking Customs by the roots. Let our motto then be, Instruction—Forbearance—Patience—Perseverance!

We were recently conversing with an excellent missionary from one of the Colonies, who said that in his district eighteen out of nineteen missionaries were all Total Abstainers, while not one point of controversy has ever been mooted among them. They saw that strong drink threatened the ruin of their churches; they determined *personally* to abstain from even the most moderate use of it, and to employ every method to get their people to join them. They succeeded; the churches are saved; and the cause of God advances. This is a safe model. The more the matter is simplified the less the liability to derangement, and the greater the chances for that unity which alone can give energy to action, and success to effort.

THE CHRISTIAN WITNESS.

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LONDON, NOVEMBER 2, 1846.

AUTUMNAL MEETING OF THE UNION.

THE special attention of our readers is directed to the official portion of our present Number, for a digest of the proceedings of the Autumnal Meeting of the Union, held last month at Plymouth, Stonehouse, and Devonport. The large space we have accorded to the subject of Education compels the delay of our usual review till the next month. Let it for the present suffice to say that it was, in point of general interest, inferior to none of the Autumnal Meetings hitherto held. It was a time which will be long

remembered by those whose privilege it was to unite in its important business, and to share in its sacred pleasure.

EDUCATION.

WE have given another of the Letters of Mr. Baines to the Prime Minister—that on American Education—which exhibits a state of things far from favourable, and for which few of our readers were prepared. It must not, however, be forgotten that in this great intellectual con-

test Mr. Baines sustains the office, not of a judge, but of an advocate—a skilful and powerful advocate—and that his argumentation is, therefore, not to be viewed as a judicial decision, but as a persuasive pleading. Under such circumstances the ablest and the most upright men become, naturally and unconsciously, the subjects of a strong bias, under which they select and arrange their facts, frame their pleas, and draw their deductions. This is strikingly exemplified in his letter on American Education. The facts there alleged are doubtless true, but it does not follow that the doctrine founded on them is altogether correct. The facts or results, moreover, which are all of one class, may not necessarily arise from the great principle of American Education, but may, perhaps, be rightly accounted for by the special circumstances of a new country constantly extending itself, by the peculiar condition of American society, and by the negligence of the local committees. While the subject has, of course, two sides, Mr. Baines, as was his business, has presented only one of them. The works of Drs. Reed, Lang, and many others, set forth the matter in widely different aspects, as, in due time, we shall fully show. We have been strongly pressed by correspondents, on both sides, to declare ourselves, each claiming our advocacy of *its own* view of the question. But there is no need for haste. We think that, as our ablest advocates on both sides are already at the bar of the nation, addressing themselves to the general mind of the country, we shall best promote the interests of the truth in this great matter by standing aside for the present, and giving to both classes, in turn, the benefit of our columns, thus supplying the masses with the materials of forming an enlightened judgment for themselves. Mr. Baines's noble series of Letters is now closed, and we doubt not will be speedily re-published in a very cheap form for general circulation, and that means will be devised for showering them over the land to the extent of some hundreds of thousands, as one of the most valuable contributions ever made to the cause of true, free Education. Again, Dr. Vaughan will appear in all his strength, on the other side, in the next Number of the *British Quarterly*. We hope that article will also be published apart and cheap, that it may walk over the earth in company with the Letters of Mr. Baines.

SLAVERY.

On the morning of the 20th of last month, nearly a week after our general matter was all in type, we received from Mr. W. L. Garrison a

letter explaining the "Resolution" contained in our last Number, and defending himself against the charges contained or implied in our commentary. Had the letter reached us in time, without a moment's hesitation we should have given it insertion. In our view, however, it contains nothing which in the slightest degree mends the matter; it merely comprises the essence of the worst parts of his speeches. One point only merits a moment's notice: referring to the "Resolution," he says, "This is only a portion of the resolution as it was adopted by the Society. I do not object to it as it is quoted, but endorse it to the letter, with all my understanding and heart. But why mutilate it? Why put a period where you only found a comma?"—The answer is ready; the "Resolution" was sent to us exactly as it appeared in our pages, by an American gentleman, in whose honour we could confide, and, Mr. Garrison himself being judge, we have not been deceived. All that was *material* in the resolution was honestly given; what remained being in no degree necessary to qualify its import. The transcriber took the perfect sense. We, then, in turn, have to ask, Why complain of an omission which was confessedly of no importance, and only tended to waste time?

Mr. Garrison's defence turns upon a distinction between "American religion" and the "Christian religion." We cannot allow the distinction. If the Christian religion is not to be found in America, where shall we look for it? But according to Mr. Garrison and his friends, Christianity has no place in the United States! He makes no exception; he includes all in one sweeping condemnation! We cannot abate one jot of our previously expressed opinion. He firmly resents our charge of Infidelity against his Society. We reply by its repetition. We, moreover, support our allegation by a further resolution of the Garrisonian Society, set forth in the *Free Church Magazine* for last month, which is as follows:—

"That this Society is convinced of the *essential character of the American religion*, that it is not only *worthless*, but *eminently hurtful*—a *defamer and libeller* of truth and goodness, as embodied in the Anti-Slavery enterprise, and a defender of the worst form of wickedness, in the system of American Slavery; and, therefore, that it is *on its ruins only* that the kingdom of heaven, which is a kingdom of freedom and goodwill to man, can be established."

Christians of Britain! Ponder these words. Examine carefully their import and spirit, and judge for yourselves. It seems the *reform* of "American religion" is out of the question; there is no middle measure; "*it is on its ruins only* that the kingdom of heaven can be esta-

blished!" Is more wanted? More is at hand. Take, for instance, the following resolution passed by one of the Massachusetts branches of the Garrison Society, and published in their paper, the *Standard*, of the 30th of April last:—

"That the American Board of Commissioners for Foreign Missions have proved themselves a league of practical Atheists, ready to sell the very God they profess to worship, at public auction, to fill their treasury—that they may compass sea and land to make proselytes; and that it becomes the people to beware of them, and to endeavour to baffle their wicked designs upon the unsuspecting nations of the earth, by holding them up in their true character."

British Christians! What think you of this? We speak as to wise men; reflect, we beseech you, on this appalling resolution! We dare not trust ourselves in an attempt to explicate the monstrous compound of malignity, falsehood, and impiety! "*It becomes the people to beware*" of the American Board for Foreign Missions, and "to endeavour to BAFFLE THEIR WICKED DESIGNS UPON THE UNSUSPECTING NATIONS OF THE EARTH."

We shudder at the hardihood that gave expression to such enormity! Reconcile this language with good faith and right feeling, truth and honesty, who can? Is it in the power of Infidelity, in spirit, purpose, or expression, to exceed it? Hear, O ye "unsuspecting nations of the earth,"—ye inhabitants of Syria, Constantinople, Erzeroom, Trebizond, Madura, Chan Fa Yai, Canton, Borneo, Smyrna, Broosa, Ahmednuggur, Ceylon, Africa, Polynesia,—hear the voice of warning, and as ye value all that is dear to man, beware of the "*wicked designs*" of Messrs. Whiting, Goodell, Wood, Dwight, Smith, Powers, King, Muzzy, Caswell, Bridgman, Thomson, Steele, Adger, Schneider, French, Wyman, and all such,—the emissaries of evil, the harbingers of ruin, the enemies of liberty and of human kind!

Mr. Garrison, in his letter to us, with the utmost composure, says, "It requires a large amount of that charity which 'thinketh no evil, and beareth all things,' to exonerate you from the suspicion of *wilfully* placing a false and monstrous construction upon the language of the resolution. What! the principle of the American Anti-Slavery Society is 'INFIDELITY!'" We appeal to the common sense of mankind whether ours was not the only construction the resolution would bear, and leave it to the ministers and churches of England to decide between us and Mr. Garrison.

[Again, Mr. Garrison says, "You represent me as 'breathing a spirit of fierce hostility to evangelical religion, and cherishing a feeling of bitter

contempt for its institutions, its ministers, and its professors.' You are very careful to suppress all evidence upon this point, for the all-sufficient reason that you can find none." What! "*suppress*" what we have not "*found*!" "Suppress all evidence!" Not quite so; we walked in the light of it. Mr. Garrison, nevertheless, owed somewhat to our forbearance, for which he seems not duly grateful. He must have known that the proceedings of himself and party supply evidence on this point in abundance. Is he now satisfied with the "evidence" set forth? If not, we recall to him *his own words* at the last anniversary of his Society:—

"The American clergy prove themselves *religious impostors*. We weigh well our words. They are a *body of religious impostors*. As for knowing Christ, they *don't know him*; as for loving Christ, they *hate him*; as for preaching the gospel, they *trample it under their feet*. They are the *chief priests, and scribes, and Pharisees who nailed Jesus to the cross, and they prefer Barabbas to the Son of God.*"

We have now done with Mr. Garrison and his party; and so far as England, at least, is concerned, trust we have furnished an antidote to his pernicious lucubrations. As we stated in our last, we hold that with respect to Slavery the American churches are "*steeped in guilt*," and if they repent not, the blight of Heaven will inevitably descend upon them, filling all their borders with desolation. But assuredly "*health and cure*," and full deliverance, are to be looked for at the hands of other physicians than William Lloyd Garrison.

THE FREE CHURCH OF SCOTLAND.

THE *Free Church Magazine* for last month, in a long and elaborate article, defends its community against what it calls our charge on the subject of slaveholding fellowship, throwing back that charge upon ourselves, on the ground that the "Congregational Board was the first ecclesiastical body in this country which opened a correspondence with the churches of America." This was done, it seems, in November, 1828. The Congregational Union, at its formation in 1832, directed its secretaries to write a letter to Dr. Ely, Clerk of the General Assembly of the Presbyterian Church, "expressive of our desire to cherish the most cordial friendship with them, and to cultivate more assiduously that correspondence and that intercourse which have occasionally taken place between the two Connexions." The general result is thus summed up:—

"We have first the Congregational Union of England and Wales *commencing* the intercourse

with these churches; then we have it sending two representatives to America, who, when there, went down to the slave states; then we have these two representatives telling, on their return, that while in these states they had fellowshiped with slaveholders, excellent Christian men, and had beheld religion prospering wonderously; upon this we have the Congregational Union expressing its devout thankfulness that these brethren had been enabled 'to discharge their mission so successfully, and had been followed to their own land by the esteem of all with whom it was *their privilege* to hold fellowship;' then we have American ministers received at its meetings, and sent home again loaded with love and messages of kindness; and still further, after a time we have a letter sent to America, deploring some interruption which had taken place in their correspondence, and affectionately entreating its resumption. And now—what now? Why now, *five months* after the last-mentioned letter has been sent, we have the CHRISTIAN WITNESS, the official organ of this same Congregational Union of England and Wales, coming out with an article denouncing those very churches with which all this intercourse has been held as '*steeped in guilt*,' and attempting to place the Free Church in the pillory because, *three years ago*, following the example of the Union, she sent a deputation to America, who, like Dr. Reed, spent a short time in the Southern States, and had a small sum of money, as a token of kindness, sent after them. Not only so, but we have him attacking the Free Church as if *she* were the first and only one of the churches that had ever done this, and abusing her as having thereby lamentably contributed to the fearful result of lowering the tone of public feeling for the slave. The whole story tells so well, that really no further comment is needed. We appeal to the impartial and even the charitable reader to say whether we characterized such conduct too strongly when we described it as '*painfully discreditable*.' It is the coolest piece of controversy with which we have met for a long season, and exemplifies a code of editorial ethics which it is as unpleasant to dwell upon as it would be disgraceful to imitate. No, no. We repeat, that if the Free Church has done wrong, let her be reprov'd. But, if possible, let a Cato be her censor, and not a Caligula," pp. 315.

This is pretty well, we think, for a Union orator. Has our contemporary forgotten the editorial confessions and vows made at Liverpool? The Alliance, we were told, was to quench all unhallowed fire of this sort, and to put an end to the use of all such virulent language. On looking back to our article, our readers will find that the provocation we gave—if provocation it could be called—was very slender. Whence, then, the ground of this bitterness of feeling, this violence of vituperation? We should hope, for his own sake, the writer knows very little of Caligula beyond the name. Can he really be aware that Caligula was the monarch monster of a class of men—or rather demons incarnate—all monsters of cruelty, infamy, and crime? Can he really be aware that,

according to Seneca, "he was brought forth by nature for the express purpose of showing how much mischief could be effected by the greatest depravity, supported by the highest power?" For the sake of decency, to mention nothing higher, we hope our contemporary was *not* aware of these things, and now pass on.

The answer to the above statement is clear and direct.

1. The letter recently sent by the Union to "the evangelical churches of America" had for its sole object to deprecate war between the two countries. Was there any approbation of Slavery implied in this? Had it aught to do with Slavery? Was it not quite compatible with inexpressible abhorrence of it?

2. At the time when the Union sent its delegation, comparatively little was known in England respecting the true character of American Slavery, and in particular it was not known then, as now, to what an extent the American churches were its bulwark. It was much otherwise when the Free Church sent its deputation. The Union delegation contributed much to illumine the entire subject.

3. The Free Church sent her deputation expressly to ask *money* of the slaveholders; *money* she sought, and *money* she found, and *money* she holds, not a "small" but a large "sum." Was it *thus* with the deputation of the Union? Did it replenish its coffers from the produce of a system of barbarous brutality, upheld by whips and chains, branding irons and bloodhounds, and stained by pollution, tyranny, and murder?

4. The Free Church "*was* the first and only one of the churches that has ever done this;" and we confidently believe she will be the last! Her case is so far peculiar, and ought to be considered, even by her friends, if not her deplorable fault, at least her deep misfortune.

5. Nothing can exceed the disingenuousness of our contemporary in his animadversions on the conduct of the Union, which promptly and vigorously turned the discoveries of its deputation to the highest account for the benefit of the slave. In 1834 the deputation went out; in 1835 they published their Narrative; in May, 1836, the Union appointed Dr. Reed, one of the deputation, with Drs. Burder and Vaughan, "to prepare a faithful and affectionate remonstrance with the American churches on the continuance of Slavery in the United States." Two of the memorable Resolutions adopted on the occasion are the following:—

"That in the deliberate and decided opinion of the churches and ministers connected with this Union, no considerations of commercial advantage or political expediency can justify the

detention in a state of slavery of any human beings; since 'God has made them of one blood,' has endowed them with the capabilities of reason and reflection, and has designed for them, without exception of colour or country, all the blessings of the common salvation: that it is, therefore, most awfully culpable to withhold from any of them the rights of personal freedom, the advantages of Christian instruction, or a full equality of participation in the privileges and ordinances of the church of Christ; and that to withhold any of these sacred and inalienable rights on the ground of colour and of descent, is to act in direct opposition to the spirit and requirements of Christianity, and to yield to the influence of a prejudice at once unworthy of an enlightened nation, and altogether inconsistent with the avowed principles of a people distinguished among the nations of the earth as the assertors and advocates of national freedom and independence.

"That being commanded by the authority of their Lord and Master 'not to suffer sin upon their brethren,' they feel impelled, alike by a sense of duty and by the consciousness of brotherly love, most earnestly and affectionately to beseech their dear brethren of the Transatlantic churches to unite together, by their most strenuous, persevering, and judicious efforts, accompanied by their fervent prayers, with a view to liberate their churches and their nation from the fearful responsibility and reproach of being in any degree implicated in the guilt of the slave-holding and slave-dealing part of the American population; and thus to do what in them lies to achieve the entire abolition of slavery, to avert the displeasure of 'the blessed and only Potentate,' the righteous Ruler and Judge of nations, from whom alone cometh true and lasting prosperity, and to bring down more abundantly upon their country, as well as upon themselves, those showers of blessing which have already descended upon so many of their favoured churches."

The noble series of resolutions of which these are part, be it known, was adopted at an Assembly in which the celebrated defender of Slavery, the Rev. R. J. Breckenridge, of Baltimore, appeared as a delegate from the Presbyterian church of America! Our contemporary exultingly states this fact as an example of fellowship with slaveholders, but says not a word about the resolutions adopted for his instruction, and the reproof of those who sent him!

Again, in 1838, the Union, still faithful to truth, righteousness, and the slave, addressed an elaborate letter to the General Assembly of the Presbyterian Church of the United States, from which we select the following manifesto:—

"The Committee of the Congregational Union of England and Wales cannot, honoured brethren, forbear a kind and cautious, but faithful reference to the subject of the extensive system of negro slavery still tolerated in your otherwise free and noble country. As a political or merely social question, this Committee does not now contemplate or allude to this painful, anxious subject. In that view our own country has but so recently freed herself from the guilt of upholding slavery—it is, indeed, a question whether

she has as yet so freed herself—that it would ill become Englishmen to upbraid other nations with their participation in it. Neither does this Committee forget that our nation originated and fostered in yours the very slavery we now speak of with grief and expostulation. The only point they can regard with some measure of satisfaction in relation to this dark page of British history is, that the serious Christians of their country, of all denominations, have long, with one voice, protested against negro slavery as a grievous national sin, contrary alike to the genius and law of mild and merciful Christianity. It is precisely this, brethren, that British Christians are deeply anxious to witness among American Christians. They look across the Atlantic with wishful, inquiring eye; they open with solicitude every organ of Christian sentiment from America, to see whether faithful and godly disciples of Jesus, of every name, are coming to one conclusion, and bearing one testimony against slavery in the midst of freedom, against oppression in the land of revivals. When British Christians can see this state of public, universal, religious sentiment against slavery among their American brethren, they will love them with re-doubled affection; they will recognize in that rising spirit of Christian mercy, truth, and power, the speedy doom of slavery; they will find their fears for America, on this account, relieved and diminished, when they learn that her Christian sons no longer participate in its guilt. Brethren suffer this word of exhortation, and use a like freedom and friendship in admonishing your British brethren of their faulty principles and neglected duties."

Again, in 1840, nothing discouraged, the Union, besides pressing the subject in its Letter to the Churches in the State of New York, at an adjourned meeting, expressed its opinions in language more emphatic than ever, in the following truthful and powerful resolution, moved by Dr. Redford, and seconded by Dr. Matheson, another of the deputation:—

"That this meeting of the Congregational Union of England and Wales avails itself of the present opportunity—the first that has presented itself since the meeting of the late Anti-Slavery Convention in London—of bearing its unanimous and most decided testimony to the importance of the objects contemplated by that Convention—of expressing, in the most emphatic terms, abhorrence of the crime of slave-holding, and deep conviction of its repugnance to Christianity—of recording expressions of grief and humiliation in observing the tenacity with which the professing Christian public, and Christian ministers generally, of the United States of America still cling to this blood-stained and hateful practice—of earnestly imploring those American brethren, for the honour of our common Christianity, calmly to consider the deep guilt in which their system of slavery involves them, the impediments it presents to the successful promotion of the gospel, both in their own country and in Africa; and the national disgrace indelibly attaching to the only civilized and Christianized people in the world that maintains the practice of domestic slavery—a nation that does but proclaim its own dishonour when it glories in pre-eminent liberty achieved by its own energies, but denied to millions within its own bosom.

Nor can this meeting forbear to express warm sympathy with the devoted Abolitionists of America in their generous zeal to free their fellow men from hateful bondage, and their country from the more hateful crime of holding them in cruel captivity; and in the noble courage with which, amidst every disadvantage, they take their firm stand for truth, liberty, and benevolence. Yet this meeting must add, in explanation, that it does not approve, but deplores the extravagance and bitterness, the violence and irregular proceedings by which some American Abolitionists have brought discredit on their holy cause, and placed difficulties in the way of its early, peaceful, and perfect triumph."

Thus both the members of the deputation, in succession, bore faithful testimony against the American churches, to their faces. These are only a portion of the references to Slavery to be found in the documents of the Union, and we confess to a pleasure, not easily expressed, in giving the currency of our pages to records of deeds so worthy of the Independents of the nineteenth century, and so full of honour to the English name. It is impossible to conceive of a course more disinterested, upright, generous, and philanthropic. In this matter the Independents have marched ahead of all the British denominations. That the Independents "*commenced* the intercourse," instead of black reproach, is to their lasting glory; that they patiently kept it up for so many years, while their remonstrance was without effect, redounds to the honour of their Christian principle and their philanthropic prudence. From the first they have entreated, warned, protested, remonstrated. Is it not, then, somewhat odd to hear our contemporary stating with so much innocence that the Free Church has just been "following the example of the Union?"

6. Finally, The Union is in no manner nor degree whatever a party to the views and principles expressed in the articles in question, which are solely and only our own—views long held, for we never held any other; and principles uniformly avowed, for we never avowed any other,—views and principles, we repeat, for

which the Union is in no way whatever responsible. Our contemporary, we think, cannot but know these things. If he does not, where is his common sense? If he does, where is his Christian candour? He dexterously contrives to confound the Union with us, and us with the Union, and then to make each responsible for the deeds of the other. To serve his purpose, both in the passage we have extracted, and elsewhere, he dwells on the fact that the CHRISTIAN WITNESS is the "official organ" of the Union, but never once allows his eye to fall on the subsequent words on the title-page, viz., that "*for the general contents the Editor is responsible.*" This single circumstance at once annihilates the whole of our contemporary's argument, and turns his triumph into confusion. But it nevertheless so happens that the views of the Editor, as expressed in the articles in question, are in perfect harmony with the proceedings of the Union. The resolutions of the Union represent the American churches as "steeped in guilt," in terms far more emphatic than any we have used. Let our readers mark this, and then pronounce upon the conduct of our censor.

How does "the whole story tell" *now*? Is "further comment needed?" On which side *now* lies the "*painfully discreditable*?" The article of our contemporary—we thank him for his appropriate description of himself and his doings—"is the coolest piece of controversy with which we have met for a long season, and exemplifies a code of editorial ethics which it is as unpleasant to dwell upon as it would be disgraceful to imitate." Our course on this point is marked by no change, contradiction, or inconsistency. On this subject we have no words to eat, no confessions to make, no errors to retract, no blunders to repair. We have ever been, we are, we shall, while life lasts, continue, with augmented determination, to be the fearless foes of Slavery, and faithful witnesses against the slaveholder, although for this we should, by him and his abettors, be not only maligned, but even likened to Caligula!

Review and Criticism.

Friendly Hints to Female Servants on the best Means for promoting their own and their Employers' Happiness. By Mrs. J. BAKEWELL. Fourth Edition, greatly enlarged. 32mo, pp. 87. Snow.

By this work alone Mrs. Bakewell has

performed an important service to the whole nation—a service far greater than that of some who have received public pensions. The eight chapters are thus headed: Sacrifices and Advantages peculiar to Domestic Service—Personal Religion—Duties to Employers—Behaviour

to Children—Personal Department—Choice of a Place, and Advantage of long continuance in one Family—Care of Health, and Provision for a Time of Affliction. Such are the points of the book, which are admirably worked out. If our

earnest wish could be accomplished, there would not be a servant-maid in England without a copy. To every mistress we say, Present it. Where not presented, to every maid we say, Procure it.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION: AND OF THE BOARD FOR GENERAL EDUCATION.

PROCEEDINGS OF THE EIGHTH AUTUMNAL MEETING OF THE UNION, HELD AT PLYMOUTH, DEVONPORT, AND STONEHOUSE, ON THE 12TH, 13TH, 14TH, AND 15TH OF OCTOBER, 1846.

MONDAY EVENING, October 12th.—An introductory prayer-meeting was held in How-street Chapel, Plymouth; the Rev. William Moore, of Truro, presided; and the address was delivered by the Rev. John Glanville, of Kingswood, near Bristol.

TUESDAY MORNING, October 13th.—The first session of the delegates and members of the Union was held in the hall of the Mechanics' Institute, Duke-street, Devonport; the Rev. Dr. Vaughan, Professor of Theology in the Lancashire Independent College, Manchester, presided, and opened the proceedings with worship, and an address, in which beautiful allusion was made to the emigrant pilgrim fathers, who took refuge in Plymouth harbour to refit, when driven back in their first attempt to cross the Atlantic.

The Rev. A. Wells presented for consideration of the Assembly the proposed revision of the constitution of the Union, and of the plans for conducting the business of its Assemblies, prepared in pursuance of instructions given by the last annual meeting—as also proposals for increased union in the public meetings and executive of the three societies for British Missions, and read the following explanatory paper thereon:—

Frequent changes in public institutions, and in their course of procedure, are to be deprecated as highly injurious. In many cases it is a less evil to retain what is acknowledged to be defective, than to encounter the possible or pro-

bable disadvantages of change. But dread of change must not be allowed to preclude all improvement. Cases may arise in which wisdom will clearly discern, and the utmost caution freely allow, the propriety of attempting improvement by alteration. Such a case and course is now submitted for consideration in respect to the constitution of this Union; the methods hitherto adopted in conducting the business of its public assemblies; and in connection therewith, the annual meetings and executive of the three societies for British Missions.

This union of the Congregational churches, and the connection therewith of their Missions in England, Ireland, and the Colonies, are plans that have been adopted to meet the wants and the character of the times in which we live, and to secure the advantages of co-operation among Independents in the degrees and methods most in harmony with their cherished principles. They have met with very extensive, and constantly-growing approval. They have been attended with many and obvious advantages. There is every encouragement to persevere vigorously in the course thus commenced. But experience has disclosed some inconveniences and imperfections in these plans. In part they have been felt by the committees and officers of the Union, and of the British Mission Societies, in conducting the affairs and proceedings of these institutions; and in part the public voice has given utterance to complaint. The imperfections thus ascertained, and the changes proposed for their removal, will be now briefly explained, to assist in the consideration of them, now to be entered upon.

In respect to the constitution of the Union, it has been found in its practical working to contain no effectual provision for securing an adequate yearly income, for establishing a sufficiently defined membership, or for settling plainly and securely the right of suffrage in its public Assemblies. These defects it is proposed to remedy by adopting a money qualification for membership.

Moreover, the plan of receiving Associations corporately into the general Union has been attended with serious inconveniences. On the one hand, it prevented the distinct and independent consideration of the question of connection with the General Union, on the part of each separate church and its pastor—on the other hand it brought into nominal connection with the General Union entire Associations, while some pastors and churches included therein were dissentient from the vote of adhesion, and therefore, of course, not included in it. This disadvantage it is proposed to remedy by constituting the union of churches individually received; but still carefully retaining the sole test of eligibility for admission in the case of every individual church; namely, its previous connection with some local Association.

Further; in some cases, a pastor may desire to join the Union though his church may be reluctant—or deacons of such churches may wish such connection—or the deacons of churches connected with the Union may be desirous to aid its funds, and to be united with it by personal contribution and membership—it is proposed to render the officers of churches already in some Association, so circumstanced, eligible for personal membership in the General Union.

With regard to the conduct of the proceedings of the Assemblies of the Union, the objection seems to be, that hitherto it has been too much in the hands of the General Committee, leaving to the Assembly not enough of independent action. It is proposed to remedy this evil by appointing a preliminary meeting of each Assembly, by which Committees may be nominated for preparing the business to be submitted to its subsequent sessions.

This, however, is an arrangement not to be effected without the concurrence of the Societies for British Missions. The time throughout the week devoted to these public proceedings is fully occupied, or rather crowded, and the meeting of each society has by mutual agreement its fixed position, so that no addition or change is practicable but by friendly adjustment. But the arrangements for the annual meetings of the British Mission Societies have not been altogether satisfactory. The meeting of the Colonial Missionary Society has been reserved for the evening of Friday, in the week of general business, after attendance and strength have been previously exhausted; and that of the Home Missionary Society has been disadvantageously postponed into the week following. It has been thought that to concentrate into two meetings on one day the whole subject of British Missions—the Annual Meeting in the

morning, and a supplemental meeting in the evening—would greatly increase the interest of these public proceedings, and much more efficiently serve the great objects of British Missions.

With the consent, therefore, of all the Committees interested in these arrangements, it is proposed,—1. To hold a preliminary meeting of the Assembly of the Union, for preparing its proceedings, on the Monday of the missionary week. 2. To hold the Annual Meeting of the three British Mission Societies conjointly, in Exeter Hall, on the morning of the Tuesday, and an additional meeting in Finsbury Chapel, on the evening of the same day. 3. To hold sessions of the Assembly of the Union in the morning and evening of the Friday—and a third session on the Saturday morning, specially for the business of the Board for General Education.

The Committees of the three Societies for British Missions have also concluded that the business connected therewith will be best conducted by a joint Board, chosen in the united meeting of the friends of the three societies, and with Secretaries elected in like manner—the Board and the Secretaries to act in common for the three Societies, but a separate Treasurer to be retained for each institution.

Such are the views and proposals to be now submitted for the consideration of this Assembly, in the more precise form of distinct propositions. Nothing now done can finally decide any of these various points. What relates to the Congregational Union is submitted to this meeting by the Committee, under instructions from the last Annual Assembly, that the proposals now approved may be published preparatory to further consideration at the next Annual Assembly. In respect to what affects the Societies for British Missions, the Union and its Assemblies have no authority. These societies are independent, and conduct their own affairs accordingly. But they stand in such connection with this Union, and derive such advantage from that connection, as to enter willingly into conference with you on their affairs, especially when, as in the present instance, they effect harmonious and beneficial co-operation between them and you. The advice and judgment of this Assembly is, therefore, sought on the proposals now to be submitted for altered arrangements in the public meetings, and in the executive of the Societies for British Missions.

Your cordial interest in these important public movements will doubtless secure for them the advantage of your calm and devout consideration.

You will join heart, hand, and prayer in your best efforts for the increased and permanent efficiency of the Congregational Union, and of its associated Societies for British Missions.

The proposed revision was then read; and it was moved by Rev. Dr. G. Payne, of the Western College; seconded by the Rev. Thomas Stenner, of Dartmouth, and carried:

1. That the proposed revision of the Constitution of the Union be received, for consideration.

The several clauses were then read, considered, and amended *seriatim*, and finally adopted in form as follows:

REVISED CONSTITUTION OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

I. Purposes for which the proposed revision is deemed necessary:

1. To establish a more strictly defined membership.

2. To ascertain thus, more certainly, the right of suffrage in the meetings of the annual assembly and of its adjournments.

3. To secure a sufficient and regular income.

II. Revision proposed for attainment of these objects:

1. To retain the present test of eligibility for the connection of churches with the Union—namely, previous union with a local association; but to require also a money qualification for membership.

2. That the Union be no longer constituted of associations entire, but of churches severally.

3. The annual payment of a church in order to membership to be not less than ten shillings.

4. That the tutors of the theological colleges, and the officers of the general public societies connected with the Congregational body, being members of an Independent church, and ministers connected with associations, though no longer holding a pastoral charge, be ex-officio qualified for membership in the Union; the annual payment in order to such individual membership to be not less than five shillings.

5. That admission by vote shall not be necessary to membership in the Union, but that eligible applicants shall be enrolled of right on application to the committee, and payment of the required subscription.

6. That every pastor of a church connected with the Union, and every personal member of the Union, shall be entitled to attend and vote at its public meetings; and every such church shall be entitled to send also two delegates, and if any such church consist of more than one hundred members, three—or one additional delegate for every additional hundred of members

any church may contain. Other persons present cannot be allowed to vote.

The session was then closed with prayer, conducted by the Rev. Thomas Binney.

TUESDAY EVENING, October 13th.—The Annual Sermon for the Union, (a most appropriate and impressive discourse on Rev. iii. 22,) was preached by the Rev. John Ely, of Leeds, in Princes-street Chapel, Devonport, Rev. William Spencer's. The opening prayer was conducted by the Rev. R. Ashton, of Putney; the closing prayer by the Rev. W. S. Palmer, of London.

WEDNESDAY, October 14th.—The second morning session was held in the hall of the Mechanics' Institute, Princes-square, Plymouth. Dr. Vaughan having resumed the chair, proceedings were commenced with worship; the Rev. B. Kent, of Barnstaple, conducting prayer.

The proposed new arrangements for conducting the proceedings of the annual assemblies of the Union having been read, and received for consideration on the motion of the Rev. Thomas Mann, of Trowbridge, seconded by the Rev. R. Ashton, of Putney, they were considered and adopted *seriatim*, as follow:

1. That a preliminary meeting of the Annual Assembly be held on the Monday of the missionary week, to which shall be submitted a statement of all business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union, or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a committee on each several matter of business, to consider and report thereon to the Assembly.

2. That in particular a committee shall always be appointed at this meeting, to consist of five members of the Committee of the Union, and seven brethren from the country; which committee shall advise the Annual Assembly in the choice of officers and committee for the year, and of chairman and place of Autumnal Meeting for the next following year.

3. That the Tuesday being henceforth yielded to the British Missions for their public meetings, and opportunities on that and the intervening days being obtained for the committees to prepare the business for the Annual Assembly, its sessions be held on the morning and evening of the Friday, and on the morning of the Saturday.

The proposals of the Committees of the Three Societies for British Missions to secure a closer union in their executive, were then read; but before the meeting proceeded to consider them, Samuel Morley, Esq., of London, adverted to the

serious disadvantages connected with the working of two distinct organizations in the Irish branch of these missions, and submitted the following resolution, which having been seconded by the Rev. Dr. Massie, of Manchester, was carried unanimously:

That this meeting recommends to the Committees of the Irish Evangelical Society and of the Congregational Union of Ireland to accept as referees on subjects respecting which differences of judgment prevail between them, and on the best modes of conducting joint or separate operations for the evangelization of Ireland, a committee nominated by this meeting, as a friendly and mediating body, deeply interested in the welfare of both.

Also resolved, on the motion of Josiah Conder, Esq., of London; seconded by W. Wilson, Esq., of Torquay:

That the mover and seconder of the foregoing resolution being now appointed members of the committee of reference therein agreed upon, they, with the Rev. Thomas Binney, be requested to bring up to the session of to-morrow morning five additional names, two being ministers and three lay gentlemen, to complete the said committee.

The Rev. Dr. Urwick, of Dublin, was present as a delegate from the Committee of the Congregational Union of Ireland, and presented a memorial from that committee, which was received and referred to the committee of referees on the subject of missions in Ireland.

The consideration of the proposals on the executive of the British Mission Societies was then proceeded with, on the motion of H. O. Wills, Esq., of Bristol; seconded by the Rev. William Spencer, of Devonport; and they were approved in form as follow, after separate discussion of each:

I. That a more compacted administrative union among the societies in question would be highly beneficial, by promoting unity, vigour, and economy in the conduct of their affairs, and by conciliating towards them increased public favour and confidence.

II. That it is not advisable that the names, objects, funds, regulations, or agencies of these institutions should be merged and blended in one entirely new society; but that in these respects they should be preserved in their present distinct form, and that their designation be "British Missions," comprising the Home Missionary Society, the Irish Evangelical Society, and the Colonial Missionary Society.

III. That union be sought in the following particulars:

1. That there shall be one Board of Directors

for the management in common of the three British Mission Societies.

2. That there be one Treasurer for each Society, and a united Secretariat for the management of the three Societies.

3. That the united Annual Morning Meeting for the three associated Societies be held, at which their Board of Direction and their officers may be elected; and that an adjourned meeting be also held on the evening of the same day.

4. That appeals for pecuniary aid in behalf of the British Missions be conducted, as far as possible, in common; particularly that, in addition to united annual collections, there be strenuous efforts to form British Mission Auxiliary Societies for the support of the three objects; every facility being given to both individuals and to churches or societies to appropriate their contributions among the three objects at their discretion.

5. That the Annual Reports of the British Missions be united into one publication.

IV. That these proposals be submitted to the next Annual Meetings of the several Societies interested, for their sanction.

The following report and recommendations on the proposed plans for raising two funds for the necessary aid of Congregational pastors—one to assist in effecting insurances for Deferred Annuities, to contribute to the support and comfort of their declining years; the other to render their resources more adequate during their years of active labour,—were then read:

No subjects have been at any time brought under the notice of this Union more important and interesting than those connected with the due support of our pastors, which now claim renewed consideration; nor in any has your committee felt a deeper interest and anxiety. Had ability equalled disposition, the needful and desired provision would have been ere now made: if progress be slow, it is only because difficulties are great.

With respect to a fund for assisting to render the salaries of many ill-remunerated pastors more adequate to their wants and their claims during their years of active labour, and, alas! also of anxious care, this is by far the more complex and difficult of the two proposals. Large resources must be obtained, and delicate questions must be adjusted. Previous conferences with brethren now administering funds for the same object would be indispensable, and some arrangements for acting at least in concert with them must be effected, if the work is to be done thoroughly and on system. It must be at once frankly owned that your committee, pressed with various other matters of immediate urgency,

has made no progress or movement in this very grave affair. It is still a matter for thought, desire, and inquiry, not yet ripened enough for action. It is still a work for the commencement of which we must be watching for facilities and favourable openings not yet presented or discerned—a design by no means to be abandoned, though it seems to be impracticable for the present to enter on its accomplishment.

But in regard to the other projected fund to aid pastors in effecting insurances for Deferred Annuities, to assist in the support of their declining years, there seems encouragement to proceed without further delay. The committee sees no reason for altering the proposals submitted to the last Annual Assembly of the Union; and as the whole scheme is based on the supposition that if a commencement were once made the fund, though perhaps not ample at first, would not fail of constant growth, it seems that further delay can only work injuriously, and therefore the committee submits that this Assembly should give the following instructions to be carried out forthwith:

1. That an address be prepared and published, explaining the design in accordance with the proposals approved by the last Annual Assembly, and appealing to the churches for contributions and bequests to establish a permanently invested fund, the interest of which alone shall be annually employed for the object intended.

2. That the surplus profits of the magazines now remaining after the two yearly distributions in aid of aged brethren already made, shall remain invested as the beginning of the permanent fund; and henceforward, from year to year, whatever may remain of those profits after meeting such claims of aged brethren as are presented, on the scale already adopted, shall be added by investment to the principal permanent fund.

3. That rules for the management of this fund be prepared for the consideration of the next Annual Assembly of the Union; and that these instructions be carried into effect by the distributors of the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE Fund in aid of Aged Ministers.

The document having been received for consideration on the motion of the Rev. John Harris, of Westbury; seconded by the Rev. R. Fletcher, of Topsham; its recommendations were severally discussed and adopted.

The following paper on Congregational Statistics was then presented and read on behalf of the Rev. J. Blackburn, unavoidably absent, who has undertaken the statistical department in the secretariat of the Union:

DENOMINATIONAL STATISTICS.

The word *Statistics* was not in use in the days of our great lexicographer, Dr. Johnson, and indeed it is said that we are indebted to a living writer for the introduction of this convenient term to our vocabulary. As it is probably derived from the word *state*, so it is applied to every thing connected with a community that may be expressed in figures, such as its population, revenues, commerce, manufactures, &c.

Facts are the only safe foundations of philosophy, and as these are obtained in the physical sciences by *experiment*, so in the moral sciences they must be obtained by *observation*. It has been well remarked, "that the science of statistics does not consist in reasoning, but in collecting materials for reasoning, which it is the business of the philosopher to arrange under general principles, and then to place every fact in its just place in the great system of knowledge." Political economists therefore avail themselves of the innumerable sources of statistical knowledge that are open to them by the labours of registrars and other public functionaries, and by their testimony reach those legitimate conclusions which may guide the manufacturer, the merchant, or the legislator in their respective affairs.

As philosophical statesmen in this way inquire after the true principles of society and labour to solve the difficult problems of secular states, so philosophical Christians should learn from accumulated facts relating to spiritual communities the laws by which their progress is regulated and their prosperity secured.

In our denomination there are questions of vital interest to be answered respecting the success of our ministry and home missions, and of our educational efforts in the family, the school, and the Bible-class. We are taking our part in the great experiment to ascertain whether the churches of Christ can live and multiply with only voluntary support and independent government. These are questions that interest intelligent and thinking men beyond the bounds of our own churches.

An able writer on statistics in the last edition of the *Encyclopædia Britannica*, has referred to this, in the following terms:

"The moral and religious condition of the people is a subject of still greater importance, which cannot be understood without knowing the nature and extent of the religious establishments and seminaries of education; the funds that are appropriated for these purposes, and their efficiency for their proposed ends; from what source they are derived; whether they are large or small; the number of churches and schools, as compared with the population; the nature of the different seminaries; what are the sciences taught; the pay of the teachers, civil as well as religious; the different sects; the number of each; the proportion of those teachers who are paid by the State to those who depend on the voluntary contributions of their flocks.

"All these facts are necessary to be known in order to decide on the great questions which will ever agitate the world on the subject of religion; namely, whether any particular form ought to be encouraged by the State; whether it is not the better policy to leave religion to its own native and Divine strength; to give protec-

tion to all, but encouragement to none; a fair field and no favour; whether religion is more effectually promoted by a largely endowed ministry, or by one more humble and industrious, depending for their subsistence on the good will of their people; whether large pay may not be a source of corruption and a bribe to indolence; or whether such a class of luxurious priests may not be necessary to propagate religion amongst the rich. It is by inquiries into facts such as we have enumerated that these important questions can be best elucidated; and it is to these objects, therefore, of which we have given an imperfect enumeration, that the statistical inquirer ought to direct his attention, with a view of clearing away all obstructions from the paths of science."

To meet those inquiries relating to their internal and external condition various bodies in this country and America have for a long period diligently gathered up their statistical returns from year to year, by which they are able to ascertain their positive and relative position, and to give an answer to inquirers concerning the results of their respective systems.

The Wesleyan Methodist Connexion, and all its numerous offshoots, the Baptist churches at home and abroad, and the Presbyterian and Congregational bodies in the United States, all report from year to year the numbers of their members, showing their losses by deaths, removals or excisions, or their increase by dismissals from other churches or admissions from the world. Some also report the numbers of their Sunday-school children, and other statistical facts.

But the Congregational churches of England have not been equally systematic and orderly in their affairs. Although they arose soon after the Reformation, yet there exists no account of their numbers earlier than the death of Queen Anne. Even in the palmiest days of Independence, when the Protector, Cromwell, had consented that an Assembly of the elders and messengers of its churches should meet at the Savoy Palace, there was not a perfect list of them; so that in the letters addressed by the Rev. G. Griffiths to the principal ministers and churches they were requested to communicate the matter to sister churches in their respective counties and neighbourhoods, that they might send messengers to the general meeting. One hundred and twenty churches were so represented, but no list of them is extant; though one was undoubtedly made on the occasion, but it was probably lost in the confusion consequent on the return of the Stuarts, or perished in the fire of London.

In 1716, Mr. Daniel Neale prepared a list of the members of Independent and Baptist churches in each county; Mr. Robert Robinson revised it in 1776, and Messrs. Bogue and Bennett in 1812, by the assistance of friends in different parts of the country, compiled a tabular view of the number of dissenting congregations in each county, distinguishing the denominations; but no list of the names of the places and of the pastors of Congregational churches had been published till they appeared in the Supplement of the *Congregational Magazine* for 1826.

That list was necessarily very imperfect and inaccurate; and therefore many of its omissions were supplied and its errors corrected in a se-

cond edition in 1827. It was still further revised in 1829, with *addendat et corrigenda* in the Supplement for 1830. In 1841 the Editor gave his last list; which combined as far as could be ascertained, the name and date of the church, and the name of the pastor and of the college where he was educated.

In 1842 the "*Union*," published in their Calendar for that year the first lists of thirty-seven County Associations; and that has been repeated thrice since. But these quite fail of giving a complete view of our denominational condition, as there are probably full six hundred churches that are in no association whatever.

Complete alphabetical lists of the names both of the churches and their pastors are great desiderata amongst us. This was attempted by the Editor of the *Congregational Magazine* in his Supplement for 1831, and a list of twelve hundred names was published; but the neglect with which it was treated led him not again to attempt to revive it. This task should be immediately undertaken by the Committee of the Union, and it is hoped that a first essay towards it will be made in the projected YEAR-BOOK for 1847.

But this will be but a skeleton of what is requisite to compile our *Denominational statistics*. We want returns of the numbers of church members, with the annual increase or decrease;—these may be denominated *spiritual* or *vital* statistics. Then we require to know the dates of our chapels and meeting-houses, the tenure of their sites, whether freehold or otherwise, the number of pastors, the date of the last settlement, &c.;—these are *historical* statistics. The salaries of our pastors, the cost of public worship, the contributions to the poor, to Missions, (British or Foreign,) to schools, &c.;—these are our *financial* statistics. The numbers of our scholars in day and Sabbath-schools, in Bible and catechetical classes, &c.;—these are our *educational* statistics. No comprehensive mind can doubt that we ought to have all these facts reduced to figures, and something like philosophical deductions made from them, in order to confirm our faith in our avowed principles, and to elucidate those problems to which we have alluded.

But will the churches consent to give them; or to speak plainly, *can* they at present be supplied? Have they the means? Is it a fact, that every Congregational church possesses a *minute-book* of its proceedings, and an official list of its members? Are there not many churches without these records, or dependent upon the private memoranda of their pastors for all that is registered concerning them or their doings. Are the accounts of the deacons and trustees annually made up and audited, and on a given day reported to the church? Do the teachers keep accurate books of the number of their scholars, &c.? Have any pains or care been taken to collect and record the historical facts relating to each church?

Such habits of careful registration are the springs of all statistical inquiries, whether *national* or *ecclesiastical*, and where they are wanting data cannot be supplied to get at great and telling results. But assuming that these returns are all ready for transcription, will the churches consent to supply them? In many cases it is probable they will not.

This reluctance arises from several cases which may be briefly noticed:

Some have a strange traditional notion, that it is wrong to number the people and recal the judgment which came upon David for it. They have not reflected on that history, or they would at once perceive that the act of taking the census could not in itself displease God, for he had provided for it by law; and which Moses himself carried out, Exod. xxx. 11—16; Numb. i. But David sinned in the *manner* of taking it, for the half shekel for ransom was not paid; and probably he offended in *motive*, making the enrolment with a haughty, martial spirit. But it is our mercy that a full ransom price has been paid for us, and therefore we have only to take heed to our spirits in the doing of it,—a duty which is at all times and in all affairs alike obligatory.

Others fear that such returns will excite emulations and jealousies amongst neighbouring churches, and stimulate some to rash and unadvised admissions to fellowship. Where there are envyings at the success of other churches, it is plain that a very carnal and unworthy state of mind prevails, which ought to be reprov'd and put down. And though it may be true that some ardent persons desire too hasty admissions, yet it must not be forgotten that no church can prosper—in fact, cannot long exist—that is not morally aggressive on the world around them, and by their conversion of sinners to God, seeking to repair the wastes of sin and death by frequent accessions to their number.

It may be, that others are jealous of letting so much information be accumulated by the executive of the Union. "Knowledge," they say, "is power; and you will thereby aid to set up a great central power that may invade the liberties of the churches."

We quarrel not with this wholesome jealousy. But remember that such knowledge will only give *moral* power;—all *legal* and *ecclesiastical* power is secured in your Trust-deeds, and can never be invaded but by Act of Parliament. The power of truth and reason Congregational churches ought not, need not fear!

Besides, we are *morally* bound to collect these facts for public information. We, Independents, propound to our legislators a *theory* of church affairs altogether separate from state interference. They ask us for *facts*, for they cannot legislate on theories. We refer them to the New Testament and to the position of the Christian church till the days of Constantine. They ask us for *modern facts and figures*; not borrowed from another country like America, but collected in our own. How can we answer them? At best by a dry list of places where we have churches and pastors! If we mean to prove that our principles are worth anything, they must be illustrated by facts; and till we have them, our case will be thought miserably defective by merely philosophical minds.

What, then, is to be done? First every church should look to itself and take heed that its *spiritual, financial, educational, and historical* statistics are regularly collected and preserved. Then let it become a subject for consideration with them, whether it be not a duty to furnish copies of the same to the Secretaries of the County, District, or General Union.

The statistics of the Baptist churches, (who are quite as independent as ourselves,) have been published by their associations for many years; and the North Bucks Association has, for about

twenty years, regularly embodied in its annual report a table of the churches and village stations—present number of church members, with the losses or additions of the year, and also the number of their Sunday-schools, &c. Why may not all do the same?

While these things are being considered in the Churches and Associations, the Committee of the Union should proceed to collect, classify, and arrange the facts already within their reach, which information might be at once gathered up. Their constituents throughout the kingdom might greatly help them, especially with *historical* statistics. There is not a printed sermon preached at the ordination or funeral of a pastor, at the opening of a new chapel or before an association of our ministers, that has not an historical value. Reports of county or district associations, that are regarded as obsolete and useless, and even circular-letters about chapel debts, that are treated at once as waste paper, have all an *historical* value. Let such documents as these be brought forth from the damp closets where they lie mouldering away to dust, and be sent as opportunities occur to London, for the use of a Statistical Committee of the Union. They will then be able to carry forward, at least as far as our own churches are concerned, the historical statistics commenced in the first volume of the *Congregational Magazine*, and which were unhappily abandoned after a few counties had been described.

We are a people who have a history, but we neglect our documents. Let us awake to a consciousness of the importance of our own history as doing much to teach statisticians and legislators, that after all the kingdom of Christ is best governed by its own laws, and sustained by its own resources,—resources not wrung from a reluctant contributor by the force of law, but cheerfully given by the force of love!

It was hereupon moved by the Rev. John Ely, of Leeds; seconded by the Rev. John Burder, of Stroud; and unanimously adopted:

That the paper on statistics now read be received and entered on the minutes of this Assembly, with its best thanks to the Rev. John Blackburn for furnishing the same, and for all his former persevering labours in this department; and that instructions be given to the Committee of the Union to proceed with the collection and arrangement of our denominational statistics as far as practicable, and to report progress thereon to the next Annual Assembly.

The session was then closed with prayer, conducted by the Rev. Mr. Hine, of Plymouth.

WEDNESDAY EVENING, October 14th.—The public meeting for British Missions was held in Norley-street Chapel, Plymouth: Thomas Blackburn, Esq., of Liverpool, in the chair. The opening prayer having been offered by the Rev. Mr. Roberts, of Warminster, the Chairman addressed the meeting, after which the Rev. Thomas James read a paper explanatory of the state and wants of the three British Mission Societies. The following resolutions were then proposed and adopted:

First, on the Irish Evangelical Society. Moved by the Rev. George Smith, of Poplar; seconded by the Rev. J. Morton Brown, of Cheltenham:

That this meeting while rejoicing in the success with which God has crowned the labours of the Irish Evangelical Society, has heard with deep regret the small amount of contributions furnished by the British churches for the spiritual enlightenment of Ireland through its instrumentality; and regarding that institution with confidence as eminently adapted to effect the important purposes for which it was formed, expresses an earnest desire and hope that enlarged liberality will be manifested in its support, so as to enable the committee to sustain, with increased efficiency its present operations, and to send its agents into other districts for which they have been urgently desired.

Second, on the Home Missionary Society. Moved by the Rev. Dr. Vaughan, of Manchester; seconded by the Rev. Robert Ainslie, of London:

That this meeting feels deep sorrow on account of the spiritually destitute condition of many towns and villages of England in which the pure truth of the gospel is almost unknown; it expresses its confidence in the Home Missionary Society as an institution well fitted, in connection with county and district associations, to spread the knowledge of Christ in those parts of the country where ignorance and vice so mournfully abound, and prays that God would send enlarged measures of the influence of his Holy Spirit to crown the labours of its agents with more abundant success.

Third, on the Colonial Missionary Society. Moved by the Rev. Dr. Massie, of Manchester; seconded by the Rev. J. Alexander, of Norwich:

That this meeting considers the Colonial Missionary Society a most valuable institution for supplying the British colonies with faithful preachers of the gospel in connection with the distinctive principles of the Congregational Churches of this land, and expresses its gratitude to Almighty God for the success which has attended the varied labours of its agents; and bearing in mind the rapidly growing importance of the Colonies of Great Britain, especially in North America and Australia, earnestly hopes that an increased liberality will encourage the committee to persevere in the course hitherto so successfully pursued.

The meeting was then closed with the benediction, pronounced by the Rev. E. Jones.

THURSDAY MORNING, October 15th.—Third session of the Union. Dr. Vaughan resumed the chair. The Rev. Mr. Addiscott, of Taunton, conducted the opening prayer.

Samuel Morley, Esq., presented the report of the committee appointed to nominate the referees on the present position of the Irish Evangelical Society and the Congregational Union of Ireland. The following gentlemen were named:—The Revs. Thomas Binney, John Ely, and Dr. John Harris; Messrs. Samuel Fletcher, J. R. Mills, W. D. Wills, and William Wilson.

Moved by the Rev. George Smith; seconded by the Rev. J. Alexander, and carried unanimously:

That the report now presented, recommending the before-named gentlemen to complete, with the mover and seconder of the resolution for appointing the same, G. Morley, Esq., and the Rev. Dr. Massie, the committee of referees on the position of the two organizations prosecuting

Congregational missions in Ireland, be adopted: five to form a quorum.

The Rev. Robert Ashton read the report of the Wycliffe Society, which was received for consideration on the motion of the Rev. Thomas Binney; seconded by the Rev. Thomas James. After consideration thereof, the Rev. John Burder, A.M., of Bristol, moved, and the Rev. R. Ainslie, seconded:

That the report of the Wycliffe Society now presented, has been heard with much regret—but the meeting not the less appreciates the valuable and faithful, though unsuccessful services of the committee and officers of that society, and cordially thanks those brethren for the same. This assembly, however, is altogether reluctant finally to close this most excellent design in despondency of success, and refer back the subject to the Wycliffe committee for consideration whether it may not be accomplished by publication though it seems impracticable by subscription; and if such be their judgment to proceed accordingly. Carried unanimously.

Rev. A. Wells obtained permission to bring up and read a communication from the Durham and Northumberland association on the position and interests of the Home Missionary Society, which had been unfortunately overlooked when the subject of British Missions was under discussion. The paper having been considered, Benjamin Hanbury, Esq., of London, moved, and the Rev. John Ely seconded:

That the meeting has received with pleasure and respect the resolutions of the Durham and Northumberland association on Home Missions, and refer the same to the directors of the Home Missionary Society; and fully participating in the desires therein expressed for the greatly increased efficiency of those missions, hopes that the measures it has already recommended for improving the executive of the British Mission Societies will prove subservient to their more vigorous efforts in future.

The Rev. Robert Ainslie presented, and read a report and draft of resolutions submitted to the assembly by the Board for General Education, which were received for consideration on the motion of William Wilson, Esq., seconded by the Rev. Dr. Massie.

After consideration of the point, whether discussion and action on the whole subject could be now advantageously entered upon, agreed—on the motion of Thomas Blackburn, Esq., of Liverpool; seconded by David Derry, Esq., of Plymouth:

That the documents presented from the Board for General Education be referred to that board for further consideration, in order to their being brought up again at the next annual assembly of the Union, with such modification as may then seem necessary or advantageous.

Further moved on the subject of education, by Josiah Conder, Esq., of London, and seconded by the Rev. A. Wells, and adopted:

That the gentlemen hereinafter named, be requested to withdraw for the purpose of preparing and bringing up a resolution which shall have the effect of enforcing upon the attention of the Congregational Churches a more active co-operation with the Board for General Education:—Revs. Dr. Payne, Dr. Massie, and Mr. Ely; and Messrs. Blackburn and Conder.

This committee brought up the following resolution, which was adopted on the motion of

the Rev. Thomas Binney; seconded by the Rev. Henry Madgin:

That this assembly presents its cordial thanks to the Congregational Board of Education, and especially to the treasurer and secretary, for their effective exertions, and that as the object for which the board was constituted is worthy of the most earnest co-operation and support, this assembly entreats the churches in those counties which have not yet organized an agency for educational purposes, to use the utmost diligence in making prompt arrangements for carrying that object into full effect.

The assembly then resolved itself into free conference on the state of religion among the churches and pastors, which was opened by prayer offered up by the Chairman. This conference was continued with much advantage to the close of the session. Many brethren bore part in it, and particularly many deacons and other members of churches not in the ministry. One most important subject to which special attention was given, and on which the lay speeches most forcibly dwelt, related to the inadequate support of the pastors of the churches—the want of right views and convictions on this duty in very many instances—the injustice of sending large contributions to societies by churches where pastors are left to struggle with grievous difficulties—the miserable and mischievous effect of this both in depressing and harassing devoted ministers in their work, and in preventing many suitable and highly respectable young men from entering the sacred calling—and the urgent need of immediate reform of this great evil. When the conference drew to a close, it was moved by the Rev. A. Wells; seconded by the Rev. J. Alexander, and adopted with the utmost cordiality:

That this assembly cannot too warmly express its grateful sense of the very efficient services rendered by its honoured Chairman, the Rev. Dr. Vaughan, in presiding so ably and kindly over all its proceedings, and now offers to that beloved brother assurances of the highest fraternal regard, and of most sincere wishes for the fullest success of all his labours as a tutor, a preacher, and a writer.

The Rev. Dr. Vaughan having responded, the session was closed with prayer, conducted by the Rev. Dr. G. Payne, of the Western College, Plymouth.

At table the following resolution, proposed by the Rev. Thomas Mann, of Trowbridge; seconded by Joshua Wilson, Esq., of London, was adopted with the warmest feeling, and responded to most affectionately by the Rev. Messrs. Pyer and Jones:

That the reception of the friends and members of this Union by the churches of these towns and their pastors, to this its Eighth Autumnal Assembly, has not been exceeded in hospitality and fraternal kindness on any former similar occasion; and brethren present from other parts offer to their generous hosts assurances of most grateful esteem, and in particular to the Rev. Messrs. Pyer and Jones, who, as secretaries of the committee of arrangements, have rendered most indefatigable and efficient services.

Also, on the motion of the Rev. Dr. Massie, seconded by the Rev. Thomas Binney, the company gave expression to warm thanks for the assiduous and successful efforts of the ladies, in the various families receiving guests on this

occasion, to promote in every way their comforts, and to spread twice so bountifully this table for the public entertainment of the assembled brethren.

THURSDAY EVENING, October 15th.—Public meeting to explain the constitution and promote the objects of the Congregational Union of England and Wales, in Mount-street Chapel, Devonport.

Thomas Blackburn, Esq., of Liverpool, occupied the chair; and after an introductory prayer, conducted by the Rev. Mr. Slater, delivered a luminous and impressive opening address. The Rev. A. Wells next read a brief paper expounding the constitution and objects of the Union. The following resolutions were then successively adopted with cordial feeling and unanimity:

First. Moved by the Rev. Dr. Campbell, of London; and seconded by the Rev. H. Bevis, of Ramsgate:

That this meeting, strongly attached to what it deems the scriptural theology and constitution of the Independent churches of this country, most earnestly desires their growing prosperity and efficiency, and deems the present a period to them of equal importance and difficulty, requiring for their increased purity and strength the best efforts and prayers of all their pastors and members.

Second. Moved by the Rev. J. D. Smith, from Ireland; and seconded by the Rev. Joseph Fletcher, of Hanley:

That the Congregational Union of England and Wales commends itself to the approving judgment of this meeting as a voluntary and fraternal association of Independent churches, entirely in harmony with their principles, and well adapted to secure for them extensive co-operation and fellowship, with all their advantages of strength, delight, and brotherly love.

Third. Moved by Mr. Gibson, a deacon of Norley-street church, Plymouth; and seconded by Mr. Clarke, a deacon of Mount-street church, Devonport:

That this meeting has hailed the assembling in these towns of the Eighth Autumnal Meeting of the Congregational Union with the highest satisfaction, and having witnessed the various proceedings on this important occasion with great approval and pleasure, would now conclude them with augmented zeal and brotherly love, and with earnest prayer for a blessing on all that has been transacted and enjoyed.

Fourth. Moved by the Rev. Algernon Wells; seconded by Samuel Morley, Esq., of London:—

That this meeting most highly appreciates the services rendered to the Congregational Union of England and Wales, and to its British Missions, by the Chairman of this meeting, and of that held yesterday evening, Thomas Blackburn, Esq., of Liverpool, in presiding so ably and courteously over their proceedings; and perceives in these visits of able and influential brethren from distant parts one of the many great advantages and pleasures connected with the Autumnal Meetings of the Union.

Mr. Blackburn responded to this resolution; "Blest be the dear uniting love" was sung; the Rev. B. Kent, of Barnstaple, offered prayer; and thus closed, with every cause for satisfaction and gratitude, the Eighth Autumnal Meeting of the Congregational Union of England and Wales.

THE
CHRISTIAN WITNESS,

AND

CHURCH MEMBER'S MAGAZINE.

DECEMBER, 1846.

Theology and Biblical Illustration.

JUSTIFICATION: THE APOSTOLIC PLAN, AND THAT OF
ROME.

THERE are in the Bible many very important questions proposed, but at the head of them all we must place that of Bildad, in Job xxv. 4, "How then can man be justified with God?" All men who believe in the existence of a holy and righteous God, and who regard sin as entirely abhorrent to his pure nature, will cheerfully admit that this question is, above all others, intensely interesting to man, viewed in his present humiliating condition, as guilty and condemned. Indeed, the wisdom of all created beings had been utterly unable to give a satisfactory reply to it; and, so far as the purity of the Divine government and the salvation of man were concerned, it would have remained for ever unanswered, if the gracious God of our salvation had not come forth to solve the tremendous difficulty, by furnishing *his own* reply. When Martin Luther assailed the huge corruptions of Popery, and held up to the gaze of Europe the stupid mummeries of Rome, the main quarrel which the great Reformer had with that baneful code of men's inventions, was, that it gave the most barefaced contradiction to God's truth on this subject, and made dead men's bones and other trumpery to have no little share in the eternal salvation of men. What a blaze of gospel light fell on the mind of that dauntless man, when, by studying the Bible, he discovered that the righteousness of Jehovah Jesus, in his mediatorial character, can alone solve, which it most gloriously does, the all-important question of Bildad. Rome, in her towering blasphemy, has pronounced all men "accursed," who assert that the salvation of a poor hell-deserving sinner is not helped forward by the merit of good works. The "Mother of Abominations" forgot to prove, what we entirely deny, that a poor sinful man, and there is no other sort of men, can by possibility have any righteousness *of his own*. Were we to admit

that he can be saved by his own merit, it would still remain to be proved that he had any to be saved by. The righteousness by which a sinner can be justified must be equal to the demands of God's most perfect law. Such is the truth of the Bible, which Popery anathematizes; and here is a specimen of her own soul-destroying teaching: "Sacred to the memory of the benevolent Edward Mallay, merchant, the friend of humanity, the father of the poor. He employed the wealth of this world, only to secure the riches of the next, and leaving *a balance of merit* on the book of life, *he made heaven debtor to mercy*. He died," &c.* This perfectly harmonizes with Popery, for it is the theology of Rome! Such is the answer which Peter's *assumed* successors give to Bildad's question, while the blessed apostle himself would have said, "We believe that through the grace of the Lord Jesus Christ we shall be saved," Acts xv. 11. "Through the righteousness of our God and Saviour Jesus Christ," 2 Pet. i. 1. Fellow sinner, read the above epitaph, and tell us what honourable mention is made in it of Jesus the Redeemer,—of the mercy of God in Christ,—of the blood of sprinkling,—or of the Holy Spirit's new creation in the soul, &c. No, no, Popery and Hindooism are here perfectly agreed. Both these systems, because they patronize the religion of human nature, *self-saving*, can take millions of souls to heaven without mentioning the salvation which is in Christ Jesus. The Divine revelation of mercy puts sinful human nature where it ought to be, in the dust; but Rome, in answering Bildad's question, tramples Christ and his salvation under foot, and instead of pointing the poor sinner to "Heaven's own easy, unencumbered plan," tells him of her own clumsy and countless contrivances, all of which give honour to the creature, and rob God of the glory due unto his name. How inestimable are our privileges in this blessed age of knowledge and liberty, when religious information is so widely diffused! Let us all, from gratitude to God, and out of love to man, labour to spread it more and more. The obligation is great, the duty is imperative, and the results will be blessed. The continued articles in your PENNY MAGAZINE, Mr. Editor, from the pen of the Rev. T. Timpson, are invaluable to our juvenile hearers and members. How strikingly do those articles prove that the light of Divine truth is not adapted for Popery, that the "Mother of Abominations" is a kind of night! O that all Christians were awake to their responsibility, and that they felt more powerfully God's holy claims on their *best efforts* to do his will, and extend his work! "JEHOVAH OUR RIGHTEOUSNESS" was the watchword of the noble Reformers; and with that Divine weapon they prostrated the fallacies of Rome, and shed glorious light on the face of Europe. What are those blessed advantages of civil and religious liberty, in the possession of which we now rejoice, but the fruits of those seeds of truth which Martin Luther and his co-workers cast into men's minds? Let us not forget our fearful responsibilities for these advantages, but labour to perpetuate them to those who shall come after us. "Great is truth, and it must prevail;" but it is not of truth locked up in a cloister, or buried in the minds of a few, but when sown broadcast, and with unsparing hand, that this can be said. Truth is great indeed, and it is because it is so that we are all bound to diffuse it whenever we can. "The night cometh, when no man can work."

W—, Devon.

W. O. N.

* The writer has often read the original. It is in the South (Romanist) Chapel-yard, Cork.

A VISION.

"He that hath an ear, let him hear."

IN my solitary musings on the state of piety among the churches, a vision of intense and thrilling interest gradually unfolded itself to my mind.

The swell of distant music broke upon my ear, the indistinct outlines of form, dimly visible, seemed to dance before my eyes. I fell back in my chair, and with the stillness of death listened and looked. Presently the interior of a building, whose dimensions and elegance I had never seen equalled, became distinct to my perception. In this spacious edifice was assembled a vast concourse of people, men and women, old and young, dressed in every hue of colour and in every variety of fold. Jewels of gold and silver, and precious stones, sparkled with dazzling brilliance among the rich-flowing drapery; no ornament which invention could devise, or wealth procure, seemed to be wanting, nor very sparingly distributed, among that orderly throng. On a platform, at the far end of the building, sat a large number of men only; and before a seat somewhat more prominent than the rest stood one of intellectual and grave countenance, with an open book in his hand. The music, which rolled softly and sweetly through the hall, paused, and the man with the book open before him said,

"Lord, revive us,
All our help must come from thee."

Again the full-toned organ peeled its harmonious notes, and the voices of singing men and of singing women filled up the chorus. The music ceased. There was silence. "We are met," said the man still standing, "we are met to deliberate on the state of things among us as a Christian people, and to inquire what can be done for the promotion of a more healthful tone of spiritual feeling in the churches of our land." As he thus spoke, a man of austere visage, of mean and strange garb, and of foreign air, suddenly appeared at his side. When all eyes were turned towards him, he stretched out his hand, and said, "In the form that now stands before you is embodied the spirit of ancient Elijah. He is commissioned to make known the feelings with which the adorable Lord Jesus regards a great part of this assembly and of the churches which it represents." And then, drawing from under his mantle a small roll of parchment, he added, "This con-

tains an ancient letter, which has been written afresh at the command of Him whose eyes are as a flame of fire, and who walks amidst the golden candlesticks. It is now addressed expressly to you." Unrolling the parchment, he read with a clear but tremulous voice, with the deepest solemnity on his countenance, and with humble yet emphatic tone, "*These things saith the Amen, the faithful and true witness, the beginning of the creation of God.*" (Every one's fixed attention seemed to say, Now then we shall learn what is our true relation to Christ; whether we are approved of by him, or have grieved his Holy Spirit.) "I KNOW YOUR WORKS. YOU ARE NEITHER COLD NOR HOT." (Confusion and shame mingled in every feature.) "I WOULD YE WERE COLD OR HOT. SO THEN BECAUSE YE ARE LUKEWARM, AND NEITHER COLD NOR HOT, I WILL SPUE YOU OUT OF MY MOUTH." He rolled up the parchment, handed it to the president, and, pointing to a Bible which lay open on the table, thus continued:—

"Every sentence of that book comes from the throne of heaven. Every word of it should be read and heard as a voice proceeding directly from that throne—as if the thunders of heaven solemnly reverberated, Thus saith the high and lofty One that inhabiteth eternity. How comes it to pass that the WORD OF GOD—the COMMANDS OF THE ETERNAL—the instructions of INFINITE WISDOM—the provisions of BOUNDLESS LOVE, are met with indifference? You are torpid and insensible in the presence of the Most High, where you should be all activity and feeling. The God of heaven beholds this; he looks down upon you with inexpressible dissatisfaction, and through his Son declares, 'I would ye were cold or hot.' Hear that word. Let it sink into your stagnant hearts and trouble them. God is dissatisfied with you; he well nigh loathes you, and has almost commanded his church and his happy creation to spue you out into the pit of uncleanness and death. I put it calmly to your consciences, does not the majesty of this Bible, of this glorious revelation, rebuke your want of feeling, your want of self-denial, your want of love, and zeal, and constancy in the Divine service? When the LORD is speaking, are you to be listless? When he is pleading, are you to trifle? When he calls upon you to act

with vigour and endurance, are you to sit down idle? If this would be insufferable rebellion, let the meltings of your souls flow down because of your prevailing indifference to the MESSAGE OF GOD.

"That Bible contains the most inspiring theme ever set before the mind of man or of angel. Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. The sufferings of Christ meet you almost in every page. The cross, with marked prominence, stands out everywhere. The longsuffering and goodness of God are throughout it illustrated and enforced; so that you, whose sins were the thorns and nails in the mangled flesh of the Redeemer, whose guilt pierced his heart and troubled his soul in death, whose perversity and vileness are to be conquered and cleansed, you should never be unmoved by the affecting theme. The barest mention of the gospel should be enough to kindle in your breasts the most enthusiastic passion. The remembrance of God's love in giving his Son, and of the grace of Christ in sacrificing himself for your benefit, yea, for your veritable deliverance from hell, should be enough to keep alive and flaming within you the most absorbing love. Mercy! what will not mercy do? Many a time has it subdued the most deadly hate and the fiercest rebellion. Loving-kindness! what has not that effected? It has won the most callous heart. Generous adventure! what are thy trophies? A whole army of admiring followers crowding to bless the deliverer, the friend. But where is mercy like that which the gospel reveals?—mercy weeping over implacable foes,—mercy staying the red arm of insulted holiness and vengeful majesty. Where too is love like that of the gospel?—love that covers a multitude of sins, forgets a life of stout-hearted rebellion, and parts with the dearest, supremest treasure to bless the vilest ingrate. What page of chivalric heroism affords even a faint illustration of thy self-sacrifice, O Jesus! There is not a noble sentiment, there is not a holy passion of which the heart of man is capable, that the gospel is inadequate to inspire. If enthusiasm is fanatical in any other department, it never can become so in religion. If indifference can be tolerated on any other subject, it must find no quarter here. The gospel of Christ, by its soul-inspiring theme, rebukes all cold-heartedness. To be lukewarm is more

repulsive than the chill of death. To be listless and forgetful awakens stronger aversion in the Lord of life and glory than absolute indifference. In looking over the ranks of Israel, and seeing a number of this sort in his camp, he sternly exclaims, 'I would ye were cold or hot.' Ye lukewarm professors, does no shame start to your cheeks when you hear that rebuke? Does no remorse agitate your bosoms—no trouble seize your breast? Shall the Lord descend from heaven and bear your sins on the tree, and you stand by beholding his blood, his tears, his pallid quivering lips,—hearing his groans, his sighs, his prayers,—at length seeing his head fall in death and his murderers exult;—stand by and see all this—believe it is for you—believe that *there*, on his heart, is the burden of your sins; that *there*, in the blood accumulating at the foot of the cross, is the fountain for your uncleanness; that *there*, in the awful curse that rests upon him, is the removal of God's curse from your guilty head and heart;—see all this, believe all this, profess to feel all this, and yet remain indifferent, destitute of zeal—devoted zeal, self-denying zeal, life-consuming zeal? Wonder, O heavens! Be astonished, O earth! These men profess to have received the gospel!

"IMMORTALITY! CONDEMNATION! HEAVENLY BLISS! Surely no book, no philosopher, no science, ancient nor modern, ever propounded considerations half so absorbing and immense! Surely no traffic for gain, no route to distinction and honour, ever supplied the imagination with such visions and results. The Bible tells every rational being that he is never to die; that the part of his nature which he calls himself is to outlive the dissolution of the tomb, is to enter upon a new order of life in a new world, surrounded by a new order of things; is to derive its happiness (if happy it shall be) from new relationships, objects, and pursuits. This doctrine is not one of speculation, around which hang the misty shadows of doubt and uncertainty. It is declared as a veritable fact on the highest authority. Here, then, come; stand on the verge of time and contemplate that vast eternity into which the angel of death will soon thrust you. *There* is the wide region stretching before your eye—vast—immeasurable. *There* you must wander and weep, or rest and rejoice, when this solid earth is burnt up. Whatever changes may happen in the heavens—the sun, the moon, the planets, or the far

distant stars—you will live to witness them all. Whatever catastrophe may convulse the globe where you now dwell, you will see it and survive it. Should the framework of the universe at length grow old, and the stars one by one drop from their spheres, these decays and changes will in no way shorten your existence, nor portend a coming extinction. Is your immortality, then, a thing of no moment—a matter which it becomes you to neglect? Will it suffice to glance a thought towards it occasionally—to arrest a fugitive moment or two in the course of a long day, a week, a month, just to catch a faint and fading glimpse of the grand fact of your being? For *this* purpose did Christ bring life and immortality to light, that they might be forgotten in the fashions, the vanities, the pursuits of time,—that they might be lost sight of for hours and weeks in the great crowd of pleasure, follies, childish amusements, or God-dishonouring perplexity and absorption about this life—this life, which as a vapour appeareth a short time, and then vanishes away? No. This one thought, IMMORTALITY, should be that around which all other thoughts revolve. This one idea, ETERNAL EXISTENCE, should be the centre in which all others converge. This one possession, A DEATHLESS SOUL, should make you utterly indifferent to everything of a transient nature. And yet I am here surrounded by men and women who think less of their IMMORTALITY than of the clothing of the body! Is this pleasing to Him who came from heaven to earth to reveal the fact,—to Him who passed through the grave to demonstrate it,—who sends his word, his ministers, his sabbaths, to bring it ever to your remembrance? It is far otherwise. He is beholding you at this moment, and the sentiment of his soul toward you is, ‘I would ye were cold or hot.’

“Vast numbers of our race—Pagan, Mahommedan, Jewish, and Christian—having done with time, are now condemned in hell. With myriads once as thoughtless, young, and gay as many of you are, it is now one dark dismal night of wretched, eternal condemnation. From the Mount Zion in heaven they are seen clothed in shame, laden with the guilt of years, lamenting their folly, and howling in despair. The gospel solemnly reminds you that you are in the same world of temptation where they sinned and contracted all their guilt; that you are on the same precipice from which they fell. It declares and reiterates the possibility

of your souls being lost; yea, even the high probability, for it exhorts every one to ‘strive to enter in at the strait gate;’ whereas you strive not, you labour not, you fight not, you run not. The gospel maxim, ‘What shall it profit a man if he gain the whole world, and lose his soul?’ in these modern days seems to be reversed. The habits of general dissipation, frivolity, luxurious ease, and elegant fashions in which the professed followers of the Lord so unscrupulously indulge, can only be accounted for by a state of mind which says, ‘What shall it profit a man if he save his soul, but lose the pleasures of time?’ Condemnation does not appal your hearts with its terrors. The pit of hell scares you not. The worm that dies not and the quenchless flame seem to you figures of no meaning. The wrath of God and of the Lamb either you do not believe or do not fear. In short, the great verity of being shut out of heaven, and made to wander in everlasting disgrace and hopeless ruin, you seldom revolve. Your exposure to this awful curse—the possibility that you may endure it—the certainty that many called by the Christian name will know it in all its dire experience, stand not before your minds as great and solemn truths. I am here, therefore, to sound an alarm in your hearing, if perchance those who are at ease in Zion may be troubled and the sleepers aroused. Wherefore did the Redeemer, in the days of his travail, announce, ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity?’ And wherefore has this announcement been preserved? Wherefore? That the awful doctrine of eternal condemnation, being placed distinctly before your minds, might preserve you from lukewarmness. And yet, in spite of these solemn words directly from the lips of Him who spoke as man never spoke, the mournful position of a large part of his professed followers, were they suddenly removed into the world of spirits, would be outside the door, vainly knocking and pleading for admittance. The Saviour sees your perilous state, and in his great mercy sends the pathetic exhortation, ‘I would ye were cold or hot.’

“The Divinely inspired writers often

labour to give prominence, beauty, and attraction to the realities of heaven. But heaven is infinitely more glorious than, with your present range of conception, you are able to imagine. There are the innocence and loveliness of pristine Eden, the solemn grandeur of the ancient temple, the delightful converse of the dear Redeemer. Are you here annoyed by temptation and troubled by sin? *there* they are known no more. *Sign* you at all for rest and pleasure? *there* they are pure, spiritual, in glorious perfection. Ask you for friendship, tender, devoted? in heaven the saved are *at home* with the Lord. Seek you a range for thought and imagination? *there* is not the dimness of twilight nor the moon's sickly ray; one clear, bright, eternal noon throws a flood of glory all around, lights up the way into the immensity of creation, and renders transparent all the history of time. Here you have no continuing city, no durable possession, no unmingled joy. And many of you are already grown old and feeble; all are rapidly gliding down the stream of time. To-morrow is not yours. You cannot repent in the grave, nor rise from hell to heaven. Yet your affections are dull, your thoughts are carnal. The visions of celestial glory are, in your eyes, like the toys of children."

Here, for a moment, he paused. His animated eye, which had all along flashed from side to side, was devoutly lifted up to heaven. And then, glancing round him a benignant and pitiful look, in a somewhat subdued, but still emphatic voice, continued:—

"Thus saith the Lord, Oh that my people would hearken unto me, and Israel would walk in my ways! I should soon subdue their enemies, and turn my hand against their adversaries. The haters of the Lord should submit themselves unto him: but their time should endure for ever. He would feed them also with the finest of the wheat; and with honey out of the rock would I satisfy thee."

He ceased; and, as the sound died upon the ear, the form whence it proceeded dissolved and was gone.

November, 1846.

P. Q.

THE CHURCHES : HOW IS IT, AND HOW SHOULD IT BE ?

THE present languid state of religion in all Christian denominations is a fact not

less lamentable than certain. Considerable difference of opinion may exist as to the cause; but it seems not unreasonable to conclude, that both members and ministers of the various sections of the church of Christ have occasion for humiliation before God, because of unfaithfulness. With reference to ministers, it may be asked, Do they in general preach with the earnestness, plainness, and strong solicitude for the salvation of souls, which distinguished the ministry of the apostles? If such preaching were general, the effects would soon be extensively witnessed. May all the ministers of the churches be men full of faith and of the Holy Ghost; men of deep piety, holy zeal, and enlarged usefulness! But, taking a view of the great body of professing Christians, it may be inquired, Is there not amongst them too much conformity to the world, to its fashions and customs, which are evil? Are not many so absorbed in the pursuits of earth, as almost to forget eternal things, with all their importance and solemnity? Let us bring the matter home to ourselves. Does our conduct as professors afford evidence that we are spiritually minded; that our affections are set on things above, and not on things on the earth? Do we walk by faith, and not by sight? Are we adorned with the graces and virtues of our holy religion? Do we by good works lead men to glorify our Father which is in heaven? Are they impressed and convinced by our consistency? Are we truly humble, meek, and kind in our spirit and deportment? Are we as zealous for God and for his cause as our duty requires us to be? Do we embrace every opportunity of doing good to others,* and of obtaining good for our own souls? Do we practise the duties of self-denial, and the taking up of our cross that we may follow Christ? Are we seeking to imbibe his spirit, and endeavouring to imitate his example? Are we deeply affected with the perilous condition of unconverted men, and do we pray and labour for their salvation? Do we, according to the ability we have, contribute of our substance for the diffusion of the gospel in our own and in heathen lands? Is the prosperity of the Redeemer's cause and kingdom dear to us, and do we seek to promote it by every means in our power? In short, do we, as professors, exemplify the purity, wisdom, vigour, and activity of the Christian life and character?

Now these are points, regarding which, it is to be feared, many are culpably deficient; and while the professed people

of God are, spiritually, in a weak and apathetic state, it cannot with reason be expected, that a powerful influence for good will be exerted on the world around. There must be, first of all, a revival within the church; the tone of personal piety must be raised, and energies which have been and are misimproved and dormant must be devoted to the service of God. We need more of the influence of the Holy Spirit, to quicken and invigorate our own souls; and when this is obtained may we with confidence look for days of prosperity, and for the pouring out of that Spirit on all flesh. Everything must be laid aside which tends to prevent our growth in grace, and to render our labours in the Lord's vineyard unsuccessful. If we wish for a revival of religion, we must repent of our negligence and supineness, and resolve, in dependence on Divine aid, to be more faithful.

The offering up of earnest and importunate prayer for the blessing of God, on ourselves, and on the universal church, is a matter of great importance, though there is reason to fear it is much neglected. Would not the great Head of the church, in answer to ardent supplications, send "showers of blessings" from above? Would he not "revive us again," and "prosper and establish the work of our hands?" This he has graciously promised to do, and surely we cannot doubt of his faithfulness and truth, any more than of his goodness, or his power. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," Mal. iii. 10. One great hinderance to the progress of religion is, undoubtedly, the absence of a fervent, prayerful spirit in many. If we did but pray more than we are accustomed to do we should be induced to greater diligence and exertion in the cause of our God, and we should receive richer blessings from his hand. He would lift up upon us the light of his countenance, and give us to see the prosperity of Zion. Then would the promise given of old to his church be realised in our own experience: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate," Isaiah xxviii. 5, 6.

October 12, 1846.

M. W.

RIGHTEOUSNESS BY JESUS CHRIST.

EVERY one who has seriously attended to the workings of his own heart must have been sensible of its total estrangement from love to God, and the practice of holiness. And this conviction is confirmed and established by the statements of God's word. "For God is greater than our hearts, and knoweth all things." And this deep-rooted aversion to all that is holy and good is there affirmed of mankind universally, and is commonly known as the doctrine of "original sin;" and as this truth lies at the very threshold of the Christian system, a thorough conviction of its truth is absolutely necessary, as a first step toward the attainment of pardon of sin, and holiness of heart, "without which no man shall see the Lord." The following scriptures plainly teach this melancholy truth: "The imagination of man's heart is evil from his youth," Gen. viii. 21; "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek after God; they are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one," Psal. xiv. 2, 3; compare Rom. iii. 10—18. "Behold I was shapen in iniquity, and in sin did my mother conceive me," Psal. li. 5; "There is not a just man upon earth that doeth good, and sinneth not," Eccles. vii. 20; "The heart is deceitful above all things, and desperately wicked, who can know it?" Jer. xvii. 9; "Out of the heart proceed evil thoughts," etc., Matt. xv. 18. In these passages the natural heart is laid bare, stript of all inherent worth, and all the world is held guilty before God. Reader, have these and similar statements ever led you to make the appalling, but important discovery, that you had no love to God, no respect for his will, no relish for his service? Has the conviction never flashed into your mind that the "inner man" of your heart was corrupt to the very core? Has the God-dishonouring, hell-deserving nature of your sins, never constrained you to feel abashed, humbled, self-condemned? If you have never thus realised your pollution, guilt, and danger, you may fitly be compared to the emaciated invalid, who thinks he has "no need of a physician," while a deadly disease is rapidly undermining his constitution! And so long as you continue in this state, you are but ill prepared for the reception of that robe of righteousness without which you shall never sit down at "the marriage supper of the Lamb." But where, do you ask,

is such a righteousness to be found? Have you not already told me from the Scriptures that "all have sinned," and "none are righteous?" Most true, this is the *natural* character of every son and daughter of Adam; but these very same Scriptures also speak of a class who are described as "*the righteous*," *Psa. i. 6*; *Heb. xi. 4*; *Luke i. 6*; *Num. xxiii. 10*; *Prov. xiv. 32*; *Matt. xiii. 34*; hence we read of the *way*, the *life*, the *death*, and the *eternal blessedness* of the righteous. We have already seen that this character is not *inherent*, and must therefore be acquired from something foreign to ourselves; for "how can a clean thing come out of an unclean?" How then is it procured? We answer, by faith in the meritorious sufferings and death of the Son of God, the production of the Spirit of God, whereby the righteousness of the surety is reckoned, imputed, or placed to the account of all who believe in him as their substitute and their Saviour. Hence Christ is called "the Lord our Righteousness," *Jer. xxiii. 6*; and "the end of the law for righteousness to every one that believeth," *Rom. x. 4*. Here there is a righteousness disclosed, better far than that which man lost by sin; *that was creature righteousness, this is a Divine righteousness*. "Surely, shall one say, *in the Lord* have I righteousness and strength," *Isa. xlv. 24*. And then it is so complete and pure, that the soul who is adorned with it can say with Isaiah, "He hath covered me with the robe of righteousness," *Isa. lxi. 10*. Mark here the term *covered*, implying the soul's need of a covering to hide its native pollution: the imputed righteousness of Jesus is this covering; and no sooner does a soul become wrapt in this seamless, spotless robe, than God the Father looks down upon this naked soul thus decked anew, and pronounces it "all fair." "If you were lying at the bottom of the sea, no eye could see your deformities; so when the infinite ocean of Immanuel's righteousness flows over the soul, you are swallowed up as it were in Christ, your blackness is never seen, only his fairness."*

"Jesus, how glorious is thy grace!
When in thy name we trust,
Our faith receives a righteousness,
That makes the sinner just."

Dear reader, is this righteousness yours? Or do you still stand forth a pitiable spectacle of spiritual nakedness, wearing "the garments spotted by the flesh," or muffled in "the filthy rags of your own

righteousness?" Miserable attire indeed for an immortal soul! a covering far "too narrow to wrap yourself in." Alas for you, when you come to encounter the searching glance of Him before whom no sinner shall stand who is not shrouded in the robe of Jesus! But why is this righteousness *not yours*? Either because, like Gallileo, you "care for none of these things;" or like Naaman the Syrian, your pride will not allow you to take it for nought; or like the young man in the gospel, you imagine yourself already perfect! In opposition to all this the Scriptures assert that it is *essential*; without it, "you shall in no case enter the kingdom of heaven," *Matt. v. 20*. And they no less expressly state, that it is received *by faith alone*, "not of works, lest any man should boast;" "Therefore it is of faith, that it might be by grace," *Eph. ii. 9*; *Rom. iv. 16*. These terms, however humiliating, must be complied with *now*, or at death you will pass into the presence of God, to be eternally banished from his smile, because you presumed to appear before him attired in your filthy rags, and despised the "wedding-garment" of his own providing; and this dreadful portion will be aggravated by the stinging reflection, that to you a righteousness was offered, that could make the blackest sinner fair. But this need not be, and why should it be, when God himself pleads with you, "Hearken to me, ye stout-hearted, and far from righteousness, behold I bring *my* righteousness *near to you*," *Isa. xlii. 12*. Has he not brought it near to you in the person and work of his Son—in the influences of his Spirit—in the ordinances of the gospel,—in the reasonings and appeals now before you? Has it not come into your home—your closet—close to your *very conscience*? O how near! but nearer it must be, or it cannot be yours; you must receive it into your heart, for "*with the heart* man believeth unto righteousness," *Rom. x. 10*; then only can you "enjoy the blessedness of the man to whom God imputes righteousness without works," *Rom. iv. 6*. And O, how sweet to realize in your inmost soul, that "God is well pleased with you for Christ's righteousness' sake," *Isa. xlii. 21*. Finally, this righteousness of *state* on which we have been insisting, is always followed by righteousness of *life*. When the Spirit of God has revealed and applied the righteousness of Jesus to the spiritually naked, he does not thenceforth leave them to themselves; their acquaintance may now be said only to begin; he

* Memoirs of M^cCheyne, p. 263.

makes their souls his dwelling-place, subdues the evil propensities of their natures, turns the tide of their affections against the devil, the world, and the flesh. And this is the grand design of God in justifying them,—to make them holy beings. Reader, try yourself by this test. Are you adding to your faith all the other virtues and graces of the Christian character? Do you bring forth the fruits of the Spirit? Is conscience tender and dis-

criminating? Have you an unfeigned regard for universal holiness? This is the great practical test by which all men shall know whether you are disciples of Christ; and it imparts a meetness for eventually joining the great multitude "arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints," Rev. xix. 8.

November, 1846.

W. F.

Lessons by the Way; or, Things to Think On.

PRIDE.

Our natural pride is a great hinderance to our believing. If we acknowledge ourselves to be sinners, and are sensible of our need of mercy, we are not easily brought to see that we are so destitute of all good as the word of God describes us to be; its secret dependence upon prayers, tears, resolutions, repentance, and endeavours, prevents us from looking solely and simply to the Saviour, so as to ground our whole hope for acceptance upon his obedience unto death and his whole mediation. A true believer will doubtless repent, and pray, and forsake his former evil ways; but he is not accepted on account of what he does or feels, but because Jesus died, and rose, and reigns on the behalf of sinners, and because he is enabled by grace to trust in him for salvation. Pride leads us into that spirit of vain reasoning which is contrary to the simplicity of faith. Till this is renounced, till we become in some measure like little children, and receive the doctrines of Scripture implicitly, because they are from God, requiring no further proof of any point than a "Thus saith the Lord," we cannot be established in our hope.—*Newton*.

THE REMEDY FOR HUMAN PRIDE.

AN evidence of the wisdom of God, in the cross of Christ, is, that the doctrine of it is designed especially to counteract the very sin by which man originally fell. Man fell by pride; he is restored in a way of humility. He fell by self-dependence; he is saved by self-renunciation. We lost ourselves by a vain desire after wisdom; we return to God by the foolishness of the cross. As we sinned by presumptuous curiosity, the wisdom of God humbles us at the very root of the tree of knowledge, and compels us to renounce the pride of our understanding and submit to faith. Everything connected with the cross of Christ opposes the reigning evil of our fallen hearts. Human wisdom receives not this doctrine. Human pride comprehends nothing of it. Repentance begins in humility; faith moves in it as its proper atmosphere, claiming nothing but from the undeserved mercy of God. Prayer is the breathing of humility; justification is a free gift; salvation is of grace; holy obedience is the fruit of submission; every step, every act, every duty, every feeling of a Christian, all is humility. Sin has changed the way to happiness. In the first, God wished to draw men to

a knowledge of himself by the use of their reason, and the consideration of the wisdom of his works; in the second, the Saviour draws men by the folly of the word, of the cross, and by the subjection of their reason and will to the doctrine of faith. Religion is the remedy of human pride, as it is not so much a science of the understanding as of the heart.—*Bishop Wilson*.

HUMILITY.

ALAS! I do not only betray the inbred venom of my heart by poisoning my common actions, but even my most religious performances also, with sin. I cannot pray, but I sin; I cannot hear or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them, my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer. Thus not only the worst of my sins, but even the best of my duties speak me a child of Adam; inasmuch, that whensoever I reflect upon my past actions, methinks I cannot but look upon my whole life, from the time of my birth to this very moment, to be but as one continued act of sin. And whence can such a continued stream of corruption flow, but from the corrupt cistern of my heart? And whence can that corrupt cistern of my heart be filled, but from the corrupt fountain of my nature? Cease, therefore, O my soul, to gainsay the power of original sin within thee, and labour now to subdue it under thee. But why do I speak of my subduing this sin myself? Surely this would be both an argument of it and an addition to it. It is to thee, O my God! who art both the searcher and cleanser of hearts, that I desire to make my moan.—*Beveridge*.

CHRIST WAS MADE SIN FOR US.

THE cross on which Christ was extended points, in the length of it, to heaven and earth, reconciling them together, and, in the breadth of it, to former and following ages, as being equally salvation to both. "The Lord hath laid on him the iniquity of us all," says the prophet; took it off from us, and charged it on him; made it "to meet on him," or "to fall in together," as the original word is. The sins of all, in all ages

before and after, that were to be saved, all their guiltiness met together on his back upon the cross; and whosoever of all that number had least sin, yet had no small burden cast on him; and to give accession to the whole weight, "every man had his own way of wandering," as the prophet there expresses it, and he paid for all; all fell on him. And as in the testimony of his meekness and patience, so in this regard likewise was he so silent in his sufferings, dealt most unjustly with him, yet he stood as convicted before the justice-seat of his Father, under the imputed guilt of all our sins; and so eyeing him, and accounting his business to be chiefly with him, he did patiently bear the due punishment of all our sins at his Father's hands, according to that of the psalmist: "I was dumb; I opened not my mouth, because thou didst it." Therefore the prophet immediately subjoins that of his silent carriage to that which he had spoken concerning the confluence of our iniquities upon him: "As a sheep before her shearers is dumb, so he openeth not his mouth." And if our sins were thus accounted his, then, in the same way, and for that very reason, of necessity his sufferings and satisfaction must be accounted ours.—*Leighton.*

THE FIRE OF LOVE.

No duty is acceptable without the holy fire of love. Love is to the soul of the believer as the wing to the bird, as the sail to the ship. Love is the fulfilling of the law. Imperfect, in many respects, as our obedience to that law will be and must be, yet in love it may be perfect. "Faith without works," we read, "is dead," or powerless; and truth without love is cold; and zeal without love is selfish; and even martyrdom without love is a rejected sacrifice. Let love therefore be without dissimulation; for the strength of our faith is really and precisely as the strength of our love. This is the vital principle of our whole religious profession. It is the inestimable jewel of our crown, and reflects the image of a divine nature. There is no gold so inestimable as our precious faith; and in combination with this faith there is no jewel so fair, there is no crystal so clear, there is no flower so fragrant as love. It is the very element of heaven; it is the music of immortal intelligences; it is the glory of the church triumphant, and the happiest benediction of the church militant.—*Dr. Redford.*

SATAN'S ARMOUR.

THE armour with which Satan furnishes his followers is directly the reverse of that Christian armour described by Paul the apostle. Instead of a girdle of truth, he girds the sinner with the girdle of error and deceit. Instead of the breastplate of Christ's righteousness, he furnishes him with a breastplate of his own fancied righteousness. Instead of the shield of faith, the sinner has the shield of unbelief, and with this he defends himself against the curses of the law and the arrows of conviction. Instead of the sword of the Spirit, which is the word of God, he teaches them to wield the sword of a tongue set on fire of hell, and furnishes them with a magazine of cavils, excuses, and objections, with which they attack religion and defend themselves. He also builds for them many refuges of lies, in which, as in a strong castle, they

proudly hope to shelter themselves from the wrath of God.—*Dr. Payson.*

HOLINESS.

UNLESS we strenuously aim at universal holiness we can have no satisfactory evidence that we are the servants of Christ. A servant of Christ is one who obeys Christ as his master, and makes Christ's revealed word the rule of his conduct. No man then can have any evidence that he is a servant of Christ any further than he obeys the will of Christ. And no man can have any evidence that he obeys the will of Christ in one particular, unless he sincerely and strenuously aims to obey in every particular; for the will of Christ is one.—*Ibid.*

HAPPINESS OF HEAVEN.

ONLY to be permitted to contemplate such a being as Jehovah; to see goodness, holiness, justice, mercy, long-suffering, and sovereignty personified and condensed; to see them united with eternity, infinite power, unerring wisdom, omnipresence, and all-sufficiency; to see these natural and moral perfections indissolubly united and blended in sweet harmony in a pure, spiritual being, and that being placed on the throne of the universe;—to see this would be happiness enough to fill the mind of any creature in existence. But in addition to this, to have this ineffable being for our God, our portion, our all; to be permitted to say, This God is our God for ever and ever; to have his resplendent countenance smile upon us; to be encircled in his everlasting arms of power, and faithfulness, and love; to hear his voice saying to us, I am yours, and you are mine; nothing shall ever pluck you from my hands, or separate you from my love, but you shall be with me where I am, behold my glory, and live to reign with me for ever and ever;—this is too much: it is honour, it is glory, it is happiness too overwhelming, too transporting for mortal minds to conceive, or for mortal frames to support; and it is perhaps well for us that here we know but in part, and that it doth not yet appear what we shall be. Oh! then, in all circumstances, under all inward and outward afflictions, let God's Israel rejoice in their Creator let the children of Zion be joyful in their King.—*Ibid.*

LOSS OF FRIENDS.

WHEN Christians speak of *losing* a Christian friend, let them think what they mean, and beware of forgetting their spiritual relations and their blessed hopes. Those who fall asleep in Jesus are not *lost* to those who survive them. They are only parted from them for a time, to meet again, and to meet at home. They are no more lost than a dear friend is lost who goes home before us, after we have sojourned for awhile at a distance, and whom we are soon to follow, and know where to find. But to our society, our counsels, our plans, and our labours here below, they *are* lost; and the loss will be deeply and lastingly felt in proportion to the greatness and variety of the excellences by which in life they were distinguished and endeared.—*Dr. Wardlaw.*

MEANS AND ENDS.

WHEN some people talk of religion, they mean they have heard so many sermons, and per-

formed so many devotions, and thus mistake the means for the end. But true religion is an habitual recollection of God and intention to serve him, and thus turn everything into gold. We are apt to suppose that we need something splendid to evince our devotion; but true devotion equals things. Washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime minister, parish minister, or watchman.—*Newton*.

POPERY AND PUSEYISM.

THROUGH the grossness of her professors and the fraud of deceivable traditions, the gospel is dragged so downwards as to backslide into the Jewish beggary of old cast rudiments, attributing purity or impurity to things indifferent, that they might bring the inward acts of the spirit to the outward and customary service of the body, as if they could make God earthly and fleshly because they could not make themselves heavenly and spiritual. They began to draw down all the divine intercourse betwixt God and the soul into an exterior form, pretending a necessity of joining the body in a formal reverence and worship circumscribed. They hallowed it, they fumed it, they sprinkled it, they bedecked it, not in robes of pure innocence, but of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold and gewgaws, fetched from Aaron's old wardrobe, or the Flamen's vestry. There was the priest set to con his motions and his postures, his liturgies and his hurries, till the soul, by this means of overbodying herself, given up justly to fleshly delights, bated her wing apace downwards; and, finding the ease she had from her visible and sensuous colleague, the body, in performance of religious duties, her pinions now broken and flagging, shifted off from herself the labour of high soaring any more, forgot her heavenly flight, and left the dull and droiling carcase to plod on in the old road and drudging trade of outward conformity.—*John Milton*.

RELIGION AND LIBERTY.

RELIGION and liberty God hath inseparably knit together, and hath disclosed to us that they who seek to corrupt our religion are the same that would enthrall our civil liberty.—*Ibid*.

UNION AND CONTROVERSY.

THERE be who continually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. It is their own pride and ignorance which causes the disturbing, who neither will hear with meekness, nor can convince, yet all must be suppressed which is not found in their syntagma. They are the troublers, they are the dividers of unity, who neglect and permit not others to unite those dissevered pieces which are yet wanting to the body of truth. To be still searching what we know not by what we know, still closing up truth to truth as we find it, (for all her body is homogeneous and proportional,) this is the golden rule in theology as well as arithmetic, and makes up the best harmony in a church; not the forced and outward union of eold and neutral and inwardly divided minds. . . Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and under-

standing which God hath stirred up. What some lament of we rather should rejoice at, should rather praise this pious forwardness among men to re-assume the ill-deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after truth, could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men. . . . How goodly and how to be wished were such an obedient unanimity as this! What a fine conformity would it starch us all into! Doubtless a stanch and solid piece of framework as any January could freeze together!—*Ibid*.

MILTON ON FORMS OF PRAYER.

THEY whom God hath set apart to his ministry are by him endued with an ability for prayer; because their office is to pray for others, and not to be the lip-working deacons of other men's appointed words. If prayer be the gift of the Spirit, why do they admit those to the ministry who want a main gift of their function, and prescribe gifted men to use that which is the remedy of another man's want; setting them their tasks to read, when the Spirit of God stands ready to assist in his ordinance with the gift of free conceptions? And let it be granted to some people while they are babes in Christian gifts, were it not better to take it away soon after, as we do loitering books and interlineary translations from children; to stir up and exercise that portion of the Spirit which is in them? Another reason for liturgy is the preserving of order, unity, and piety,—and the same shall be my reason *against* liturgy. For obedience to the Spirit of God is the best order that a Churchman can observe. If the Spirit manifest the gift of prayer in his minister, what more seemly order in the congregation than to go along with that man in our devoutest affections? Nor is unity less broken, especially by our liturgy, though some would almost bring the communion of saints to a communion of liturgical words. For what other reformed church holds communion with us by our liturgy, and does not rather dislike it? And among ourselves, who knows it not to have been a perpetual cause of disunion? Lastly, it hinders piety, rather than sets it forward, being more apt to weaken the spiritual faculties, if the people be not weaned from it in due time. For not only the body and the mind, but also the improvement of God's Spirit is quickened by using. Whereas they who will ever adhere to liturgy, bring themselves in the end to such a pass, by overmuch learning, as to lose even the legs of their devotion.

That which the apostles taught hath freed us in religion from the ordinances of men, and commands that "burdens be not laid" upon the redeemed of Christ; though the formalist will say, "What! no decency in God's worship?" Certainly, readers, the worship of God, singly in itself, the very act of prayer and thanksgiving, with those free and unimposed expressions which from a sincere heart unbidden come into the outward gesture, is the greatest decency that can be imagined. Which to dress up and garnish with a devised bravery abolished in the law, and disclaimed by the gospel, adds nothing but a de-

formed ugliness; and hath even afforded a colourable pretence to bring in all those traditions and carnalities that are so killing to the power and virtue of the gospel.

MILTON ON THE PARTIAL REFORMATION OF THE ENGLISH CHURCH.

If we have indeed given a bill of divorce to popery and superstition, why do we not say as to a divorced wife, "Those things which are yours, take them all with you, and they shall sweep after you." Why were we not thus wise at our parting from Rome? Ah! like a crafty adulteress, she forgot not all her smooth looks and enticing words at her parting; "yet keep these letters, these tokens, these few ornaments,

I am not all so greedy of what is mine, let them preserve with you the memory of what I was, fair and lovely in your eyes." Thus did those tender reformers dolingly suffer themselves to be overcome with harlot's language. We are deep in dotage; we cry out sacrilege against those who in zeal have demolished the dens and cages of her unclean wallowings. We stand for a popish liturgy as for the ark of our covenant. And so little does it appear our prayers are from the heart, that multitudes of us declare they know not how to pray but by rote. They object that if we must forsake all that is Rome's, we must bid adieu to our *creed*; and I had thought our *creed* had been of the apostles, for so it bears title; but if it be hers, let her take it. We can want no *creed*, so long as we want not the Scriptures.

Essays, Extracts, and Correspondence.

WEST INDIAN MISSIONS.

To the Editor of the Christian Witness.

MY DEAR SIR,—I have now the pleasure of resuming the correspondence on the state and prospects of our West Indian missions. In my last I stated some particulars relative to the extensive immigration of Portuguese and Hill Coolies now going on into this colony, and of the unhappy influence it must have upon all Christian effort in the country. It is necessary to return awhile to this subject, not only to resume the thread of my remarks, but also, if possible, to impress upon the minds of the benevolent British public the necessity of keeping a sleepless watch upon colonial policy. That the unlimited introduction of ignorant Portuguese Roman Catholics from Madeira, (just such as those that have driven the philanthropic Dr. Kalley from Madeira, and who are already even here beginning to display their intolerance,) and of half naked, filthy, many of them diseased idolaters and Mohammedans from Calcutta and Madras, the very refuse of the streets of the east; that these things shall not retard the progress of moral amelioration amongst the people of the West Indies, for whom we have so long and so expensively cared, it would be madness to doubt. Immediately upon the receipt of the news by last packet of Lord John Russell's intended alteration of the sugar duties, the *Guiana Times* and the *Royal Gazette* filled their columns with the oft-repeated cry of "Now we must reduce wages, and without delay must fill the colony with people." And they will do

so. There is nothing to prevent them. There is no representative assembly in this colony; but a self-elected, irresponsible court of policy, all planters, transact the affairs of this province with closed doors; and, as I have already stated, by their enormous taxation of the necessities of life, provide for their unwieldy, unnecessary, unjust, and infamous scheme of immigration, or in other words, their inundating the country with hosts of foreigners to crush the native labourer with low wages and high-priced provisions. Then observe again the astounding iniquity of the scheme of East Indian immigration. Previous to the arrival of the deluded Coolies, the court of policy guaranteed that at the end of five years every Coolie wishing to return to his native country should be re-conveyed thither free of all expense to him. On the faith of this stipulation thousands have already come hither, and *fifteen* other vessels are chartered to this colony, to bring 300 each, and to arrive by Christmas, every Coolie thus costing the country £40 sterling! But now they are either all here or on the way, the Government papers almost daily reiterate the demand that "*this expensive requirement of transshipping the Coolies at the end of the five years must by all means be got rid of.*" They may stay here and work, or die, or starve; having got them here, although they bargained to send them back again, they say, We must get rid of this stipulation; and when they say, "*We must,*" they mean, "*We will.*"

Perhaps some readers of the *CHRISTIAN WITNESS* may deem these remarks too

political, although upon a moment's reflection they will see how deeply our missionary stations must be affected by the existence of such evils. To explain this, let me state the present condition of one of the Society's largest stations in this colony. Two years ago, nothing could have been more cheering than its prospects. There was a large daily school of 120 to 140 children, and a sabbath-school of twice that number; a congregation averaging 1000 people, and a church of upwards of 300 members; and the receipts, arising from these various sources, were not only amply sufficient for the missionary's support, but such as to justify the erection of a spacious and beautiful chapel. This station, too, had a peculiar interest attached to it, for it was the scene of the devoted and venerable Wray's labours, and also of the missionary martyr Smith. At the present time the circumstances of this same station are these: many of the people have become totally indifferent and careless about attending Divine worship at all; many members of the church have left to return to the world, or to join the less expensive form of the Establishment; the daily school, from *February* this year, has averaged only from 50 to 60; the station is burdened with a very heavy debt, arising from the erection of the new chapel; and the receipts of the station afford scarcely a subsistence for the missionary. In fact, in order to make the receipts sufficient for this, the missionary has been obliged to part with his horse, (a thing absolutely indispensable in a tropical country, for walking is impossible under a vertical sun, and there are no public conveyances,) so that he cannot visit a single estate to see the sick or afflicted, or for any purpose. The parents say they must send their children out to work, many of them before they can read or write at all, in order to make a little money for their joint support; and in many cases this is doubtless true, though too often the excuse arises from sheer indifference, and the unwillingness to pay the monthly trifle required for their children's education. Nor is this a solitary case; the main features of this representation would be borne out by the facts connected with many stations now in my thoughts.

From these considerations thus hastily thrown together, for my engagements prevent much leisure, two or three things will be obvious.

1. *The position of the Missionary So-*

cieties at home (and here I refer chiefly to the London Missionary Society) is one of very great difficulty and perplexity. At the period when in the fulness of our hearts we anticipated the speedy arrival of the time when our West Indian stations would take upon themselves the burden and duty of self-support, we could not, or at any rate we did not, foresee the sad reverses of fortune which have since overtaken us. The Society acting upon our expressed hopes enlarged the sphere of its labour, and incurred additional annual expense by the occupation of new stations. To this they were urged also by the strong tide of public feeling, which turning from the West, set in towards China and the East Indies. The income of the Society, only kept up to its present point by most laborious and anxious effort, is now totally inadequate to the maintenance of all their stations, east and west, on an efficient scale. What can the Directors do? is the question which I may well excuse myself from answering, but it is evident to those on the spot that something must be done, and that speedily, to prevent some stations from being wiped out of the map of the Society's operations for ever. Were I at liberty to mention facts in my possession in connection with our stations here, and in Jamaica, and also with our esteemed and beloved brethren of the Baptist denomination, many of whom are labouring under accumulated anxieties, and may perhaps be reduced, so I am credibly informed, to the extremity of selling school-houses or chapels to clear off chapel debts, it would cause many an anxious thought at our Mission Houses. This leads naturally to another remark, namely,

2. *That the situation of many of our missionaries in the West Indies is just now one of extreme delicacy and danger.* Let us suppose a case. A missionary in the prime of life, with a family growing up around him, calling every natural anxiety into daily, almost hourly exercise, sees the following facts stare him in the face. "My people," he says, in the depression of his solitary hours, "are some able but not willing, and some willing but not able to supply my necessary wants even with the exercise of the utmost economy: the resources of the station are not sufficient to enable me to keep a teacher, so that myself and wife are obliged to discharge this onerous duty; the consequence is, that household duties and the education of

my own children are necessarily neglected. I am unable to visit my people when sick, or requiring pastoral admonition; the heavy debt upon the chapel presses like a continual burden upon our progression; the chapel is unfinished, and the dwelling-house so fast going to decay that it is unsafe to live in it during the rainy season. What shall I do? After many years' labour in the West Indies, would it be wrong in me now to seek a quiet settlement in some country village in England, where I might regain my former strength, be useful, and educate my children apart from the debasing influences with which they are constantly surrounded?" Such are some of the disturbing thoughts that often cross my mind; for this is my case, and with slight alteration might be made that of many other missionaries now in the West Indies. Am I not then justified, my dear sir, in saying that the position of some of us is one of extreme delicacy and danger; so delicate that perhaps already I have written too much of private affairs for public benefit, and so dangerous that our stations seem jeopardized by the existence of this state of things. But at the risk of trespassing too far upon your columns, although I trust through your kindness to address the thousands of British Christians that read the faithful and true WITNESS, allow me to make a third remark by way of removing misapprehension.

3. Perhaps on reading this some friends may suppose that all the evils to which I have alluded arise solely from immigration. Now I do not mean that. I only mean to assert that this is one of the chiefest causes of the perplexing difficulties that are coming thick and threefold upon our stations in this colony. These difficulties are not imaginary. I know that every word I have written will find a response in the hearts of many missionaries in Demerara, Berbice, and Jamaica. The *fons et origo mali*, the interior evil upon which these exterior evils are now so fearfully acting, is the *unenlightened and unsanctified character of our church members*. That we have many holy and devoted men and women amongst us, translated from the kingdom of darkness into the kingdom of God's dear Son, I make no doubt; therein do I rejoice, yea, and will rejoice. But—and it is a lamentable but—there is a sorrowful drawback to be made; our *numerical strength does not represent our real strength*. Immediately after the advent of freedom, most of our churches received

large accessions. This arose naturally from the great excitement, which happily partook of a religious character, on the part of the native population, so that all churches and chapels were filled with delighted multitudes. Under this excitement many applied for admission into our churches, and upon the only principles upon which we can act, that of an outward and credible profession, they were gladly received into church fellowship. And for a time they did run well. Then had the churches rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. But now the love of many waxes cold. And unkindness to their pastors, indifference to their wants, negligence of the sabbath, and constant defalcation upon every trial of their temper or integrity, have led many of us sorrowfully to say, "I have somewhat to say unto thee, because thou hast left thy first love: remember therefore from whence thou art fallen." Thus, as in the churches of Judea, Corinth, Laodicea, &c., many have counterfeited saintship, proving by their after conduct that they never knew the grace of God in truth. And oh! what a bitter and unending trial is this to a faithful minister: and how difficult is it when once a person is *in the church* to find a just cause for putting him *out of it*! But already this letter has proceeded to too great a length; I intend with your permission, at some future opportunity, to unfold through you to the British public the invasion of our borders, and the robbery of our churches, by the *unjust planting of Wesleyan stations* in our very midst! It is an ungenerous and unmanly thing to invite popular Independent ministers to preach and speak on Wesleyan missionary platforms, while their agents abroad are endeavouring to supplant us in every possible way. I am glad to see that the *Patriot*, of August 3, has taken up the matter, and has justly denounced such proceedings as an "abuse of their confidence and a waste of their liberality which the friends of Missions will not endure with patience." And it is a mockery and a delusion to invite us to *Christian Union, and to an Evangelical Alliance*, when our hearts are divided, and our people harassed and worried by repeated and jesuitical attempts to persuade them to leave our communion for the boasted excellence of Wesleyan Methodism. If I write strongly, (*you I know will excuse this,*) it is because I feel

strongly, and have not time "to pare down my sentences to a drawing-room standard of niceness and good breeding." If the evils of the world are to be denounced loudly, let the evils of the church be denounced in thunder. Pardon the length of this communication, and believe me,

My dear Sir,

Most truly yours,

W. G. BARRETT.

Montrose, Demerara, Sept. 15, 1846.

LOVE AND UNION AT HOME.

ADDRESSED TO THE MEMBERS OF "THE EVANGELICAL ALLIANCE."

DEAR BRETHREN,—Thousands of persons who have not joined your Alliance have nevertheless sympathised with your object; I am one of them. We think Christian love a Christian duty, and that where it exists, Christian union, another duty, will be sure to follow. We think that Christian love ought most certainly to be cherished and promoted as extensively as possible; and the reason why we have not joined you has been, that we have not hitherto thought your confederation the best mode of promoting it.

You need hardly be told that you and your Alliance are now on your trial before the Christian church. Some of your proceedings have been secret; this we have regretted, as it has deprived us of some of the data from which we might have judged of the tendency of your union to promote the object desired. But all your doings have not been "done in a corner." We have learned from your own published reports some of the things you have said, and some of the vows you have taken. If we understand you aright, you stand pledged before the world to cherish love towards all Christians—to unite with all Christians on fitting occasions to manifest that love—to put the most charitable construction on the conduct, the words, and the motives of others—and to use none but mild and kind Christian language when speaking or writing of them.

A course of uniform consistency with these professions will be the most likely thing to overcome oppositions, to disarm prejudices, and to secure the attachment of those who at present, in doubt and fear as to the real tendency of the Alliance, are waiting and watching to see "whereunto it will grow."

You will allow me with all candour and fidelity to point out to you what has struck

my own mind as a breach of consistency in some of your members—which makes it somewhat difficult for us to believe them sincere—and which prevents us from thinking so highly of the useful tendency of the whole affair as you wish us to think. The fact that I refer to is this: that some of your members reserve all their love for Christians at a distance, and refuse it to those who dwell at their own door; go many miles to manifest Christian union with strangers, but refuse to unite with Christians at home. I will state two or three facts which have come under my own notice, and you shall judge for yourselves. I know a clergyman who has joined the Alliance, but who, when your own chairman, Sir C. E. Smith, was talked of as the candidate for the representation of the town in which he lives—said, "Much as I should regret the return of Mr.—" (a thorough Puseyite and Maynooth man) "I could not conscientiously vote for a Dissenter." I know another clergyman, who travelled more than sixty miles to attend an Alliance meeting, where he mingled with his Dissenting brethren, and talked, no doubt, of the duty of Christian charity and the blessings of Christian union; who, when he found that one of his attendants had left his church, and had become a hearer at the Independent chapel in the same town, lifted up his hands and said to the anxious wife of the Dissenter, "Your husband is a lost man," although he knew that the reason for leaving the church assigned by the husband was, that he got more good under the preaching at the chapel than at the church. I know a Wesleyan minister who, when more than 130 miles from home, attended an Alliance meeting, and came home and talked with enthusiasm about the hallowed pleasures of the meeting—who has been living for two years in a town where Baptist, and Independent, and New Connexion, and Primitive Methodist ministers meet together for prayer and praise once a month, and yet he has never once met with them, although he was invited when he first came to the town, and has been more than once invited since.

Now do you yourselves think that this is conduct such as we have a right to expect from men who avow themselves in an especial manner the cultivators of Christian love, and the guardians of Christian union? Is it conduct which merits the attribute of common consistency? Is it conduct that we can suppose the God of love to approve of?

We do not hold you responsible for the faults and follies of all who have joined with you in the Alliance; but we call your attention to these things, in order to remind you that we expect better things from you; and to tell you, with all Christian fidelity, that we shall not be able to understand how you can be the men of love and the friends of union you profess to be, if you will not cherish love and promote union with the Christians who live in the same town, and walk the same streets as yourselves. If any of your brethren at home should be treated by you with hauteur or with coldness—if you should refuse to meet with *them* to pray, to promote union, or to advocate religion—if you should attribute to them unworthy motives, or speak of them in uncharitable terms—you must not be surprised if you should be met by the rebuke—"Whatsoever we have heard done in London, Liverpool, and Manchester, do also here in your own town." With the best wishes for a scriptural and sincere union among all Christians, and with a determination to do all I can to promote it.

I remain, dear Brethren,

Your friend,

Nov. 2, 1846.

MENTOR.

COLONIAL MISSIONARY SOCIETY.

STATEMENTS AND APPEALS.

To the conductors of any institution for accomplishing some very important and interesting objects connected with the cause of Christ and the salvation of souls, it is painful and depressing to perceive that the work is but feebly and inadequately prosecuted. When necessity demands and opportunity invites increased exertions, but they cannot be made—when expectations have been raised, but must be disappointed—when faithful agents have been sent out, but their efforts cannot be followed up, it is impossible that the courage and zeal of those to whom the conduct of such a cause is confided should not more or less fail. If indeed it is felt that all has been done that was in the power of the professed supporters of a work outstripping their resources, then satisfaction and confidence can be indulged; but if on the contrary the conviction is that the lamented feebleness of effort arises far more from their want of zeal than from their deficiency of power, then bitterness, not comfort, is infused into the previous disappointment. Whether at

all, and, if at all, how far, this representation applies to the Colonial Missionary Society, a careful perusal of the following statements will enable its friends to judge.

Six pressing applications for ministers are now before the Committee:—

First, the Rev. J. C. Gallaway pleads with equal earnestness and reason for a coadjutor in St. John, New Brunswick. A young, unmarried brother, "to serve with him as a son in the gospel" for a few of the opening years of his public life. Mr. Gallaway wants a "brother indeed," to join him in counsel and in labour. He has not only laid the firm foundation of an interest in St. John, but has also explored the surrounding provinces, and opened communications with individuals and churches of our faith and order. His mission thus extended, requires frequent absence from his own pulpit. Hence his need of a fellow-labourer, sometimes to undertake tours and visits; at other times to occupy his pulpit while he is himself thus employed; also to visit the sick, promote the schools, and follow after the neglected portion of the population of St. John: a sphere of great usefulness, an excellent school for acquiring ministerial wisdom and experience. Towards the support of such a co-worker, Mr. Gallaway hopes he might obtain in the colony at least one hundred pounds currency, but looks to the Society to provide for his outfit and voyage. Now, certainly Mr. Gallaway ought to be thus sustained, the cause in New Brunswick and Nova Scotia ought to be thus advanced.

Secondly, the Rev. T. Q. Stowe, in South Australia, has long applied in vain, and now presses more urgently than ever, for a minister to occupy Hindmarsh, and to assist generally in missionary work throughout the colony. For want of this help Mr. Stowe's health is more likely to fail than his heart, though this has been sorely tried by hope deferred. To keep up the Hindmarsh station, Mr. Stowe has long laboured to maintain a third sabbath service, involving a journey, to and fro, of sixteen miles in that sultry climate. His health fails. The importance of the station grows. The colony at large calls for more labour. Mr. Stowe diminishes his drafts on the Society, and intends with 1847 altogether to close them, making this effort expressly with the hope and design of obtaining a coadjutor. He feels alone in South Australia, and knows not what would

become of his church and labours were he removed, or incapacitated for labour. Beyond doubt this application should be responded to.

Thirdly, the Rev. Dr. Ross, in Sydney, urges that at least another minister should be sent to New South Wales. He and Mr. Quaife are our only brethren in that vast colony, the importance and extent of which annually increase, and are likely to become foremost of all the British possessions in Australasia. Dr. Ross has reared a noble chapel, and gathered a powerful interest. His natural anxiety is, "What would become of all this were I removed or disabled?" Now, as the mission of Dr. Ross is no charge on the funds of the Colonial Missionary Society, as his people not only sustain their own pastor and cause, but assist also to support Mr. Quaife, there is every encouragement to help those who thus help themselves, and to cultivate a field likely to be of equally small cost and great results. This colony and city will be the centre of great traffic with all the Polynesian Islands, with China, and with India. To build up here a powerful religious interest is therefore of the utmost consequence. Further efforts in New South Wales are required on every principle of zeal and forethought.

Fourthly, in Port Philip, the Rev. A. Morison is accomplishing a good work, among many difficulties, in Melbourne, the chief town. His cause there is self-sustained. But over the wide interior are scattered many thousands of our countrymen quite destitute of the means of grace. On their behalf help is sought. Henry Hopkins, Esq., of Hobart Town, frequently visits this colony. He writes from thence, under date of May last, pressing that a true missionary might be sent out to itinerate through the length and breadth of the colony—able and willing to bear fatigue—capable of long journeys on horseback—full of sound sense, and zealous for souls. Mr. Hopkins feels confident that the people will both welcome and support such a missionary. He sustains his application by remitting one hundred pounds to meet the charges of sending him forth. Ought such an application so made to be disregarded?

Fifthly, the Rev. Dr. Carruthers has removed from Montreal to Portland, in New England; and the second church in Montreal thus destitute applies for a successor to its late pastor. Here is a fine opportunity for a minister full of mind and heart. A noble city; a fraternal

coadjutor in Mr. Wilkes; a people who have made, and will make, generous efforts and sacrifices; a fine chapel in an excellent position; catholic fellowship and co-operation with ministers and Christians of various evangelical denominations: a wide field of influence and usefulness throughout all Eastern Canada. This call must be attended to first, perhaps, of all the six.

Sixthly, from Halifax, Nova Scotia, the voice of appeal has reached your Committee. This fine city is the capital of Nova Scotia, contains nearly twenty thousand inhabitants, is the nearest port in America to Europe always open, will be the terminus of railroad communication with Canada, and ought to be at once the scene of just such another mission and work as that of Mr. Gallaway, at St. John's; which, if it were, a powerful impulse would be given to our cause throughout Nova Scotia and New Brunswick. A firm and enlightened Congregationalist in that city, once in communion with one of our London churches, has opened up this subject to the Committee in a forcible letter full of information and just views. He expresses an entire conviction that an able, pious minister, sanctioned, and at first sustained, by the Colonial Missionary Society, could not fail of happy success with the Divine blessing.

Is it asked,—Why not seek out ministers for all these spheres, and send them forth immediately they are obtained? The answer is—Want of funds. Does zeal exclaim, "Make a special appeal, or incur debt confiding in a generous public?" Both are bad: the first injurious—the second fatal. Both have been tried, and experience has condemned both schemes. Pressed in like manner for measures of advance in 1843, a special appeal was made for sending out additional brethren. Something was obtained, but not enough; yet the brethren were sent, and debt incurred. This is the third year of effort to clear off that incumbrance. Hope and fear mingle with the question of success in this struggle during the present year, but fear prevails. Meanwhile the work has not advanced; and the weary plea for help out of debt has diminished interest and zeal in the cause of Colonial Missions.

Observe the working of the financial department in this Society. The current year, commencing with the annual meeting in May last, finds the Society in debt £350 3s. 8d. The expenditure up to the

end of October, when the simultaneous collections are made, amounts to £1,298 11s. 6d. Thus there is to be provided for this half year, the sum of £1,648 15s. 2d. But in fact only the sum of £329 14s. 3d. is obtained. Then debt has of course been incurred to the amount of £1,319 0s. 11d. On this interest must be paid. This state of things explains the items of accounts published in May, 1845: interest on overdrawing, £40 16s. 4d.; in May, 1846, £30 17s. 10d. A charge which on the average would go far towards sustaining a missionary.

What then is required? An increase of regular income. Five thousand pounds a year are needful. This sum would for the present render the Society efficient and powerful. Is this too much to expect? Is it out of the power of the Congregational churches to raise this amount for this object? Not at all. Were the churches generally to do for this cause what a few have done from its very commencement, more than this income would be obtained. And why should they not? Those churches which have most liberally aided the Colonial Society, have done proportionally as much for other public objects as have those which have neglected or but slightly assisted it.

Let it be observed it is not failure but success that brings up these wants and claims. They grow out of the fertility not the barrenness of the field to be cultivated. They prove the importance of the work. They come from brethren whose zeal and labour have occasioned the claims they urge, and who are worthy of all support. By direction of the Committee,

ALGERNON WELLS, *Secretary.*

AUTUMNAL MEETING OF THE UNION.

WE now proceed to lay before our readers our usual review of the business of the Autumnal Meeting of the Union, which was not only of a highly important character, but was conducted throughout and concluded in a manner the most satisfactory. The particulars of the business transacted have been already ascertained from the official department of our last Number; omitting these, therefore, we shall make a brief survey of the whole, and point attention to certain matters of special moment.

We have first, then, to report on the

attendance, which, all things considered, was great beyond reasonable expectation. It far exceeded the anticipations, we believe, of most; for the remoteness of the place interposed a serious obstacle in the way of numbers. Even to gentlemen from London, the visit involved some 500 miles of travel, seventy of them by coach, and, at the least, an expense of five or six pounds, not to mention a week's suspension from business—a contribution far beyond the means of a multitude of excellent men, whose hearts were with the Assembly. It is also probable that not a few would have been present, but for the recent heavy tax of time and money exacted by their attendance at the meeting of the Evangelical Alliance. With the exception of Manchester, at which the gathering was extraordinary, the attendance has not been exceeded save in two instances, Liverpool and Leeds, as the following table, framed from the Minutes, will show:

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

	From a distance.	Residents.	Total present.
1839. Birmingham .	124	14	138
1840. Bristol . . .	110	36	146
1841. Nottingham .	109	13	122
1842. Liverpool . .	157	40	197
1843. Leeds	182	32	214
1844. Norwich . . .	103	34	137
1845. Manchester . .	444	81	525
1846. Plymouth and Devonport .	121	52	173

These 173 were distributed as follows:

Ministers from a distance	75
Laymen " " " " " "	46
Ministers of Plymouth and Devonport	9
Students " " " " " "	8
Laymen " " " " " "	35

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ATTENDED THE MEETINGS FOR BUSINESS.

	Tuesday.	Wednesday.	Thursday.
Ministers present	72	82	82
Students " " " "	7	8	8
Laymen " " " "	56	62	60
	135	152	150

This will show that the interest felt in the Union is rapidly on the increase, and that men are willing to make some sacrifices on its behalf. The meeting at Devonport, from the distance, was the severest test that has yet been applied, and the result

is more than satisfactory. But large as was the number of visitors, they were all most amply provided for, by the hospitable families of Plymouth, Stonehouse, and Devonport,—members of the Baptist and Methodist bodies, we understood, coming generously forward to supplement the accommodation. Nothing, indeed, could exceed the cordiality of the welcome or the satisfaction of the visitors. The most perfect order pervaded the whole of the arrangements, and a very striking fitness marked the adaptation of means to ends. The several chapels, and the three public rooms employed for preaching, meetings, business, and refreshment, respectively, had the numbers in attendance been known before hand, could not have been calculated more exactly.

On the evening of Monday, the 12th, an introductory prayer-meeting was held in How-street Chapel, Plymouth, Mr. Richards's, when Mr. Moore, of Truro, presided, and appropriate addresses were delivered by Mr. Glanville, Kingswood, Bristol; and Mr. Kent, Barnstaple. On Tuesday morning the 13th, the delegates and brethren met in the Mechanics' Institute, Duke-street, Devonport; when Dr. Vaughan, of the Lancashire Independent College, took the Chair, and, after praise and prayer, addressed the assembly as follows:—

It would be highly inexpedient for me to detain the meeting from the important matters of business which are about to be submitted to its consideration; but that there are some reminiscences connected with that part of the kingdom, and with the immediate neighbourhood in which we are assembled, on which I feel disposed to touch. It is now a little more than two centuries since two white sails were seen approaching this harbour of Plymouth; the sails of vessels which were outward bound, but which for some cause were turning from their course in this direction. As the sails rose above the outline of waters, and the vessels themselves came in sight, the usual recognitions took place, and those on board landed. They were observed to be for the most part a grave and very soberly clad people, consisting of numbers of families, sires, and matrons, and young persons. They do not mix with the ordinary residents of the place, but they seek out and soon discover in the town a people of their own class. The vessels have put into harbour because one of them needs repair; and while these repairs are being accomplished, much kindly intercourse takes place between these strangers and their kindred class whom they have found among the Plymouth townsmen.

At length the vessels set forth upon their voyage; they wind their way round Mount Edgecombe, glide off on the distant waters, and soon disappear across the far-off bosom of the deep. Such was the nature of the visit of the *Speedwell* and the *Mayflower* to the harbour of Plymouth, bearing the Pilgrim Fathers to their place of destination; the spot where, in the gratitude they felt for the hospitality they experienced in this spot, they gave the name of New Plymouth to the town which they raised—the first settlement in the chain of mighty settlements which have taken place in the New World. The *Speedwell* and the *Mayflower* have long since crumbled to nothingness; those pilgrim families have finished their course, and their ashes have mingled with a far-distant soil. The principles of that heroic band, where are they? These still live; these are enduring as the everlasting hills by which we are encircled; fresh as those love-giving waters which beat on these beautiful shores now, as they did two centuries ago. Of all the places in our realm, no one surely could be more fitted for a gathering of English Congregationalists than this in which we are convened. If departed saints know what passes on this earth, surely to the spirit of our pilgrim sires the sight which this scene presents must be to them one of the most welcome. It is about a century and a-half since the crown of England rested on the brow of a Romanist king—a priestly-guided monarch, who would fain have brought this heretic island back to its lost allegiance to the papacy. Our nobles, and prelates, and gentry were alarmed; many of them, we fear, more about the properties which they had derived from Romanist sources than about the possible return of Romanism. But with the mass of the people the horror of Romanism was an honest feeling. They saw in it the system which degraded man and dishonoured God. When the well-meaning but incompetent Duke of Monmouth landed in these parts, it was not the noble or the influential classes who joined his standard, but mostly religious men holding principles substantially our own. These, with a generous self-devotion, staked their all to rescue their country from Popery and oppression. Down to very recently the horror of Popery has been nowhere so strong as in these western parts. And no wonder; nowhere had there been a Judge Jeffries going the round of his "bloody assize," and turning whole counties into an *Acceldema*—exposing severed heads and mangled limbs in every market-place, to obtain favour from the royal piety and humanity! We visit these parts in other circumstances, for which it behoves us to be in no small measure grateful.

In this country, and in these parts, I may add, that great defection which threatened to reduce Nonconformity to the condition of a soul-less Arianism or Socinianism, became about a century since conspicuous and prevalent. It did so on the Continent about the same time, and there the downward course was almost unchecked. But we have to look back on the labours of a Whitfield and a Wesley, and on the great revival connected with their names; and we are here to-day to commemorate the blessed re-action in favour of apostolic truth and piety which we date from that time. May I venture also to observe that in these parts there has been during the present century a sad severing of revealed truths from each other, which their Divine Author meant should always go together? Since the age of apostolic men we have not had a fully developed Christianity, on a broad scale, in any country. The theology even of the wisest has been wanting in the completeness, the full round given to Christianity in the New Testament. The creed even of the best has been a partial thing, battered into shape by contemporary controversy, instead of being derived immediately from Scripture, and partaking of the fully developed truth presented to us there. Luther's great doctrine was justification by faith. To rescue men from priestly bondage by means of that great truth comprehended his mission. The Puritans had then great fight against the Popish doctrine of justification by works. After the Restoration, preaching, which had been too exclusively doctrinal, gave place to preaching merely ethical. Then came Methodism; but this also had its one truth—"Ye must be born again," and it rarely travelled beyond that doctrine. The preaching which sets forth doctrinal Christianity to the full, and dares to carry out its tendencies, as designed to constitute man not only a new but a noble creature, loathing every base thing—this we have still to realize on any large scale. Our gathering in these parts will, I trust, be favourable to progress in this direction. The non-Christian portion of the community about us have, for the most part, a lofty conception of the duties of men, and of the elevation of which man is capable; and we must show that our Christianity is all that they profess to honour and revere, if we are, under God, to give it prevalence and power with modern society. But I have perhaps said more than enough on these topics, and shall now call upon our Secretary to make you acquainted with the intended order of our business.

After the Address of the Chairman, which was delivered with a power and a

pathos productive of a very deep and pleasing impression; the Secretary introduced the subject of the revival of the Constitution of the Union, and an improvement in the method of conducting the business of its Annual Assemblies. This matter had previously been very thoroughly digested and discussed in London, and hence the scheme generally and strongly approved itself to the judgment of the meeting. A plan, indeed, so accordant with right reason, so indispensable to efficacy, and so marked by practical wisdom, could hardly fail of cordial approbation. From its adoption a vast amount of public good may be most confidently anticipated. With respect to the pecuniary qualification—in itself, from the smallness of the sum, a very insignificant affair either to individuals or to churches—it cannot be doubted that the feeling of the community will be as cordial and as unanimous as was that of the Assembly. Its propriety and necessity, on the simple statement of the case, will be at once perceived by every man of sense. The idea of the pastors, deacons, and leading members of a multitude of churches, assembling from year to year in the metropolis, appointing committees with proper officers, and specifying work to be done for the common good—work various, onerous, and involving pecuniary liabilities, without any the smallest certain pecuniary means,—leaving them to find such means where they best could, or utterly to fail in the search and take the consequence,—this idea does not, cannot commend itself to the common sense of mankind. In a former Number, we set forth the supposed reason for the necessity, at the outset, for this arrangement. It may, however, we think, be doubted whether such a necessity ever really existed; but be this as it may, we are confident it does not now exist. In this, as in most things, we believe, the churches are far in advance of their leaders, who, by their well-intentioned caution, often cripple the generous movements of the flocks, which, otherwise, would pour forth on every side, like the waters of an overflowing fountain. Of this we have before us on illustration so honourable to Christian brethren, residing in far distant climes, and to ourselves so highly gratifying, that we should deem it culpable to withhold the following document from our readers:

"Cape Town, Cape of Good Hope,

"September 3, 1846.

"REV. AND DEAR SIR,—I have the pleasure to

enclose, for the CONGREGATIONAL UNION, a Bill for £10, drawn on Messrs. William Greig and Co., of Finsbury, London.

"The money is intended for the general funds of the Union, and not for any particular scheme. The annexed list will explain the object of the subscribers.

"Our desire that the amount should reach England in October has prevented us from applying to many who would, I believe, have considered it a privilege to have had the opportunity afforded them of showing their interest in the CONGREGATIONAL UNION.

"Until the WITNESS for May reached us, we had no idea that the UNION was so ill-supported, and its labours so little appreciated. But as your remarks will dispel all ignorance on the subject, it is to be hoped that the funds of the UNION will present a more cheering aspect in future years.

"It may, perhaps, be gratifying to yourself to know that about thirty copies of the WITNESS find their way to this place; and that 100 to 150 copies of the CHRISTIAN'S PENNY MAGAZINE, from the commencement, are under order for us, and are, we expect, at this time not very far from Cape Town.

"I am, Rev. and Dear Sir,

"Your obedient Servant,

"SAUL SOLOMON.

"The Rev. Dr. Campbell, &c., &c., &c.,

"London."

"The Congregational Union—a body established for suggesting and carrying out measures adapted to benefit the Congregational churches of Great Britain—is much impeded in its plans for want of means. The CHRISTIAN WITNESS for May contains a statement of the affairs of the Union for the last year, on reference to which its exact position may be learned. The undersigned, believing that this Institution has done much good to the Congregational body especially, and that it is likely to do much more good if properly sustained, think that it would be desirable to forward a small sum of money as a token of their sympathy with the Union, and of their interest in its efforts. They therefore agree to give the following sums towards that Institution.

"Cape Town, August 25, 1846.

"Mr. J. A. Merrington . . .	£1	0	0
Rev. Dr. Philip . . .	1	0	0
Rev. J. C. Browne . . .	0	10	0
Mr. H. E. Rutherford . . .	1	0	0
Mr. James Cameron . . .	0	10	0
Mr. Henry Solomon . . .	1	0	0

Mr. Saul Solomon . . .	£1	0	0
Mr. J. T. Pocock . . .	1	0	0
Mr. Thomas Rudmall . . .	0	10	0
Mr. T. J. Mathew . . .	0	10	0
Mr. R. Stapleton . . .	0	10	0
Mr. William Blore . . .	1	0	0
Mr. William Merrington . . .	0	10	0

Such is the document, which, while it does such credit to our African brethren, reads a timely lesson, and presents a lovely example to the churches at home; nor will such an expression of enlightened and fraternal sympathy with the object of the Union be lost on the Executive Committee in London.

On the close of this session the visitors separated to dine in companies with various families, and in the evening the annual sermon for the Union was delivered in Princes-street Chapel, Devonport, (Rev. W. Spencer's,) by the Rev. John Ely, of Leeds, to a very crowded auditory. The preacher took for his text Rev. iii. 24: "He that hath ears to hear, let him hear what the Spirit saith unto the churches." In a most impressive exordium the preacher illustrated, by the symbolic language of the Apocalyptic Epistles, the providential and gracious superintendence of the churches exercised by their Divine Lord and Head in his priestly and kingly office; and he then proceeded to consider what may be regarded as the interpretation of the Spirit's voice addressing the (Congregational) churches in common with all other churches as *Christian* communities,—as churches professing special conformity to the New Testament model of church constitution and order,—and as having their lot cast amid the signs and influences of a peculiar and characteristic period. Under the last head the preacher took a very interesting view of the prominent and distinguishing features of the present era, and drew, from the political aspect of society, the increased facilities of intercourse, the moral power of public opinion, and the doctrinal and intellectual tendencies of the age—forcible motives to the most zealous exertions on the part of the evangelical churches of the land. The sermon, which occupied considerably more than an hour, was listened to with the deepest attention.

On Wednesday morning the Assembly met in the Mechanics' Institute, Princes-square, Plymouth, when the business was opened with a paper on the subject of Deferred Annuities, to aid in the support of pastors in their declining years. This

important subject underwent a considerable discussion, and was more especially sifted by the Rev. Mr. Harris, of Westbury, who, while he entirely approved the scheme so far as it went, greatly desired that something equally effective could be devised for facilitating the assurance of pastors more advanced in years—a matter which may very properly continue to occupy attention. This subject is one the importance of which is not duly considered; hence it is not generally understood, and consequently its importance is not duly appreciated. The bulk both of ministers and people are greatly at fault on such matters. It is difficult to conceive to what an extent the earthly condition of both might be improved by the infusion of a little common sense into their social economies. We speak of the mass; for among both there are laudable exceptions. This much, however, must be said for the consistency of both classes, ministers and people; if they are negligent of each other's worldly welfare, they are at least equally so of their own. With a view to ascertain the precise amount of economic prudence among our own charge, preparatory to an attempt to institute Congregational Benefit Societies, some short time back, we made special personal inquiry of nearly *nine hundred members*, the result of which was that only about *sixty of the whole had made the slightest provision for either sickness, old age, or death!* This, we believe, may be taken as a fair specimen of the general condition of Christian churches throughout the land. The condition of the flocks is, however, as a whole, very much worse than that of the pastors. Both these matters have occupied the most serious attention of the Executive of the Congregational Union; and that part of their labours which refers to the people is now brought to a happy termination. A scheme of Congregational Assurance has been devised, completed, and published, which, if once brought into universal action, would put a new face upon our whole community. But the bulk of that community are altogether unacquainted with the power and the value of the Insurance principle; it must be our next endeavour to help on the work of their illumination, and, as another step in the matter, we have recorded the substance of a very valuable address delivered at the last meeting of the Baptist Union.

With respect to the ministry, a mighty object has been already accomplished.

Solely through the "Profits" of the CHRISTIAN WITNESS, substantial aid can now be rendered to every proper applicant among the aged pastors, and efficient help given to the younger ministers towards the insurance of their lives, for the benefit of their widows and orphans. Were this all the good that has resulted from the establishment of the Magazine, it would surely be no inconsiderable matter for congratulation. To have created a capital which should have realized its present revenue in the Three per Cents., would have required to be raised some *Four or Five and Twenty Thousand Pounds*. Let our zealous friends, both in town and country, think of this, and be encouraged to increased exertions.

After this session terminated the Assembly repaired to the Central Hall, Stonehouse, to dinner, which was prepared on a scale of generous hospitality. To redeem time, dinner being over, the subject of the College was brought on by Mr. Alfred Rooker, Solicitor, who read the following paper:

The courtesy of the Secretaries of the Congregational Union encourages the Committee of the Western College to lay before this Assembly the peculiar and urgent claims on the Christian public of the collegiate institution committed to their care. It is not imagined that the Congregational Union, in its collective capacity, can afford any assistance to the Western College; but the Autumnal Meeting of this very important body brings together a large number of ministers and laymen, whose attachment to the Congregational cause will lead them to support the true interests of their denomination in every practicable way. The subject of ministerial education has frequently engaged the attention of the Congregational Union, and very few matters submitted to its consideration are of equal importance. If rightly considered, it is the great denominational question of the present day. Churches are rapidly multiplying in all parts of England, and pastors must be provided to meet their growing wants, whilst general education, and the wonderful diffusion of cheap literature, has tended to advance the intellectual condition of Dissenting congregations, thus rendering necessary a corresponding improvement in the character of pulpit instruction. To meet this condition of things we must adopt every legitimate means which God has placed at our disposal. He never meant that all human knowledge should flow only in secular channels; for mingled with the waters of the sanctuary, it may become an unspeakable blessing to the

church and to the world. We would educate our ministers, if it were only for their own sakes; and we educate them more especially for the sake of those churches over whom God may give them the oversight. Whilst the condition of society is steadily improving, the ministerial character must maintain a corresponding advance. To stand still is to be left behind; and when in various Christian denominations efforts are being made to meet this emergency of our times, we feel assured that the Congregational body, possessing, as it does, peculiar facilities for ministerial training, will not be excelled in this wise rivalry.

The six western counties of England contain a very large population, of which the greater proportion is devoted to agricultural pursuits. We have no large commercial towns, but few men of great wealth and liberal in expenditure, and a population thinly scattered, or broken up into small towns and hamlets. Within these six counties, and covering, as you may perceive from a map of England, nearly one-fifth of the whole kingdom, there is no other institution, beside the Western College, fitted to train young men for the ministry in connection with the Congregational body.

When, in the early part of the eighteenth century, heresy and false doctrine infected the churches of the West of England, this Institution was formed, and it has faithfully maintained, through a long series of years, the high office which at first devolved upon it, of furnishing to the churches in the west faithful and intelligent ministers, many of whom now rest from their labours, and their works follow them, whilst others occupy at home and abroad their proper station in the fields of labour and enterprise. The Western College, under successive tutors, has been located in Bridport, Taunton, Axminster, and Exeter. For many years past it was maintained in Exeter chiefly through the zealous and fostering care of its Secretary, the Rev. John Bounsall, now with us, and his respected colleague, Mr. Samuel Evans, of Ottery. Difficulties, to which more particular reference need not be made at present, impressed these gentlemen and the Committee generally with a conviction that the Institution must either be relinquished or removed from Exeter; and after serious deliberation, they determined on re-establishing it in Plymouth, under a conviction that it was the only locality at that time prepared to receive it. From the Annual Report of the College, which was published in June last, the following paragraphs may be selected:

"During the five years immediately preceding 1845, the average income of the College, inde-

pendently of extraordinary efforts, amounted to £643 6s. 2d. Of this sum £79 14s. 4d. consisted of donations and congregational collections; £460 annual subscriptions; and £103 5s. 2d. income derived from the property of the Institution.

"Of these annual subscriptions £120 depended on the grant of the Congregational Fund Board, which the Board, at the period of the last meeting, had signified its intention to withdraw, (though the Committee are happy to state that it has been for the present renewed;) during one year £144 was received from the Missionary Society for the support of its students, and the average also includes the annual contributions of the students towards their own board, leaving only £215 as the amount of annual subscriptions received from the Congregational churches in the five western counties.

"The average expenditure, apart from alterations in the Academy House, amounted to £760 12s. 9d. The annual outlay thus regularly exceeding the income led to a steady increase of the Treasurer's balance against the Institution, which was attempted occasionally to be kept down by special efforts, and ultimately the sale of stock forming a part of the permanent property of the College.

"The removal of the Institution necessarily involved many contingent expenses; and in addition to these, until the College property in Exeter becomes productive, the rental of premises is a burden on the Institution.

"In accordance with the resolution of the annual meeting, the College was removed to the immediate neighbourhood of Plymouth and Devonport during the Christmas recess, and this change led to other important alterations. The engagement of Dr. Dobbin, the classical tutor, (whose attainments as a scholar have conferred honour on himself and the Institution,) having terminated, the Rev. Samuel Newth, M.A., Fellow of University College, whose high reputation commended him to the Committee, succeeded to the office, uniting with it, as resident tutor, the domestic control of the collegiate family; whilst his esteemed colleague, Dr. Payne, still retains the office of theological tutor."

The only additional statement relating to the financial affairs of the College, which need to be laid before this meeting, is, that a balance of £440, mainly brought on from preceding years, was due to the Treasurer at the last annual meeting of the College in June. The Institution is indeed possessed of a small fixed property, but not enough materially to effect annual income; and the question now to be decided by the Congregational churches in the west of

England—by you, fathers and brethren in the ministry—and by the wealthy office-bearers and members in our Congregational churches—is, whether this College shall enlarge its present number of eight students, confessedly too few for the wants of this district, or whether an Institution time honoured and honoured with past success, as this has been, must for the future be restrained to the same narrow limits as it occupied when Congregational Dissent filled a very subordinate and unimportant place in the south and west of England. True it is, in the words of Milton, “That God can send labourers into his harvest, nor will he suffer true learning to be wanting where true grace and our obedience to him abounds. He can stir up rich fathers to bestow exquisite education upon their children, and so dedicate them to the service of the gospel; he can make the sons of nobles his ministers, and princes to be his Nazarites; for certainly there is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and herald of heavenly truth to man, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works.”

To fulfil these expectations, and, through God's blessing, to serve the church, by supplying it with able teachers and faithful ministers of Christ's gospel, and to make ample provision for the future, so far as this part of England is concerned, we ask the aid of all in supporting and advancing the interests of the Western College, and such advice and counsel from this important meeting as may now be given.

Such was the address; now for the chief practical point. As to the wisdom, the advantage, the necessity of the recent removal, there cannot be two opinions. A college in the West is absolutely indispensable, and Plymouth is clearly the proper place for it. Well, there is a college under an admirable tuition, and it is located in that very vicinity. What more is wanted? Just this—the means of efficient support. How are these to be secured? Very easily. *Let there be an annual collection, however small, in every one of the Congregational churches of those six counties.* In addition to this, let its very “small fixed property” be *increased by a sum of five or six thousand pounds.* This is a point of great importance. Why then should it not be done? We know a few individuals connected with the locality who could easily do it. We long for the pleasure of recording to their honour that it is done!

The next point that calls for notice is the admirable paper of the Rev. John Blackburn on STATISTICS. This is a matter which deserves the special consideration of our community. Why should the Independents be behind other bodies of Christians? Some, indeed, of our County Associations are alive to the subject, and vigorously prosecuting it; but the bulk are either indifferent or averse to it. We shall return to this question, and therefore now forbear to enlarge; but, as an example, bring before our readers, in another page, the energetic doings of our Baptist brethren.

One thing only remains: after dinner on Thursday, among various interesting matters of discussion, the subject of a new chapel came up. The following “Appeal” by Dr. Payne will explain the point:

Till within a very recent period, the whole of the Congregational places of worship in Plymouth were situated in the old part of the town, and within a very short distance from each other. This is still the case with the three of the *Pædobaptist* denomination connected with the South Devon Congregational Union.

At the time of their erection, the situations fixed upon may have been the most eligible ones. Time, however, effects great changes. Certain localities in all our large towns, alter both in the character and extent of their population. New towns spring up around the old, so that unless care be taken to prevent the evil, the former will be left without sufficient means of religious instruction.

Such is the case in Plymouth. On the outskirts of the old town, especially toward the north and west, a new and large population is located. The wants of the Dissenting part of this population in the latter district have been partly provided for by the erection of George-street Chapel. The former district, rapidly increasing and likely to become inhabited by the class of persons who usually frequent our places of worship, is at present destitute of a single Independent Chapel.

Can the large and respectable body of Congregational Dissenters in this vicinity, allow so deplorable a state of matters to remain? Would the primitive Christians have allowed it? Shall we permit it? Consistency, fidelity to our principles, regard to the honour of the Saviour, and love to the souls of men, forbid us to do this. Obligations of duty, as well as views of expediency, require that the church should follow the population either by removing one of the existing congregations to the northern part of the town, or by seeking to gather a new congregation in that neighbourhood. The adoption of the former expedient would indeed powerfully aid in securing the latter, by forming, at once, a body with which others might unite; while it would inflict no injury upon the neighbourhood vacated, inasmuch as it would still have in its remaining resources, as well as in the use to which the original edifice may be applied, more than proportionate means of religious instruction.

The Batter-street Congregation seems to be the one that should be removed. Its place of worship is endeared it may be, to the hearts of some, by associations which all must respect, of the most sacred character; but local circumstances forbid the church assembling in it, to hope that it can ever again attract a large congregation, and thus secure to them the means of effecting great good. Should not, therefore, the members of the Batter-street church and congregation be willing, for the sake of the cause of God, to sacrifice their attachment to a mere building, though hallowed by the best and tenderest associations, and to unite heartily with their esteemed and honoured pastor, in his efforts to give a larger extension to the cause of God, in connection with Protestant Dissent in Plymouth?

It is earnestly hoped that all denominations of Christians will sanction this effort, aiming, as it mainly does, to secure the more enlarged diffusion and the more powerful influence of those great principles of Divine truth which are held in common by all evangelical Christians. It should ever be remembered that it is neither by what are sometimes called church principles, nor by dissenting principles, that men are converted to God, but by the gospel of Jesus Christ. As aiming to secure the triumph of the gospel, the minister of Batter-street Chapel respectfully asks the support of all who love the Saviour in sincerity and truth.

The Rev. T. C. Hine, late pastor of Batter-street Chapel, Plymouth, magnanimously resigned his charge that he might embark in this most laudable undertaking. This is the most praiseworthy example that has occurred for a long time; and most worthily it is supported by the surrounding churches with their bishops and deacons, the former having united in separate, and the latter in joint testimonies in behalf of the measure.

Thus terminates the review of the Union proceedings for another year. The occasion was one of much pleasurable emotion to a multitude of generous hearts, and the result cannot but be beneficial to the cause of Christ in the western counties. The tendency of such gatherings is powerfully to strengthen the bonds and to encourage the hearts of those who compose them; and it is probable there are few churches in that lovely region which, for years to come, will not, in some way, and to some extent, be gainers by the meeting. The visitors, too, came in for a full share of the general blessing. The preacher from Leeds, the business chairman from Manchester, and the chairman of the public meetings from Liverpool, were all special objects of interest to the worthy brethren in the West, who had never seen them before, and were themselves, in turn, not a little interested. The last of these gentlemen, Thomas Blackburn, Esq., as a layman,

was, in all points, a great addition to the intelligence, experience, and working spirit of the Assembly. One word for ourselves: we look back to those days with intense and unmixed satisfaction. It gave us a pleasure not to be expressed to meet such a body of our devoted supporters, zealous co-operators, and to see the faces in the flesh of so many of our friendly correspondents. To one and all we met then and there we now say,

"Farewell! Be still possessed
Of dear remembrance, blessing still and blest!"

THE BAPTISTS.

THE Baptist Union is now in its *thirty-seventh* year, and though the range of its operations is limited, it continues to perform its work in an admirable manner. Its annual STATISTICS, which form its chief business, excel everything of the kind to be found in the Christian world. Beginning with Bedfordshire, and ending with Yorkshire, we have the churches, with the date of their formation,—the pastors, with the time of their settlement,—the association with which the church is connected,—the number of members, Sunday-scholars, stations, and clear increase, last year; then come Wales, Scotland, and Ireland. Increase in the churches is shown by profession, by letter, and by restoration; and decrease by death, by dismissal, by withdrawal, and by exclusion. To men of our plain, prose tastes, who cannot appreciate the poetic and the splendid, but delight to plod among figures and facts, the Baptist Manual for 1846, will furnish a rich banquet. One thing especially strikes the reader—the stern integrity which pervades the production. There is no paint, no concealment, no exaggeration;—things are declared just as they are. The Baptist churches in the United Kingdom, are estimated at 1872; new churches for the year, are 14; new chapels, 26; settlements of pastors, 105.

The Association Returns yield the following results. In 773 churches—

GROSS INCREASE.

By profession	5838
By letter	1618
By restoration	790
Total	8246

GROSS DECREASE.

By death	1739
By letter	1449

By withdrawal	485
By exclusion	1510
Total	5203

The reported churches, consequently, have received a clear increase of 3043 members, being an average clear increase of nearly four to each church.

The gross number of churches association is 852; the gross number of members, 89,269; average number of members in each church, 105.

The expenditure of the principal public institutions connected with the Baptist denomination in England during the past year, is as follows:

Societies.	MISSIONS.	Expenditure.		
		£	s.	d.
Baptist Mission		27,589	12	4
Baptist Home Mission		5902	2	9
Baptist Irish Society		3158	13	9
General Baptist Mission		3293	6	1
Bible Translation Society		1857	8	11

Places.	COLLEGES.	No. of Students.	Expenditure.		
			£	s.	d.
Accrington		10	460	0	0
Bristol		22	1284	5	8
Haverfordwest		—	210	6	7
Horton		29	1270	10	0
Leicester		—	—	—	—
Pontypool		16	704	12	10
Stepney		16	1830	5	1
Theological Education Society		4	—	—	—

MISCELLANEOUS SOCIETIES.

Societies.	Objects.	Expenditure.		
		£	s.	d.
Baptist Fund	Education of Ministers, Assistance of Poor Churches, &c.	2630	11	7
Baptist Magazine	Relief of Ministers' Widows	196	0	0
Bath Society	Support of Superannuated Ministers	470	14	0
Baptist Building Fund	Erection of Chapels	629	0	0
New Selection	Relief of Widows and Orphans of Ministers and Missionaries	197	0	0

The state of things in the Baptist community throughout the world may be gathered from the following resolutions passed at the Union Meeting.

That the Union regard with lively but mingled emotions the view of the Baptist denomination in Great Britain and Ireland presented by the statistical returns. That, on the one hand, they learn with sincere gratitude to God

that the churches whose condition has been reported have been favoured with an average clear increase of four members to each church; a rate of increase which, if it were applied to all the churches in the denomination, would indicate a gross clear increase of nearly eight thousand members. That, on the other hand, they ascertain with unfeigned regret the following facts:—that the rate of clear increase above indicated is less than any that has been recorded during the past ten years, and that the annual average rate of clear increase in the churches has for the last five years been constantly on the decline; also that, in the present returns, nearly two hundred churches report themselves as having had no clear increase, about one hundred and fifty of whom have suffered a decrease, amounting in the whole to nearly 1250 members—a rate of diminution which, if applied to the denomination at large, would indicate that more than one-third of the churches are either stationary or retrograde.

That if, in one respect, the sorrow of the Union in the observation of these facts is mitigated by the knowledge that other Christian communities have found similar matter for regret, and that the Baptist denomination has not suffered more severely than its fellows, in another respect their feelings are aggravated by this circumstance; since they are thus led to apprehend that a state of spiritual declension and barrenness may be found universally to prevail.

That the Union receive with affectionate interest the communications of their foreign correspondents, finding in them occasion for mingled sorrow and joy. They learn that in two Associations in Canada, (the Eastern and the Haldimand,) containing twenty-six churches, there has been a decrease of eighty-seven members; that in the New Brunswick Association, containing sixty-five churches, there has been a clear increase of ten members only; that in Jamaica, in the Baptist Western Union, containing thirty-six churches, there has been a clear increase of 494 members; and that in India, in the Bengal Baptist Association, containing twenty-one churches, there has been a clear increase of ninety-two members. They especially rejoice with their brethren on the continent of Europe, upon whom an eminent blessing has been poured out.

Things go on well in Denmark, thanks to the stupid King, by whom "the brethren have been imprisoned again, on black bread and water, (the most horrid torture conceivable,) all for refusing to have their infants sprinkled." When will rulers be wise?

From the annual letter of Mr. Baron Stow, United States, we extract the following highly important statements, placing in italic what we deem deserving of special notice:

I have before me the "General Summary of the Baptists in the United States for the year 1844," which, though not so perfect as could be desired, gives the following results:—Associations 550, churches 9470, ordained ministers 5279, licensed preachers 1147, baptized in 1844 37,830, whole number of members 719,973. The whole number of Baptists in the United States,

of every kind, exceeds a million. The Baptist population is not less than five millions, or nearly one-fourth of the entire population of the Republic.

The number of communicants in all other evangelical sects in the United States exceeds 2,300,000 of whom more than one half are Methodists. The Romanists amount to about one million. It is to be feared that many who belong to our churches *know nothing of vital godliness*. During the last twenty years *immense numbers have been gathered under extraordinary circumstances*, and, though the majority may be genuine believers, yet the proofs are daily multiplied, that a large portion are the victims of influences that never touch the heart but to harden it. *Revivals have been corrupted by the introduction of false fires, and the results have been deeply injurious to the purity of the churches.* The growth of our own denomination in numerical strength has not been accompanied by a corresponding increase of moral power.

You are not ignorant of the changes which have taken place during the past year in our missionary organization. In reply to demands from the south for explicit information, the Executive Board at Boston frankly declared that they could not appoint a slaveholder as a missionary to the heathen, or perform any other act that would directly or indirectly countenance the system of slavery. This gave great offence to all slaveholding and other pro-slavery Baptists, who at once seceded from our triennial convention, and formed a society of their own.

Painful as was this separation, yet it is now conceded by all the wisest and best in both sections of the country, that the hand of Providence is in the event, and is educing from it extensive good. The Baptists of the Free States are now united in the work of missions, and are contributing more for the diffusion of the gospel in foreign lands than was previously done by the whole denomination. In November a special meeting of the Triennial Convention was held in New York, and arrangements made for the efficient prosecution of our enterprise. A new constitution was adopted, changing our name to AMERICAN BAPTIST MISSIONARY UNION, and modifying the structure of the body so as to give it greater simplicity and energy. The meeting was one of extraordinary interest, surpassing anything of the kind that was ever known among Baptists on these western shores.

It will gratify you to be informed that since the secession of the south, the Baptists of the Free States have raised funds sufficient to meet the current expenses of all their missions, and have paid the previously existing debt of the convention, amounting to more than 40,000 dollars, or £8000 sterling.

We offer these statistical facts to the churches of our own body with their bishops and deacons, in the hope of thereby exciting in them attention to the importance of the subject of statistics, a subject in the highest degree practical, and which possesses several great moral bearings, on which we cannot now expatiate.

We have been not a little gratified to find the Baptist Union following the

able example of our Union in directing the attention of its churches to the subject of Provident Institutions, and have great pleasure in laying before our readers the admirable speech of Dr. Smith, —a medical gentleman, we perceive,—somewhat abridged. After some introductory observations, that gentleman proceeds:

PROVIDENT AND LIFE ASSURANCE.

SPEECH OF DR. SMITH.

I think that institutions of this kind may much benefit religious communities.

1. *In our sabbath-schools.*—I am informed that in towns generally the mass of children of our Sunday-schools leave every two years, and it is affirmed that in one of the schools in this town a new generation of children occupies the school about every eighteen months. This is a serious evil, and to a great extent defeats the object contemplated by sabbath-schools. How may we account for it? It cannot be from the deaths of the children, nor the removals of residence, nor the change of religious opinion of the parents. It can only be from one of two causes; either that restless disposition of many persons whereby the children are removed from one school to another, or, more probably, from the want of due appreciation of the benefits arising from them, and consequent carelessness and irregularity in attendance, and finally the withdrawal of the children. Will not the establishment of these institutions in connection with Sunday-schools have a tendency to remove this evil? Those parents and children who cannot appreciate the moral, religious, and social benefit of the Sunday-school, will readily understand the pecuniary benefit; and if a child have entered the club it will not readily leave it, because of the accumulated money-interest that it has in the funds. But if the child should be required to leave the school it may still be retained in connection with the schools of the same or of another denomination, by a branch of the same institution being established in every chapel. It has also been proved that a good provident institution is an attraction to children to join schools, whereby the numbers brought under their influence is increased; and if it be so the children will be of a more provident character. I presume that it will not be questioned that if the mass of children are induced to be more careful, and thoughtful, and provident, that they will be more readily influenced by the exhibition of religious truths. I hope, therefore, that the institutions may tend to the increase of the number of Sunday-school children and also to their religious welfare.

2. *It will also benefit our congregations and churches.*—It is much to be deplored that a very great majority of our sabbath-school children do not join the congregation and church when they cease to attend the school. They mingle in the world and are lost to the teachers; losing, it is to be feared, the moral and religious influence received in the school. If they are members of the club when in the school, they will so continue when they have left the school, by increasing their in-payment to provide for increasing necessities. They will, therefore, have periodically to attend at the same chapel to pay their money, and be thus kept in association with it. They have therefore two connecting ties, the *moral and religious*, and the *pecuniary*. It may, however, be objected that a pecuniary connection is not desirable. It must be admitted that a moral and religious one is more suitable, but this has failed in the majority of cases, and we therefore ought to take hold of a feeling that the mind more appreciates, and by all honourable methods to entice them to remain in our congregation under the influence of the preached word. In these circumstances they are more likely to receive spiritual good than if no connection existed. I cannot think that religion was meant to operate only through one or two faculties of the mind, but that it should bring all other faculties, however degraded, into subjection to it, and make them minister to it.

It will also tend to prevent many of the withdrawals from churches by immoralities acquired in attendance at *public-house societies*. Every gentleman present must be painfully familiar with the fact that very many of our promising young men are led away by the follies of public-house lodges, and lose their religious dispositions and habits. Is it not of infinite moment to prevent this evil? and how so readily as by establishing a good institution, free from the possibility of immoral contamination? Many of our members are connected with public-house clubs, because those clubs are the best that they can find; and how can we invite them to leave these clubs unless we have provided more suitable institutions for them? A minister of this town related the following affecting incident, at one of the meetings of the Midland Counties Provident Institution. I will give it in his own words:—

“A very clever mechanic expressed his wish to be baptized and join my church. After several meetings with him, and close examination of his religious experience, I felt satisfied of the reality of the change in his views and state being such as justified his application. I in-

quired concerning his habits, and found he sat every fortnight as outside guardian or door-keeper at a public-house lodge. I told him of the danger; advised him to quit it; but he felt strong in his resolution against drunkenness, and feared no evil from his position. He was accepted, baptized, and joined the church; and was consistent and useful for a considerable time. At last his office seduced him—he became drunken, and we were obliged to cut him off. The same week his master dismissed him from his responsible situation in the factory. Overwhelmed by these two calamities, in the anguish of his soul he said he was cast off by God, and forsaken by man; and directly threw himself into the canal.”

Can we see men thus ruined, both for time and eternity, and *do* nothing to save them? We can *advise* them for their welfare; will it not be better to *do* something for it? Let us, therefore, be on the alert, and snatch our young men and women as brands from the burning.

It has also been found that the parents of Sunday-school children have often been induced to join a congregation through the means of these institutions. After the child has been enrolled a member the parents have approved the club, and have themselves become members of it; thus bringing those in a degree of association with our chapels who never attended a place of worship. God has no doubt blessed such individuals.

The church will be yet further benefited by inducing habits of *providence and independence in its poorer members*. Many of our old churches are much burdened by a number of poor members expecting some pecuniary support. This fact is not pleasing, inasmuch as it shows a degree of dependence that should not be felt. If we induce all our children and poor members to join an institution, this class of dependents will cease to exist.

3. The last argument on this head that I shall use is, that these institutions will offer benefits to *ministers of religion*. Why should not a minister make provision for the necessities of sickness and old age? We know it to be impossible that the majority can do this by simple accumulation, but they may by mutual assurance. Hitherto the sick-benefit system has not been available to them. The clubs were usually held at public-houses, where the minister could not attend, and the sum allowed out in sickness was not worthy his attention. But provident institutions have established a new order of things. The club is now held at the chapel, and a sufficient sum may be secured in sickness to meet the necessities of the minister.

The minister, therefore, may join at the head of his flock, followed by his deacons, members, congregation, Sunday-scholars, and the world. The provision for the necessities of old age by means of annuities has not been extensively known amongst them, chiefly from its not having been repeatedly and forcibly brought under their notice, and also from the large quarterly or yearly payments being a burden to them. Provident institutions offer in this respect the same advantages as life offices, with the privilege of paying the money by small fortnightly payments, and of paying out the annuity in *weekly* payments rather than *quarterly*, as in life offices. These advantages will have their influence upon our ministers, and many will doubtless avail themselves of them. *All the ministers of Birmingham, where branches of this institution are held, have honoured the institution by their membership.* Is it not probable that by this means churches would show their attachment to their minister rather than by *formal presentations of plate, or costly bound books*, which are of infinitely less value, and which do not tend to foster the most humble and Christian feelings? They will be rendering a permanent benefit to the pastor and his family; and this by small periodical contributions, so that the poorest church may not be prevented.

Much is now said respecting the formation of institutions for the relief of aged ministers, their widows, and orphans. We cannot but rejoice at the feeling thus exhibited, and do heartily commend the effort. But it would be unwise to establish an organization for this purpose alone. Provident institutions have the same objects in view, in addition to the benefits they would confer upon the thousands of our congregations. The trouble and expense of management would not be greater than for an institution devoted to the benefit of ministers only; and by its extended ramifications it would be much more secure.

There are probably some gentlemen here who may be in some degree acquainted with sick clubs, and who may be inclined to think that there are already enough clubs established, and that it is unwise to fill our hands by establishing others. There are not less than 30,000 or 40,000 sick clubs in Great Britain, of which number probably 10,000 belong to the class of secret societies or lodges. But admitting that these societies are suitable to the wants of the people, it must still be objected that the *number* is by no means adequate to the necessity. But if we examine this class of clubs we shall find that they are exceedingly objectionable. *The mass of them are unfairly, unsoundly, and defec-*

tively based, and immoral in their tendency. I must be pardoned if I occupy a little of your time upon this question, for I doubt not that we can hence deduce a most important argument for our purpose. I must also be forgiven if I instance a few statistical facts, inasmuch as an opinion respecting these societies cannot be formed without being a little acquainted with the principles upon which they are, or ought to be, based. I hold them to be unfairly and unsoundly based, because in these payments there is no calculation of the liabilities of the members. Thus a man entering at twenty years of age, to receive out a certain sum weekly in sickness pays in the like amount with a man entering at forty or fifty-five years of age, except a slight difference in some clubs in the entrance fee. It must be manifest that on the average the young man will live the longest, and will therefore pay the greatest amount into the club; whilst it is proved from the experience of sick clubs that he receives but one week's pay in forty years (the average length of life at twenty years of age for England and Wales) more than the man entering at forty and living only twenty-seven years. He therefore pays into the club thirteen years longer than the old man, and receives only one week's pay more. This is manifestly unfair to the young man. We can now proceed further, and prove that in the majority of clubs the amount paid in, even by the young man, will not support his out-payment and expenses. If we suppose his out-payment to be 10s. per week in sickness, (allowing for half pay,) with £10 at his death, and £5 at the death of wife, with 2s. 6d. per year for expenses, we find that the out-payment to the man entering at twenty will amount to £45 2s. 6d.; whilst his in-payment, at 10d. per fortnight, with interest, will amount to £43 18s. 8d. leaving a loss to the club of £1 3s. 10d.

In the Manchester Order of Odd Fellows this loss is increased by £12, in consequence of the expense amounting to 8s. per year, deducting one guinea for entrance fee. This loss is much greater in the man entering at thirty-five years of age. In ordinary sick clubs this loss amounts to more than £16, and in the Manchester Order it is about £28.

Mr. Neison, the eminent actuary, has recently investigated the financial affairs of the Manchester Order of Fellows, numbering 400,000 members, and having in the aggregated societies £700,000 in funds. He finds the deficiency so great, that EACH MAN MUST NOW PAY TO THE CLUB ABOUT 16 POUNDS IN ORDER TO MAKE IT SECURE—THAT THE DEFICIENCY IS

NOW NEARLY TEN MILLIONS! This result is similar to that which might be obtained from nearly all the societies at present existing, whether held at chapels, private-rooms, or public-houses. The average loss to each club on each member exceeds £25.

But it is the immorality attending such institutions that we, as religious bodies, must more especially deprecate. I think that persons who have spoken much concerning this immorality have usually failed in producing effect by implying that the immorality is always externally evident. They have overpassed their mark. I have been in many lodge-rooms of almost every secret order; but, with few exceptions, gross acts of immorality were never met with. Great decorum is usually seen. But it is the insidious influence of the attending circumstances that we have most to dread; the which has often ruined both body and soul long before the victim becomes grossly immoral. I have repeatedly seen young men whose moral character was unexceptionable enter these lodges, and for many months no change in their habits or character was evident; but, at length, the taste for the lodge-room, and the company and the bottle, gained the ascendancy. Home was neglected, work undone, and themselves and families ruined. This is more lamentable in persons professing religion. *I have rarely seen such a person join without soon finding a declension in spiritual enjoyment.* Late hours indulged, late rising from bed, and especially on the sabbath morning; and I have soon seen them in their dirty clothes when they would formerly have been in the house of God. And how can it be otherwise? The legal time during which they attend lodges is from half-past seven to half-past ten, P.M., after which time the members often stay. They are enticed by the dignities of office, and titles and robes; and, having gained a little notoriety, they go from lodge to lodge until every evening in the week is fully occupied. In sick clubs there is no admission except to their own club; but in secret societies they may wander unrestrained from lodge to lodge.

The facts that I have now had the honour to lay before you are surely sufficient to induce you to recommend the establishment of provident institutions. In Birmingham we have felt strongly on the subject, and have spent much time, energy, and money, in forming a provident institution (Midland Counties Provident and Life Assurance Institution) on an extended basis. We have been induced to take this step from a consideration of the necessities of our members, hearers, and Sunday-school children; and also from the fact that the Church of England has a

noble institution in connection with each of the churches. *This has drawn away many of our young people and children;* and, although we wish the promoters much success in their very honourable undertaking, we are yet anxious that our members and hearers should have the benefit of the provident system, without being induced to leave our places of worship. We have therefore *a branch established in all the Baptist chapels, in one Independent (Ebenezer), two Methodist New Connexion, and one Methodist Association, besides branches in other localities.*

The Midland Counties Provident and Life Assurance Institution receives members of both sexes and of all ages. Members may secure from 2s. to £3 per week in sickness, with death-money from £1 to £30. They may also insure with these sums an annuity of half the amount of the pay in sickness; after the age of sixty-five, which is paid weekly for life, independent of sickness. It provides *medical attendance* at various charges; also, *death-money* from £5 to £500; *annuities* from 2s. 6d. to 20s. weekly, for life, after the ages of fifty-five, sixty, or sixty-five. There are two annuity tables. In the one, the annuity is not paid unless the member be alive at the time when it were agreed on to commence; so that the survivor has increased benefit. In the other, the member may withdraw all he has paid in, by giving notice. It provides also *deferred endowments*, by which sums under £100 may be secured at any future year. It has also a *midwifery* department, and it provides for the payment of *leeches*. The institution has been opened about four months, and now numbers 500 members. It is based upon perfectly sound principles. The risks of every year are calculated, and persons of different ages pay in various sums. The young man, therefore, is not taxed to support the old man. Rigid economy will be used in the expenditure, and great care will be taken by medical examiners, and by a very efficient system of visiting, and by strict inquiry into the moral character of each member. Imposition, therefore, will not be readily practised, for wherever a judicious system of home visiting is adopted, and a careful medical man appointed who shall every week sign the note for sick pay, there cannot be much imposition.

A correct average of length of life and amount of sickness is certain, from the fact, that all the branches being united, and all the money forming one fund, a sufficient number will be admitted. The branches being located in various parts of the kingdom, will prevent its being seriously affected by the injurious influence of trades, want of ventilations, or peculiar diseases that attach to individual localities. Mr. Neison has shown

that there is much difference in the expectation of life in rural districts, towns, and cities. Thus, at the age of thirty, the expectation of life, in years, in the rural districts, is 38.4073; in towns, 34.5753; and in cities, 36.6051. He also affirms that the influence of trades both over longevity and amount of sickness is most important. He finds that these two are frequently in the inverse ratio of each other. Thus clerks live the shortest period of any trade classified by him, and have the least amount of sickness. He finds that trade has a greater influence over these matters than ventilation and sewerage, and other circumstances specially belonging to towns and cities. If the class of labourers be taken out of the calculation of the rural districts, the length of life varies but little from that in towns and cities. He has shown that the class of labourers live longer than any other class of men, and that they have quite the ordinary amount of sickness. This fact is important, inasmuch as the amount of sickness at the later periods of life is very much greater than in early life. This class of members are therefore likely to receive out a greater than an average proportion of sick pay.

The mode of management is simple. The central board of directors is located in Birmingham; the directors being chosen by an annual meeting of members. All the general business of the institution is managed by the board, and a body of trustees. In the hands of the trustees the money and effects belonging to the institution are placed. Each branch is managed by a paid agent, who receives and pays all monies, excepting in the life assurance departments. All officers of the institution who receive or pay money give security to the board.

I have now to name to you the object we have had in introducing this matter to your notice. It is, that, having established an institution well calculated to benefit thousands in our neighbourhood,

we are anxious that similar benefits be offered to our fellow-countrymen. We do not specially ask you to recommend this institution, but we take a more catholic plan, and ask you to recommend the establishment of similar independent institutions in other parts of England. I do not recommend one common executive for all England. I think we cannot enlist the sympathies of the people sufficiently to establish branches over the kingdom under these circumstances. This system has been effective in secret societies, because publicans and other interested parties have been paid for establishing the lodges, and the distinctions of office have induced many to assist by their time and talents. But we, Sir, have no such adjutants. We have no dignified offices, royal titles, nor fine dresses; neither have we ale to sell. The effect of great distance betwixt the members of a body and the executive is to tend to make the member feel little interest in the welfare of the society, almost to forget his membership; to make the managers careless and ignorant of the precise state of the working department, and by this ignorance to retard any improvement that an advancing age may require. It is true that in this or that town a few men may be found who will anxiously care for its welfare; but if one branch be established in some of the larger towns, what is it among so many? The land ought to be deluged with them, and this can never be effected without the hearty assistance of the masses of our fellow-men.

I think the advantage of the community will be much better secured by having a number of independent institutions all established on one common basis, each being so far distant from the other that a sufficient number of members may be secured to each of them. My friend, the Rev. C. H. Roe, has suggested the following arrangement as being worthy of the attention of our friends throughout the kingdom:

Central Town.	
1. Northumberland, Cumberland, Westmoreland, Durham	Newcastle-on-Tyne.
2. Yorkshire, Lincolnshire	Leeds.
3. Notts, Derby, Stafford, Leicester, Northampton, Rutland, Worcestershire, Warwickshire, Shropshire	Birmingham.
4. Lancashire, Cheshire	Manchester.
5. Norfolk, Suffolk, Huntingdonshire, Cambridgeshire	Norwich.
6. Middlesex, Essex, Kent, Surrey, Sussex, Hampshire, Berks, Beds, Bucks, Herts, Oxfordshire	London.
7. Gloucestershire, Wilts, Somersetshire, Dorsetshire, Hertfordshire	Bristol.
8. Devonshire, Cornwall	Plymouth.
9. South Wales and Monmouthshire	Swansea.
10. North Wales	Newtown.

On the average, there would be nearly 170 churches for each district, and if 200 members should be found in connection with each club,

4,000 members would be the result, independently of the accession of other denominations of Christians. That 200 members might be sup-

posed to join each club may readily be estimated. If we take 30 years as the length of a generation, we shall find that from six to fifteen generations of children would have passed through the sabbath schools, and supposing that on the average there are eighty children in each school, ten generations will be 800 children. It is presumed that much effort would be made to induce them to join, and that two-thirds would become members. We have, then, 500 members from the children only. To this must be added, the men, women, and children, from the church, and congregation, and the world; and, with every conceivable disadvantage, 200 members will be obtained from the whole. Should these numbers be realized in thirty years, the district might be subdivided.

By having branches of similar institutions established throughout England, arrangements could readily be made for the reception of members who may remove from one district to another, and thereby they might retain the advantages of membership.

If gentlemen in the localities previously named would undertake the formation of the institution in the central town upon good principles, similar to those of the Midland Counties Provident and Life Assurance Institution, branches would eventually spring up around them. It would be more efficacious if various districts would unite and secure the services of an efficient gentleman who should undertake their formation. He should be thoroughly conversant with the practical working of both systems of clubs, and should be familiar with the statistics relating to friendly societies. He should be valuable from position in society and religious character. This would necessarily incur expenses which the society could not at first bear, but private subscriptions for two years might meet this deficiency, and after that period the income of the institution would abundantly support it. If we take a society of 200 members, and suppose that on the average each secures ten shillings per week in sickness, at twenty years of age, this would yield an annual income of £200, besides the moneys

that would arise from assurances for death-money annuities, &c. If 200 institutions formed a district, there would be an annual revenue of £40,000. The tables are calculated to bear ten per cent. for expenses of management; and the necessary expense of agents, secretaries, and books, &c., would not exceed six per cent., the remaining four per cent. would therefore allow a yearly sum of £1600 to be otherwise expended. One half of this sum would more than support a manager or travelling secretary. These institutions will never be thoroughly developed without such an agency. What would our Home and Foreign Mission Societies, or Bible Translation and Irish societies, &c., be without travelling agents? They would do something, but not enough.

Some difficulty will probably arise in adopting this course, and therefore I can only offer my humble services to gentlemen who may wish to call meetings in various towns preparatory to the establishment of the institution. It would be well if all the old sick clubs and the children's clubs held at our chapels were induced to join themselves with these institutions. This might be effected on terms perfectly honourable to both parties, and it would not require a large portion of their funds. It would, however, make them secure, and infinitely increase their amount of influence. They would form a combination that would render comfortable thousands of families, rather than spend their energies in bringing temporal ruin on the heads of their members.

Dr. Smith, in nearly every one of his views, so entirely coincides with those we ourselves hold, that, with the change of names, &c., we offer his address to our readers in behalf of the scheme of Congregational Insurance just completed by our own Union.

Our survey extends to the Free Church and the various bodies of Methodists, but our space compels postponement till our January Number.

Education.

THE BRITISH QUARTERLY REVIEW ON
POPULAR EDUCATION IN ENGLAND.

THERE it is—an article of sixty-four pages!—pages brimful of figures, facts, and arguments. We shall now give the chief elements of this massive and power-

ful dissertation, as a counterpart to the Letters of Mr. Baines, which will at least show that the subject has two aspects, thereby teaching to both sides lessons of caution and forbearance. The subject is thus introduced :

Strong opinions have been expressed by some portions of the Nonconformist press against the admission of any sort of agency from the government in aid of the education of the people. We can respect the motives of the persons who have taken this ground. They regard the course which they have chosen as that marked out to them by an enlightened patriotism, and by religious consistency. We think them in the main mistaken. We wish to show candidly and dispassionately our reason for this judgment. We have no anxiety to make out a case—no solicitude for mere party triumph. The subject is much too grave to be approached with any such view. Our aim, on all sides, should certainly be—to discover the truth and the real wisdom of this matter.

Of the real intentions of the government on this question we have no knowledge. On this point the public prints have been our only instructors. It may be that her Majesty's ministers, strong in this respect in the suffrages of the legislature, will attempt some scheme of such extent and texture as would be fatal to our existing educational machinery, and adapted to do more harm than good. Should it be so, we shall be among the first to protest against such a project, and the little it may be within our power to do to frustrate it will be done. On this subject our great care is not about parties or sects. Our concern is for the nation—our wish is to aid in the enlightenment and elevation of our common country.

The main points of inquiry demanding our attention seem to be the following:

I. To what extent are the people of this country brought under school instruction?

II. What is the value of the teaching which the school-going portion of the community are receiving?

III. If there be a deficiency of the means of education, either in respect to its quantity or quality, in what manner may that deficiency be best supplied?

I. *The Extent of School Instruction.*

After setting forth the Summary of Education Returns for England and Wales in 1833, the writer proceeds:

In this summary there are several points deserving observation. It will be seen that the number of scholars in infant-schools, consisting of children between the ages of two and seven years, did not amount to one-thirteenth of the whole number attending day-schools; and it will assist our calculations if we pass over these schools—in which assuredly very little deserving the name of education can be supposed to have been more than very rarely secured—and if we restrict our attention to such schools as are commonly understood by the term day-schools. In these proper day-schools, then, it appears, the scholars in 1833 were in round numbers 1,200,000. Now, the population of England and Wales at that time is given as 14,400,000. The proportion of that population of the ages between four and fourteen years would be one-fourth of the whole—that is, would be 3,600,000. Of this number 1,200,000 is one-third. The result is, that of the children in England and Wales, in 1833, between the ages of four and fourteen, only one in three was found attending

a day-school. Statists are agreed in regarding the persons between the ages of four and fourteen, or between five and fifteen, as being nearly one-fourth of a whole population; and they are nearly as well agreed in regarding that interval as the space which, in a healthy condition of society, should be given to education. The ground on which this space is abridged—abridged to the extent of one-half in some calculations; and the degree in which the children who are not found receiving daily instruction at one time, may be reckoned as not receiving such instruction at any time—these are questions which we shall have to examine presently. But just now, we shall confine our attention to the portion of the population between four and fourteen, and to the question—In what extent were this portion of the population found either in day-schools or in Sunday-schools. Taking this report of Lord Kerry as our guide, we see our conclusion—the *proportion of day-scholars between these ages is as ONE-THIRD, and the proportion not receiving any DAILY instruction is as TWO-THIRDS.*

But if this be the general representation as to day-schools, what is the showing of the same authority as to Sunday-schools? It will be seen that the Sunday-scholars are reported as 1,548,890, being considerably less than one-half of the number between the age of five and fifteen. Of this number of Sunday-scholars, there is reason to suppose, as we shall presently see, that about one-third should be accounted as day-scholars as well as Sunday-scholars—the remaining two-thirds, or a number about equal to the average number of day-scholars, being left to the teaching of the Sunday-schools only.

Next comes a copious and an elaborate Digest of Reports, the results of which are thus given:

The conclusions, then, to which we come from these authorities—and to which we may come, we presume, without the fear of questioning—are, in substance, such as we have stated—viz., *That the population between the ages of five and fifteen in the larger and lesser towns of England, taken together, the proportion, from ALL CLASSES, found in day-schools, at any one time, would be somewhat less than ONE-THIRD; that about an equal number would be found receiving Sunday-school instruction ONLY; and that the remaining number, consisting of greatly MORE THAN A THIRD OF THE WHOLE, must be reckoned as not found in ANY school whatever—day-school, evening-school, or Sunday-school.*

We must now look to the bearing of these calculations on the numbers given in Lord Kerry's Report as the totals attending day-schools and the totals attending Sunday-schools. It was a great oversight on the part of the originators of that inquiry that care was not taken to distinguish between the Sunday-scholars who were also day-scholars and those who were Sunday-scholars only. Nothing satisfactory in this way has been attempted by the inspectors, and we are left to form our own judgment on this point from other sources. This inquiry is now important, inasmuch as it is clear that the children who attended both day-schools and Sunday-schools have been reckoned *twice*, first as day-scholars, and again as Sunday-scholars. To arrive at a just conclusion on this point we must refer to reports in which this distinction

has been kept in view. In the reports published by the Manchester Statistical Society, and in some others, this distinction has not been overlooked. In Liverpool, accordingly, we find 13,382 reported as the number of Sunday-scholars, and of that number 11,649 were also day-scholars. In Salford we find 6541 day-scholars, 3410 of whom were also Sunday-scholars. In Bury, of 2625 day-scholars, 1122 were Sunday-scholars. In Pendleton more than half the day-scholars were also Sunday-scholars. The same was true of York. In Hull the proportion attending Sunday-schools *only* was even less than in York, being as 405 in the former place to 842 in the latter. In Manchester, of 33,000 Sunday-scholars, little more than 5000 appear to have been also day-scholars. In Bristol, about the same time, of 11,648 Sunday-scholars, 4513 were also day-scholars. In Birmingham, also, about a third of the Sunday-scholars were also in day-schools; somewhat more than half the day-scholars being day-scholars *only*.

These facts, taken together, warrant the conclusion that not less than half the number given as the total of day-scholars in England and Wales have been reckoned twice, first as day-scholars and again as Sunday-scholars. This fault attaches also to the statistical returns procured by Mr. Baines from the manufacturing districts in 1843; not less than 100,000 children reckoned by him as day-scholars being again reckoned as Sunday-scholars. We do not charge Mr. Baines or Lord Kerry's inspectors with intending to produce a false impression, but certainly the tendency of the method they have adopted is to present an *apparent* number of the total of day and Sunday-scholars considerably above the *real* one. The total number for England and Wales in the former view would be 2,726,832; in the latter view only 2,142,842, being a reduction of 583,990. So that, reckoning the total population of the two countries at 14,400,000, and the one-fourth between four and fourteen as 3,600,000, of this latter number *something LESS THAN A THIRD were found in DAY-SCHOOLS, considerably LESS THAN A THIRD IN SUNDAY-SCHOOLS ONLY, and nearly ONE MILLION AND A HALF IN NO SCHOOL WHATEVER.*

The subject of statistics, in other lights, is resumed, and the following results proclaimed:

The conclusion, as to the connection between ignorance and crime, which these facts suggest is obvious; nor can we regard the substance of these returns as otherwise than trustworthy. We must add, also, one other fact—the Registrar-general of marriages has returned *nearly HALF the people of England of ALL CLASSES as unable to write their names.* Of course, if nearly one half of *all classes* are thus reported, the persons who sign with a mark must nearly all belong to our labouring or operative classes, and must number *more than one half* of those classes. It may be true that some females who could manage to write their names, in the excitement immediately subsequent to the marriage ceremony may prefer the easier process of signing with a mark; but such excuses can only apply to females, and there are motives, we think, which would not fail to dispose the fair sex to avoid giving such a proof of their ignorance at such a time, were it not felt, that to sign with a mark would be less discreditable than an attempt

to attach their proper signature. Very many, also, who could write their names could write nothing more.

The conclusion, then, at which we arrive from all the facts that have passed under our review is—that in England and Wales we have a population, *nearly the HALF of which should be described as unable to WRITE, and about a THIRD of which should be described as unable to READ.* Of the former class, there may be some knowing how to hold a pen, and capable of scrawling letters; of the latter, there may be some knowing their letters, and capable of reading monosyllables; but, we think, that for any useful purpose, and in any honest sense, the non-writing and the non-reading classes in our general population must be reckoned as above.

II. *The Quality of the Instruction communicated.*

Documentary evidence of various sorts is again produced, and the summary is as follows:

Here, then, are England and Wales, with their SIXTEEN MILLIONS of people—with *nearly EIGHT MILLIONS unable to write their name, and with not less than FIVE MILLIONS unable to read their mother tongue.* This is a startling—an unwelcome statement. It is natural that good men should endeavour to escape from an admission of its truth. To ourselves it is unwelcome. We would not believe it true if we could avoid it. But it is a conclusion which results, not merely from the publications of the Registrar-general, nor from any other solitary testimony, but from evidence emanating from a multitude of points, and all converging upon this issue. We presume, that what our readers want on this subject is *THE TRUTH.* This, we think, we have now laid before them. This being our solemn conviction, the facts before us are so momentous, that we dare not attempt to throw any sort of veil over them. We feel bound rather to give them studied note and prominence. In so doing, we are conscious of acquitting ourselves rightly in relation to our mother-land, to humanity, and to God! We know that in England, more than in any country in Europe, society is the great free-school. Our informal and indirect education is always in process, and is often surprisingly potent. By no deduction of that nature, however, can the general complexion of the picture now presented be materially changed. Nor does it avail us anything to be able to show, that some other states, with the supposed advantage of other appliances, are in a condition in this respect little better than our own. The bad estate of our neighbours is no sufficient reason for our contentment under the evils which press upon ourselves. Here the evil is, and, unless brought under some new and much more powerful influence, bids fair to grow upon us until it has consumed us. For it should never be forgotten, that *more than one-third of the people of England are its labouring people, distinguished from its upper, middle, and operative classes, and that it is with this lowest labouring class that population thickens with the greatest rapidity.* With the classes above the labouring class, there is wealth, or, at least, a tolerable means of subsistence; and with these better circumstances come forethought and prudence, generally disposing such persons to defer marriage to a reasonable period,

and sometimes to abstain from it altogether. It is not true, from this cause, that the people who possess the best means of subsistence are the people who increase the fastest. We have done something, we hope, towards disabusing our countrymen in reference to that long credited fallacy. It is with our lowest class that forethought and prudence are at the lowest point, and it is there, in consequence, that population rises to its highest rate of increase. This is the great—the righteous law of Providence. The measure in which the few degrade the many to a state of ignorance and squalid poverty, is the measure in which they prepare a scourge for their own back—in which they give strength to the elements that soon or late must destroy them. Witness the insurgent multitudes of old Rome and Byzantium, kept down for awhile by shows and largesses, but a multitude which could never be trusted to face an enemy in the time of war, nor as capable of performing a single virtuous action in the time of peace, and which in due time consumed the parent that gave it being. Look to Ireland, and, in short, to any country subject to a grossly corrupt government. It would be folly, and worse than folly to attempt to conceal from ourselves that we have a multitude of this description increasing constantly over the land, increasing faster than any other portion of the general community. These will be the parents of a large proportion of the generation to come. These children—the children of ignorance and poverty—are almost everywhere growing up as such, and as such will be bequeathed to the state to deal with as it best may. Upon this class our educational means are producing small impression. The great mass of them being themselves uninstructed, have no adequate feeling of the value of instruction, and their great aim seems to be, to convert their children into a source of profit as soon and as largely as possible. The school is evaded, that the meerest pittance may be gained from the field or the factory. Let these grossly untaught multitudes come to be only in a slight degree more formidable than at present, and let any strong blight come upon our means of subsistence, or upon our means of employment, and to the hunger-bitten millions of Ireland we may have to add an equal number in the same state of maddened wretchedness in England; and before such an insurgency the power of the strongest government may be as nothing, and, in an hour when we think not, a wound may be inflicted on our national greatness, from which recovery will be impossible. To pursue our present course is to end thus—to perish, as all great empires before us have perished, our ignorance and our vices having become stronger than our knowledge and our virtues. Here, then, is the evil—an evil which must be subdued, or it will assuredly subdue us. This accumulating ignorance—this lowness in all senses—we must vanquish, or be content to be vanquished by it. In what way, then, may we address ourselves, with the best prospect of success, to this great work of self-preservation, of patriotism, of humanity, and of religion? This is our next question.

III. *Best Means of Supplying the Deficiency of Quantity and Quality.*

After some further statistical matter, the writer proceeds:

With regard to the point of school accommodation there are several fallacies that should be distinctly understood and exposed.

1. The *character* of this real or supposed accommodation must not be overlooked. How far does it consist of edifices raised and separated as schools; or of private houses, rooms, or cellars rented and appropriated to such uses? So far as the accommodation may consist of regular school buildings, it may seem to partake of a character of permanence and certainty; so far as it may consist of hired and appropriated places only, it may be accommodation existing in one year, and ceasing to exist in the next. Ninety-nine in a hundred of the persons who read what is written just now about existing school-accommodation, understand by such accommodation existing school-houses, built for the most part with public money, and if the amount of provision said to have been made were really of that description, the result would be highly cheering. But to think so, is to be deluded. Full two-thirds of the school-accommodation existing in 1833 consisted, as we have seen, of hired houses, or rooms, many of them of the lowest description, dependent generally for their continuance as places of instruction on private interest and feeling.

2. The *equal distribution* of the means of instruction is of great importance. We are happy in thinking that, at present, the places wholly destitute of schools are few compared with the places which either possess good schools, or at least Sunday-schools and day-schools of *some* description. But the places without schools at all, and the places without schools of any real value, taken together, constitute a large portion of the country, and nothing can be more fallacious than to suppose, that if it can be made to appear that the school-accommodation in the aggregate is something like equal to the wants of the people, the business of school provision is pretty well completed. It is manifest that this provision may exist in excess in some districts, and may leave a miserable destitution in others. Now, this is really the posture of things, not in this district nor in that, but as affecting the country generally to a large extent. There might be equality in the aggregate, and the work of popular education be not more than half accomplished, from the want of equality in the distribution. In judging of school-accommodation, we must look to three things respecting it—its *amount*, its *character*, and its *distribution*. All reasoning which does not keep these three points steadily in view will inevitably mislead. Overlooking these considerations, we may learn to exult in our work as done, while in fact the sterner half of it remains to be accomplished.

3. The third fallacy on this question is, to suppose that to provide *school-accommodation* is to provide the *means of instruction*. The great difficulty in the way of securing this equalized distribution of good school-houses, results from the greater difficulty of being able to secure the same distribution of good schoolmasters. The best guarantee for the success of a school is an able teacher, and it is now pretty generally felt that without the prospect of that guarantee a good school-house may be only a waste of money. The Rev. Mr. Burgess, who is cited as an authority in such matters, tells us, that school-houses for half a million of children are still

needed. If so, then quite a million and a half of money is wanting in this department. With the more hopeful of our contemporaries, we could believe that even this sum might be raised, and without the aid of any government grant, within a moderate number of years, if the friends of education in England and Wales could bring themselves to think that this done, their work would be done, or even in great part done. But the two great wants necessary to the usefulness of this large expenditure would still remain—a supply of competent schoolmasters, and the means of securing to such masters a reasonable livelihood. In our present circumstances, we have to regret, to a large extent, the absence of this agency, and of the means necessary to sustain it, and with so much uncertainty as to the success of the effort, in vain would be an appeal to the liberality of the public for so large an outlay. If the value of school-houses depends on the supply of schoolmasters, the supply of schoolmasters depends on your being able to secure to such functionaries a sufficient means of subsistence. We must not expect to find a race of men and women willing to become martyrs to poverty for the sake of being employed in conveying the elements of instruction to the children of the humbler classes of our people. Such persons may like their employment, and may be prepared to make some reasonable sacrifice in favour of it, but this self denial must not be made to sink below a certain point, if the supply is not to prove unequal to the demand. But it is one of the evils inseparable from a large portion of our day-schools, connected with our particular places of worship, that being shut up to a particular place and sect, they can rarely afford to give a sufficient salary to their schoolmaster or their schoolmistress. In rural parishes, and in all thinly peopled districts, this evil must be in constant operation. Hence, besides the million and a half of money necessary (which Mr. Baines says might be soon raised) to provide the still required school-accommodation—a sum, by the way, which would need to be much increased, if the new provision is to keep pace with the constant increase of the population—beside this sum, there would be need of a large and permanent fund, by means of which the strong might help the weak, as regards the regular support of these new schools. For no object is it more difficult to raise money in this country than for home missions, and the case of distant schools would, we are sure, be much more hard to plead than the case of distant religious interests. Indeed, we have no institutions so thoroughly dependent on local feeling in their favour as our schools. As regards their current expenditure, their conductors rarely think of looking for aid from a distance, and they do not expect anything, because they know it would be in vain to expect it. School management is so liable to negligence and abuse, that it would be useless to calculate on persons becoming contributors, upon a large scale, to schools of whose proceedings they could know nothing, except by distant report. We are aware that school societies have been formed with the view of meeting this difficulty in the case of Ireland; but the history of those societies has not been such as to warrant us in believing that a machinery of that nature could be made to work very successfully in England.

After an argument on pecuniary means, the writer goes on :

But may we accept assistance from the state in this matter consistently with a due regard to our liberties as men and Christians? On this point, we have not ourselves the shadow of a doubt. We have said, once and again, that we do not expect to see any measure adopted by our government of a nature to disturb our existing school agencies. The plan which might be adopted with the least disadvantage, and with the best prospect of permanence and usefulness, would be, in our judgment, something like the following :

1. That the annual grant of money in aid of popular education be increased.
2. That this increased grant be distributed in aid of school instruction, as well as in aid of the erection of school buildings.
3. That no grant be made either towards the erection of buildings, or towards the sustenance of schools, except in conjunction with voluntary contributions, raised in the locality of such buildings, or of such schools, towards those objects.
4. That the proportion of these grants should not be uniform, but rise to their maximum in favour of places deemed the most necessitous.
5. That the government inspection in relation to the schools thus aided should be strictly confined to the general education given in them, and to their moral discipline.
6. That the religious education be left in all cases to be determined by the school committee, that committee being always chosen by the subscribers to the school fund, and possessed of full power to appoint or dismiss the schoolmaster, and otherwise to regulate the affairs of the school.
7. That in schools where the children belong in considerable numbers to parents of different religious denominations, the direct religious teaching by the schoolmaster, or by ministers of religion, should be confined to particular school hours, as approved by the school committee, and that the attendance of children during those hours should be left optional with their parents.
8. That the administration of all government money for these purposes be vested in a permanent Board of Education, constituted, as far as may be, of persons who may be understood to represent the different sections of the general community.

Were we disposed to raise objections to this scheme, we confess that we could do so to some extent : and if we do not attempt to meet all the exceptions that may be taken to it, our silence must not be attributed to our not having seen them. Our conviction is, that, as a whole, a scheme of this description requires only that measure of common sense and good feeling which we have a right to expect from all professed friends of education, in order to its being worked in a manner to avoid the world of mischiefs which some good men see in the train of what is called "state-education," and to realize an amount of good literally incalculable. The general effect of the plan would be to augment the number of schools affiliated with the National School Society, and with the British and Foreign School Society, leaving the schools themselves in nearly the same condition as at

present. Catholic schools, and a very small number beside, would be the only exceptions to this tendency of such a movement. Theorizers may magnify the difficulties of such a project, practically they need not be in any degree formidable. In schools conducted on this plan, all the advantages of the general instruction given might be laid fairly open to all.

By such a course, the nation would merely resolve, through its government, to do its duty. Religious men would be sure to do their share, and more than their share, towards the general education of the people, but the people at large would be taught to bring their own agency to the work; and our day-schools ceasing to be mere charity-schools, and becoming places in which the people would feel they had a right to instruction, this whole class of institutions would rise in popular estimation. They would be no longer schools connected in so exclusive and conspicuous a degree with sects and parties, but would become in the general apprehension much more schools for the people. That the effect of assistance from government, if administered in the manner described, would be to diminish voluntary effort, we cannot for a moment suspect. Probability and fact are alike against such a conclusion. The mind, we think, must be the complete victim of its prejudices, which can even seem to doubt whether the government aid already afforded in encouragement of school building has been really favourable to the increase of such buildings. Further assistance from the same source, if only kept within reasonable limits, and regulated by the same principle—the principle, not of *dispensing* with local and voluntary effort, but of *calling it forth*, would naturally act, in our circumstances, not as an incubus but as a stimulus.

After a vast body of statistical statement and argument, the article concludes as follows :

The utmost that need be required among us in any case is, that the religious teaching should be restricted to particular hours, and that attendance during those hours should be optional. And is this small concession—a concession which does not preclude religious instruction from a single school, but rather provides for it, and which does not put the least restriction even upon the time of administering such instruction, except in very rare cases—is this concession too great to be expected from religious men, as to the feeling of society at large, in favour of a great national object? Should the plan of the government demand no more than this at our hands, we may lay our account with seeing it accepted generally by Episcopalians, by Methodists, by nearly all our English Presbyterians, and by Catholics. It would be approved, moreover, by that large portion of general society which is not mixed up with any of our religious parties. Opposition, if opposition must be made, would be almost confined to the Independent and Baptist denominations, and to a portion only (how large or small time only can tell) even of those bodies. In what we say on this question, we wish not to be understood as representing either of these bodies of Christians. This, unhappily, is a subject on which many of the friends of this journal do not see alike. It must be sufficient to say, that our own views are in substance those of a consider-

able body of intelligent men among Protestant Dissenters.

What, then, are the points we may be said to have established?

1st. That in England and Wales we have a population of sixteen millions of people, with nearly half of that number unable to write, and with a third unable to read; and that the labouring class, and the humbler class of operatives, in which this want of such instruction, and of the wholesome habits which it generally indicates, is found, is that portion of our population which is multiplying with the greatest rapidity, everywhere fast gaining ground upon the upper and middle classes, and menacing our country with the fate which has awaited nearly all great empires—that of perishing, in some evil hour, by the hands of the poverty, ignorance, and vice, which it has fostered!

2nd. We have seen that nothing can be more fallacious than the reasoning just now current about school accommodation. The numbers reported as attending schools can be no certain guide on that point. Full two-thirds of the children who receive instruction of some sort in this land are not taught in school-houses—in places built for such purposes. But were this much more the case than it is, and were the existing school-houses adequate, as an aggregate, to the wants of a country, great part of these buildings might as well not exist at all, as be distributed after their present manner, giving excess in some places, and leaving others miserably destitute.

3rd. We think we have made it clear also, that the existence of an adequate number of school-buildings must depend very much on the probability of adequate means for the support of school instruction; that the expense of school-buildings must always be as nothing compared with the current expenditure necessary to give to such buildings a real value, and that even the supply of school-houses, accordingly, must not be expected, until men see in the prospect of school-support a guarantee that the money spent on buildings will not prove to have been so much substance wasted.

4th. We have shown that the notion of its not being within the province of a civil government to aid public-spirited persons in diffusing sound social intelligence among the people, is a misconception with regard both to the nature and design of magistracy—it being necessary to the nature of that power, if it is to have any stable resting-place, and to be entitled to the confidence of society, that it should exist to great moral ends, and seek those ends by the use of moral means—precisely such means as it would employ in endeavouring to secure to the masses of people the intelligence and moral culture without which it is in vain to expect them to be good citizens. Declare civil government incompetent to such a service, and you leave it without moral power—that is, without anything of the power necessary to constitute it an ordinance of God. Account it a religionless thing, because it is not formally Christian, and to save it from weakness and contempt, you must consent to a union between the priest and the magistrate—between the church and the state. If you would have the civil power stand alone, you must leave to it the means of so standing, and not denude it of everything that may give it favour either with God or man.

5th. We trust also, that we have made it appear that there is a wide and unoccupied surface over which the means of education may be extended without at all disturbing the religious character of the instruction now given, or that may hereafter be given, in our day-schools; and that in the few instances where any restriction on that point may be necessary, it need not amount to the exclusion of religious teaching from a single school—to nothing more than a restriction of direct religious instruction to particular hours. We think we have also shown, that nothing but mischief could possibly come to any party which should refuse to make this small concession in favour of an effort so nearly affecting the prosperity, perhaps the existence of our country. We should not object to the instituting of a class of schools in which the teaching should be wholly literary and moral; but we see nothing in the state of things about us to render such a course necessary in a single instance, and we know how easy it would be for some good people to give very bad names to such schools, and to array the passions and prejudices of the unreflecting against them.

6th. Enough also has been said, we think, to demonstrate that nothing can be more unreasonable than the apprehension that popular instruction may be made subservient, through any long interval, to arbitrary power. The educational systems of the Continent which are allied with such power, did not create it, but were created by it; and whatever may have been the intention of the men who devised those systems, it is through their influence that the people in those states are now rising fast towards the possession of the rights to which their growing intelligence entitles them. Not a few have already risen to a state of freedom, and are looking to their schools, not as to an agency unfavourable to liberty, but as to the means by which their most valued acquisitions of that nature may be best transmitted to those who shall come after them. All things combine to show that knowledge leads to freedom, and that ignorance makes a clear path before oppression and every evil work. Hence the tendency in the most free states, both of Europe and America, is towards expanding and improving their educational systems in connection with their respective governments, rather than towards the dissolving of that connection. The priestly party in Belgium made an experiment in the opposite direction, and the salutary warning presented in the result is not likely to be forgotten.

Finally, we have endeavoured to show that religious men ought not to assume that the general education of the country has been committed to their hands; and, further, that should they insist on this work being left wholly in their charge, they will commit themselves to a responsibility not a little perilous to their own reputation, and fraught with the greatest conceivable danger to their country. The extraordinary demands already made on the resources of men of this class in favour of the many noble enterprises in which they are engaged, leave them without the means necessary to such a service. The few of this number who are wealthy are already subject to constant demands on their liberality; and the great majority of congregations through the land do not furnish anything like adequate means of support to their ministers. To expect the opulence of a

comparatively small number of persons to furnish the supplies necessary to sustain the school missions that would be required in the case supposed, would be to expect and to be disappointed; and it is not too much to say of the greater number of congregations in England and Wales, that if left to themselves, few of them would become just towards a schoolmaster, without *ceasing to be just, in a still greater degree, towards their pastors.* School-houses might be provided, but school *sustenance*—that would be the *ever wearing difficulty.* In short, the thing needed would not be done: men would everywhere point at it as not done; and the blame of its not being done would be cast on the parties who claimed this service as exclusively their own, and who, when put upon their trial, were found wanting. In such case, the language of men in general would be, that the interests of the nation had been sacrificed at the shrine of an intolerant sectarianism, and the parties regarded as the causes of so much mischief would be judged of by their fruits, and that through many a year to come.

But let our zealous state-educationists beware. The suspicion deeply seated in the mind of the persons who are now pleading so earnestly against all government agency in this service is,—that whatever may be said for the present by the advocates of that agency, they mean nothing less than to break up all our existing organizations, in favour of one uniform territorial scheme, after the Prussian fashion. This suspicion has to be exorcised; and to expel it, our politicians must be frank and explicit in their avowals as to their ultimate object. Superintendence, inspection, the publication of school-books, liberty in the choice of teachers—all such matters must be so left as to satisfy reasonable men that there will not be any mischievous or vexatious interference in relation to things of that nature. This much the people of England may justly demand; and this much, we doubt not, will be honestly conceded to them—at least, by all the parties on whose integrity their interests in this respect materially depend.

With regard to the grave question of compulsory education—though it obtains, in the freest in common with the most arbitrary states on the Continent, nothing of the sort, in the form or measure in which it exists there, would be tolerated in England. Even there, indeed, the law is not that children shall attend the public schools, but simply that they shall be educated, publicly or privately. But with the mass of the people, this law necessitates attendance at the public schools, and brings with it all the daily meddling of a school police to enforce that attendance. But while nothing of this nature is to be thought of as admissible among ourselves, we know many intelligent and Christian men—men conspicuous for their enlightened attachment to civil and religious liberty—who despair of seeing the ignorance and vice of our population in any tolerable degree overtaken, without some element of this nature in our school habits. These persons reason after this wise:—"The labouring and the operative classes of this kingdom constitute two-thirds of its population. Nearly half the children of these classes are sent to perform services in the field, in the mine, and in other places, at an age which leaves them without

any day-school instruction of value. Submitting some extravagant descriptions on this subject to considerable abatement, it is not to be doubted that myriads of these children are great sufferers,—sufferers to such extent as to expose our civilization to just and bitter reproach, and that they grow up the subjects of the deep wrong inflicted on them by the poverty or profligacy of their parents. These children give us the one-third of our population who cannot read, and the one-half who cannot write. We compel parents to house, and clothe, and feed their children; and is it not as much an act of humanity towards children, and of duty towards the state, to require that children shall not be sent out for hire at so early an age as to be consigned of necessity to ignorance and poverty for life? Our Factory Act supposes this state of things, and the obligations which arise out of it, and fixes the age at which children shall not be employed in factories more than half a day, nor without a certificate of attending school the other half. But there is as much wrong done to children by the manner in which they are employed in agriculture, as by the manner in which they are employed in manufactures; and the manner in which they are liable to be employed in mines is still more contrary to humanity. Is it not the province of government to protect the defenceless—especially when under age? What has it done in favour of this third of our population growing up unable to read, of this half unable to write? Next to nothing. Suppose a law passed, and to come into operation some five years hence, requiring that no child should be taken for hire under a certain age, nor without a certificate of being able to read—leaving it wholly to the option of parents to send their children to public schools, to private schools, or to teach them at home. Would there not be great humanity in such an act? Would not the slight degree of control thus laid on the liberty of parents be eminently conducive to our general liberties as a nation? In overlooking this fact, are we not in danger of becoming something of the political pharisee—worshipping a form of liberty in the place of its substance—the letter at the cost of the spirit? Can it be proper in a government to respect pretensions to freedom on the part of parents, so as to neglect the claims of justice and humanity on the part of the child? Can it be right to lean as a protector to the side of the competent and adult, rather than to the side of the helpless and infantile? The plan now suggested would not bring a perpetual meddling with schools or with scholars—the thing to be settled *once and for life* would be, that the child is of a certain age, and that the child can read. Even the point of age might perhaps be omit-

ted—the ascertained ability to read being sufficient. Admitting that such a change in our usage as a people would bring its difficulties, and would of necessity be a work of time, yet if it should prove that it is only by such a measure that we may hope to obtain scholars, as well as school-houses and schoolmasters, would not the end abundantly compensate for all the cost of the means?"

To persons inclined at once to denounce the men who reason after the above manner, as conspirators against freedom, and as everything disreputable, we would only say, that the minds which indulge such thoughts are of a sort, for the most part, not to be greatly moved by the common declamation on such topics.

For ourselves, we hope to find that we are not shut up to the adoption of such a course. We can expect much from good schoolmasters, if we can only multiply them, and sustain them in sufficient numbers. There are also many other means, short of compulsion, which have not yet been fairly tried. We admit, however, that the root of the evil, as regards a large portion of our labouring classes, lies in the state of extreme poverty to which those classes are subject. But if this fact suggests that the means of education alone will not meet the case, it suggests no less strongly that, without these means, all other means will be unavailing. To educate is to elevate, and there can be no elevation without it. The condition of a large portion of our people greatly needs elevation; and in the name of everything humane, patriotic, and religious, let us give ourselves to the labour necessary to realise that elevation; but let us not commit so absurd a blunder as to put the improved means of instruction in abeyance, as if expecting to see this better social state grow up and adjust itself from causes independent of such agency. The case of the humbler classes of the community is complex, needing many appliances, but this particular appliance *along* with all, and *above* all. Nothing that is needful to raise the character of the people can we spare, and, least of all, that which is most needful. The condition of the poorer classes, accordingly, instead of furnishing an argument against pressing the question of popular education, is an argument urging us to the most earnest prosecution of it. Without education no good can be achieved in their behalf—in the train of education all good must follow. We do not seek education alone—we do not seek it for its own sake. We covet it, because of what must *accompany* it, because of what must *come* after it.

P.S. The Article of the *British Quarterly*, we understand, will forthwith be re-published.

Poetry.

RELIGIOUS poets, men of real ability and high principle, have been few, and at the outset they have uniformly had to contend with discouragement. This has held good even of Churchmen, and still more of Dissenters. From this fact we deduce a duty, that when such men appear amongst us, they are entitled to the united and

cordial support of the religious press. Under the strong feeling of this conviction, we have considered the merits of the volume before us, "Our Era; a Soliloquy, in three Parts—Social, Political, Religious, with Miscellaneous Pieces, by W. Leask, Dover." Mr. Leask is a Congregational minister, not altogether unknown to

fame. His "Hall of Vision," "Claims of Mind," "Christian Theocracy," "Character of the True Church," "The War System," and "Acquisition of Knowledge," are publications which multitudes have read, many admired, and not a few have profited from. "Our Era," however, is his last, most matured, and by far his best production. There are many passages in it which would not suffer by a comparison with Cowper's Task. Knowing as we do but little of Mr. Leask beyond his published works, we deal with him as a public writer, and solely on public grounds. If, then, we seem to be doing him a kindness, let it be understood that we are simply performing what we deem an act of justice. From our having been called to sustain a part in the recent adjudication of the Prize Poem on Slavery, we were brought into contact with the gentleman whose genius was honoured with the first prize; and when, for a critical purpose, we put into his hands Leask's "Era," on returning it, he thus writes, under date of February 11th: "I have perused Mr. Leask's volume with much satisfaction. The sentiments are admirable, and the language in which they are expressed is nervous, flowing, and poetical. It augurs well for humanity when such ideas as are contained in 'Our Era,' are even listened to by the public, much more when the author of them is received with favour." Such an opinion from such a quarter, casually and voluntarily given by a stranger to Mr. Leask, and without the slightest notion of its publication, has a value which men of sense will appreciate. But, that our readers may judge for themselves, we shall give them Mr. Leask's address to

THE UNITED STATES.

"Thou, Transatlantic World! whose youthful fame

Has bid old Europe's despot thrones beware,
Accept a caution from a friendly pen!
Earth's eye is on thy movements; nations yearn
To see thy name and character unstained!
Thine is a great experiment! 'Tis thine,
To prove how far the elements of strength
Republican confederacies acquire,
Can vie with nations of monarchical pride.
Nor is it physical, but moral power,
The best of Europe's citizen's desire
To see exemplified among thy sons—
Strength springing out of freedom, with it link'd,
Each with the other growing, harmony
Existing and increasing, as they grow;
This is thy mission to our world of thrones,
Thyself still throneless, land of federal laws!
This is the problem thou art call'd to work;
And millions of spectators daily wait,
With most intense anxiety, to learn

The progress thou art making! Some with hope
Of glorious demonstration; some desire
The total failure of a kingless land—
A land without a state-created church,
Without nobility, patrician feuds,
Or, would that I could add, a single slave!
But no! alas for man! poor erring man!
Where is he perfect? where exempt from guilt?
This is thy plague spot! *this* the dreadful stain
Upon thy character—the fatal taint
Of spreading leprosy around thy heart,
Which, not removed in time, will send thy name
To latest generations with disgrace!
Talk not of liberty, of freemen's rights,
Of every man's equality at birth
With every other man! for truths like these
Condemn thee to thy face, America!
Slaves in America! preposterous phrase!
Democracy and slavery coexist,
In thy proud land of inconsistencies!
Europe's old kings are joyous at the fact,
And every enemy of human rights
Points to America, and says 'Behold!'
Is this the way to cheer the friends of man,
To animate the slave in foreign climes,
And waft thy praises on the western breeze?
No! better far to feed a score of kings,
Upon the produce of thy daily toil;
Far better be enslaved, than to enslave;
Than thus to ride in fell mob-tyranny,
Across the necks of God's dark-featured sons,
'Twere nobler far to kiss some despot's throne
And beg him to enslave your white-skinn'd
selves!

What is the crime of colour? Where the law
That authorizes white to chattel black?
That authorizes white men to immure,
As in thy Capital has oft been done,
Thy colour'd citizens, suspected slaves,
And then to sell them to perpetual bonds?
Shame on such villanies! such crying crimes
Against the clearest rights of human kind,
Against the Majesty of earth and heaven!
I know that there are many noble minds,
Men whom I honour, venerate, and love,
Dwelling amidst thy freer Northern States,
Who weep thy daring inconsistencies,
Thy odious crime, thy fiendish slavery,
And toil to rid thee of thy fest'ring plague!
With them I sympathize, and pray their prayers,
For thousands held in dreadful vassalage,
May find acceptance at the court of heaven,
And shame thy Congress into rectitude!
These are thy noblest citizens, tho' scowl'd
As interrupters of the public peace,
And hunted, on thy fair and fertile plains,
As men whose ruin would increase thy fame!
*Emancipate thy slaves! or hush! no word
From thee in praise of thy DEMOCRACY!"*

Review and Criticism.

Fisher's Drawing-room Scrap-book, 1847.
By the Hon. Mrs. NORTON. Fisher,
Son, and Co.

Fisher's Juvenile Scrap-book, 1847. By
the Author of "The Women of Eng-
land." Fisher, Son, and Co.

*The Gallery of Scripture Engravings,
Historical and Landscape.* With
Descriptions by JOHN KITTO, D.D.,
F.S.A. Vol. I. Fisher, Son, and Co.

THESE splendid volumes, while they re-
mind us of the flight of an other year,

present us with Fisher's usual variety of artistic beauty. Mrs. Norton has, as usual, acquitted herself in a manner worthy of her character and genius. The entire volume, as may be supposed, is marked by the highest purity of sentiment, while the tendency of some of the chief pieces is emphatically moral, and to some extent religious. The finest piece, by far, is, "The Bull Fight." Vigorous, pungent, and breathing a lofty spirit of morality, it reflects not a little lustre on the humanity of England, and forms one of the most impressive lectures that can be conceived of to the youthful brides of Spain, the Queen and the Infanta her sister, who, on the completion of their nuptials, straightway repaired to the bull fight! Had these glorious verses been expressly written in reproof of the royal barbarity, they could not have been more appropriate. The stanzas open thus :

"Shame ye not to look so gladly,
Cruel eyes!
On the strife which worketh madly,
Cruel eyes!
While the brute, men-foes are taunting,
Desperate, tortured, breathless, panting,
Seeks a death too slow in granting?
Cruel eyes!"

The piece which next best pleases us is that on the portrait of Richard Cobden, which breathes a spirit befitting the granddaughter of R. B. Sheridan, and does meet homage to the human intellect, while it duly appreciates the magnitude and worth of Moral Power.

The Juvenile Scrap-book, like all that emanates from its author, combining sense with taste, may be safely placed in the hands of the young. "Pope Gregory XVI." is a beautiful narrative, and the "A Party of Pleasure" is, alone, worth the price of the volume. It is an admirable PRESENT.

The Gallery, &c., is a magnificent production, which must be reserved for an extended notice: in the meanwhile we strongly commend it to the opulent portion of our readers.

Chemistry of the Four Seasons, Spring, Summer, Autumn, and Winter. An Essay principally concerning Natural Phenomena admitting of Interpretation by Chemical Science, and illustrating passages of Scripture. By THOMAS GRIFFITHS, Professor of Chemistry in the Medical College of St. Bartholomew's Hospital; Author of "Recreations in Chemistry," &c. 8vo, pp. 495. Churchill.

As truly as beautifully said Davy, in

speaking of Chemistry, "its beginning is pleasure; its progress is knowledge; its objects are truth and utility." Mr. Griffiths is a man of science, enthusiastically devoted to Chemistry, and in the volume before us mankind at large will profit by his studies. Having enjoyed the enviable honour of delivering Lectures on Chemistry before the Queen, he now addresses himself to her subjects, and he has thereby done an essential service both to science and to religion. The volume teems with facts, and is full of sound philosophy. We very cordially commend it. This, too, will form a most valuable Christmas Present.

The Eclectic Review, November.

WE had resolved, at the beginning of the year, occasionally to publish selections, marked by special excellence, from the *Eclectic*, the *British Quarterly*, and the *North British Reviews*, and with that intention had gone through most of the Numbers, and actually prepared an article incorporating the principal portions of the chief articles; but its length, combined with a press of urgent matters, has led to indefinite postponement. Nevertheless, we cannot allow the year to close without at least a reference to these invaluable journals.

The *Eclectic* has, thus far, passed through the year with great spirit and vigour. The Number for November is an average one, presenting great variety and considerable interest. Tayler's "Religious Life of England" is ably done; the "Memoirs of Wilson" is a very solid and sagacious article, full of practical instruction. The most brilliant, but by no means the most valuable article, is that on the "Comic History of England," which opens with the following criticism:

Though we miss from the prints of Leech the air of refinement which pervades those of H. B., the qualities which suit them so gracefully for the drawing-room table, the want is made up by the presence of a higher and nobler moral influence. There is more moral purpose in John Leech. He is in earnest to do good. He seems animated by the spirit of that democracy which is at one with philanthropy. To delight the elegant talkers of the drawing-room seems to be the ambition of H. B., while the purpose of Leech is to excite scorn against everything base, unmanly, and unjust. In moral qualities H. B. was a great improvement on Gillray, and Leech rises above H. B. in the same noble superiority. In mere genius both are surpassed by Gillray, to whom even George Cruikshank, the king of caricaturists, has not come up. Gillray, the grotesque splendors of whose genius have been surpassed by no artist, was a man utterly severed and alienated from all morality, all humanity,

all principle, all religion. His fierce sarcasms are animated by mere disdain and derision, and this greatly gifted lost spirit scattered abroad such malignant fancies as might be sported in Pandemonium. Grandeur and coarse humour are as closely associated in his prints, as if all the expressions of all the faces of a grinning match were permanently calotyped on sheet lightning. His fancy soared into regions of beauty and loftiness, and sported with the manifold glories of sunrises and sunsets—of rainbows solar and lunar—and of wind-lashed seas—only to blend with them the mockeries of a despairing fiend to whom there was no holiness in the skies and no lovingness on the earth. Inferior though all caricaturists are to Gillray in intellectual gifts, all are superior to him in moral spirit. Himself a Jacobin, who sold his genius to the aristocracy, a man who for the wants of his body deprived his soul of all connection with the fountain of life—duty and God,—Gillray saw a similar disruption in all the universe. A vapour, as of sulphur, made the sun unbenevolent to him. In his power of invention, in his wild magnificence of fancy, even Hogarth was less lavishly endowed. But the satanic mark is on nearly all the sketches of Gillray. He lived an outcast from the decencies of society. Privately he could drink on his knees the health of David the Jacobin painter, while publicly he was working along with Canning and Gifford against the progress of liberty and equality. Meagre and malicious as was the spirit of even John Kay, the Edinburgh caricaturist, contemporary with Gillray, his works are more entitled to complacency, for he evidently had a delight in producing true and characteristic likenesses. Gillray cared for nothing but the indulgence of his own wild and wilful fancies. No wonder though insanity darkened the last years of a genius without principles, without affections, without purposes, without self-respect. No wonder though the last accounts we find of him state that the gentlemen of White's Club were shocked by seeing his head sticking between the iron bars of the attic in No. 27, St. James's-street, in which he was confined insane for the last five years of his life.

Again, speaking of history, the critic proceeds:

There is no history of England in existence which a wise father can place in the hands of his family with safety. Instead of wishing our children to regard the past through the spectacles of a Hume or a Clarendon, we should teach them to laugh at it all. To make scoundrelism seem splendid was the aim of both historians, and, as a consequence, to paint nobleness and sanctity in the colours of baseness and hypocrisy. The more closely his period is studied, and the more clearly its facts appear, the mendacity of Clarendon becomes manifest, conspicuous, and revolting. Long known to have been as remote from fact in his history as he was from faith in his creed, Hume is now-a-days celebrated by his apologists only as the writer of a brilliant historical fiction. Now, viewed in this light, we have small admiration for the work of Hume. It is a dull romance—a proxy poem. Merits of style it undoubtedly possesses. Had not, however, grave authorities of church and state taught the last generation to believe it to be true, and the perusal of it therefore a

duty, few would have travelled to the end of the long colonnade of pillars of polished ice of which the glittering and unsubstantial fabric is built. Hume was careful to erect only a monument to his own ingenuity. Hume saw not God in history. In the ways of Providence there was nothing divine for him. The proverb tells us what to think of an undevout astronomer, and unquestionably a more favourable opinion is not to be formed of a godless historian.

The following is his theory of laughter:

Laughter is caused by sudden collisions of ideas, or assemblages of ideas. When objects are presented with qualities the opposite of their own, the clash of the ideas and of the opposite feelings in the mind at the same instant produces the physical expression, laughter. It is the utterance of a sudden conflict of emotions. To illustrate this explanation: a smart little girl, brought up in the Presbyterian church, when she was taken to an Episcopalian church for the first time, saw, to her astonishment, a clergyman preaching in his surplice. She had often seen clergymen in the pulpit dressed in black, but never in white. As she was returning home, the phenomenon occupied her thoughts, and at last she said,—“Mamma, what a hurry that clergyman must have been in this morning to be obliged to preach in his night-shirt!” Here two opposite assemblages of ideas clash in all minds acquainted with the meanings and associations which cluster round those resembling, but different articles, the surplice and the night-shirt. This was not the case in the mind of the child. Brought up in ignorance of the priestly pretensions and superstitions of which the surplice is the symbol, she saw nothing but a night shirt. In her mind there was no collision of ideas, and for her there was therefore no laughter. A young clergyman of our acquaintance is habitually blunt and honest in conversation. When examined for holy orders, the bishop asked him what his motives were for desiring ordination. “Chiefly pecuniary, my lord,” was the prompt and truthful reply. This anecdote excites laughter by clashing the ideas proper to the desire for ordination, with the improper ideas, which everybody knows are very often the real motives for seeking the holy office.

The article closes with the following generally just observations:

It is a joyful thing, that in our day wit and ridicule have taken the side of the people and of progress. From the Restoration to the Georgian era—from Samuel Butler to Theodore Hook—the wits have been the tools of courts and parties. Ridicule was called the test of truth at the Restoration, and wit was used as a weapon against everything sacred, or beautiful, or noble. Ridicule is as much a test of truth as it is a test of medicines, but it is a powerful and valuable instrument in the service of any cause.

Each fool still hath an itching to deride,
And fain would be upon the laughing side.

Wit is most valuable as a means of gaining attention to truths and facts which are shut out from many minds, by headstrong prejudices and selfish interests. The tinklings of the cymbals of wit gather audiences to hear ideas. The last seven years has seen wit and ridicule change

their service. They have doffed the plush liveries. A new generation of wits has arisen, who have disdained to serve either courts, aristocracies, or parties. The jesters have refused to serve successively the courts and the factions of the noblesse, and will now be merry only in the cause of right and man. The wits were long the Swiss of literature, ready to do battle for anything which could pay them, either with pelf or puff. However, another, a better, a noble breed of wits has now shone forth, who seem animated with the desire chiefly to make the world benefit by their being in it.

Among this new race of light writers Mr. A'Beckett holds a distinguished place. He carries their spirit, principles and purposes into the past. To him we shall look for a compendium of English history, which may be safely placed in the hands of our children,—a history in which rouged licentiousness will not be passed off as beautiful—in which selfishness, though throned, crowned, sceptred, and jewelled, will be shown to be baseness still—a simple manly book on the side of the people, because their cause is one with justice and right.

Well, if we must have “fun,” “puns,” and “ridicule,” let it by all means be on the conditions above specified—“on the side of the people, and of progress;” but truth compels us to say that, had we a choice, we should rather dispense with the services of “fun and puns;” while, in certain circumstances, we should not object to a little ridicule. We cannot but regret that the high authority of the *Eclectic Review* should be given to the principle conceded in this article. Splendid wickedness, we grant, may have somewhat to fear from such assailants; but, assuredly, the cause of serious piety has very little to hope—nay, we think it has much, very much to apprehend. On this ground we feel constrained reluctantly to record our most emphatic dissent from the opinion of the reviewer, when he says the *Comic History* “*may be safely placed in the hands of our children.*”—Far from our children, and the children of England, be all such lessons of levity and drollery, nonsense and absurdity! “Puns” and contrite prayer, “fun” and godly fear, are ideas which ill accord. We cannot conceal our serious dread of “this new race of light writers.” Our conviction is deep, painful, and unalterable, that they are operating most injuriously on the religion of the country. This is a matter which, in more than one way, deeply concerns the “man of God.” The spirit of Paul cannot be amalgamated

with the spirit of “Punch.” They are as opposed as light and darkness. It is not enough that the ministry remain safe from this spreading pestilence; it behoves that ministry, in all possible ways, to denounce and obstruct it. Wherever this spirit prevails, it is the death of gravity, dignity, and spirituality; and without these graces, what is a deacon, a teacher, a parent?

The genius of caricature essentially belongs to Bedlam. In its fuller developments it always indicates some portion of mental derangement. Who can doubt that Gillray, mentioned in our first extract, was a madman long before he stuck his head between the iron bars of St. James's-street? The fact is clear. And are madmen now to become the Mentors of the youth of England? We hope not. Away, then, from the church of God, and from the families which compose it, with all “Comic Histories,” “Comic Almanacks,” “Comic Annuals,” “Comic Periodicals,” and, we will add, Comic friends and companions! A world like that we live in—a world overflowing with sorrow, and so full of sin and death, is an unmeet theatre for the doings of the jester and the buffoon!

So long as this comic genius was satisfied to disport itself within the limits of a paragraph, a page, or even a weekly sheet, if not less dangerous, it was at least less alarming. Now, however, that the punster and the joker and the comic painter have forced their daring way into the path of the historian, and purpose to perform a morrice dance through a march of some two thousand years, it becomes a serious affair. The perusal of the history of this great empire, thus written, would damage the reader, both intellectually and morally, to an extent wholly inconceivable, and inflict upon him wounds which time would not suffice to heal. The danger is fearfully augmented by the fact that poison is poured into the soul through a double channel. The text alone, without the illustrations, would be a source of mighty mischief; but by the union of both, the mischief is doubled. Let it suffice to say that this spirit, with all that comes of it, is expressly condemned both by the spirit and the letter of Christianity.

THE CHRISTIAN WITNESS.

TO ADVERTISERS.

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LONDON, DECEMBER 1, 1846.

CHEAP EDITIONS.

ON this important subject we have received the following letter:—

“Norwich, Nov. 3, 1846.

“SIR,—Why should not Dr. Hamilton's Congregational Lecture be published at 1s. 6d., the same as D'Aubigne? Is it because the Congregational Union wish to exclude the many thousands of Sunday-School Teachers from the blessings of their Literature? If they fear the risk, I will, with their permission, print and publish it at my own.

“Yours faithfully,

“THOMAS JARROLD.”

If men of Mr. Jarrold's intelligence and respectable position in the community, so completely misapprehend the relations of the Congregational Union to the CONGREGATIONAL LECTURE, it is not to be wondered at that the same error should prevail among classes less favourably circumstanced. The truth is, then, that the CONGREGATIONAL UNION, as such, has no more to do with the subject than Mr. Jarrold himself. The laudable project of the Lecture originated with a few gentlemen forming the Committee of the Library, who incur the risk and the labour on purely public grounds, and without regard

to any personal pecuniary advantages whatever. Their conduct has, from the first, been as disinterested as their object is public-spirited and highly praiseworthy.

In furtherance of the scheme of *Cheap Editions* of their Lectures, some time ago, we solicited an audience of the Committee, which was most cheerfully given, and the utmost readiness avowed to fall in with any rational plan for the efficient accomplishment of so desirable an undertaking. The matter is still in hand; we are to meet them again; and, we doubt not, that at the beginning of the year something will be done. We are not a little encouraged to proceed by Mr. Jarrold's noble offer, which induces us to pass by his uncharitable insinuation respecting the UNION. We shall open a communication with our friend on the subject, for, as a printer, and publisher, and a practical man, he seems a very likely person to lend efficient aid where aid is most wanted, in realising this glorious scheme.

. Have we TWENTY-FIVE THOUSAND Persons among our readers who will subscribe Eighteen Pence a Quarter for a good volume?

Slavery.

AMONG Christian communities in Scotland an honourable place belongs to the United Secession Church, in relation to American Slavery. While it is by far the largest and most powerful Dissenting body there, it is inferior to none in the spirit of enlightened policy and Christian philanthropy. In May last it adopted a Resolution “*declining Christian fellowship with those CHURCHES WHICH LEND THEIR SANCTION TO SLAVERY.*” But the

matter did not end there: a Memorial “TO THE CHURCHES OF THE UNITED STATES OF AMERICA” was likewise adopted at the last meeting of the Synod, which, with the said Resolution, is, we believe, while we write, upon its way across the Atlantic. This admirable document deals as follows with the real or assumed

Legal Difficulty.

It is to be deeply deplored that slavery, in its

most appalling form, is still existing amongst you. You admit the fact. Some of the ministers and other influential persons connected with your churches, have denounced it as one of the greatest evils upon the face of the earth—an evil which God himself hath doomed. But then, by some of those very persons who thus condemn it, the plea is urged on its behalf, that it must be tolerated, at least for a season, on account of the difficulty or impossibility of putting it away. It is regarded as a political institute with which the American churches ought not to interfere, and if not identified with the civil constitution of the country, yet so interwoven with the laws and usages of many States in the Union, that even Congress itself has no power to control or abolish it.

With this mode of reasoning, allow us to say, we cannot concur. Under the persuasion that the "*American churches are the bulwarks of American slavery*," we, with all due respect, but with all earnestness, entreat you to consider what we state as the reasons of our opinion. We are aware, from some enactments found among them, that even in the Northern States, though nominally free, slavery is sanctioned by law; and that in other States there are statutes of a very stringent character, discouraging the diffusion of knowledge among the slaves, prohibiting any person, under the fearful penalties of fine, imprisonment, or death, from teaching them to read, and rendering their acquirement and retention of freedom a matter of the greatest possible difficulty. The establishment of iniquity by law is one of the great evils of the system of which we complain. But in this case we are compelled to recognise an awful responsibility resting on the American churches.

Here it may be proper to pause and inquire not merely with whom these evil statutes may be found, but to whom their enactment or continued encouragement can be traced. The charter of your civil constitution recognises all men as equal, and as possessing an inalienable right to their personal freedom unless forfeited by crime. The American people, with an extended franchise in their electoral capacity, may be said to make the laws by which they consent to be governed. Ministers and members of churches, whom your statistics show to be a large portion of the community holding the rights of citizens, have a great, and in some cases, perhaps, a preponderating influence in the election of representatives to sit in the great councils of the nation, and to form the legislature of their country. Each of the United States, while subject to a common law binding the whole in one great confederation, may indeed, as matters stand, plead the retention of its right of distinct and independent jurisdiction. But what legal interdict could be imposed on any one of these States, without its own concurrence, supposing it should determine that bondage in its own department of the empire shall cease? Who can be entitled to prohibit Congress, when assembled in Washington, from decreeing the extinction of slavery now existing in Columbia, which is its own State, subject to its separate and supreme authority? Would not this, by the force of example in such an influential position, tend to ameliorate matters among other parties and in different localities? Could not Congress also, without attempting to invade the constitutional rights or legitimate

province of others, adopt a strong resolution, recommending the cause of freedom to all the civil authorities in the empire, and entreating them to co-operate in aid of the righteous enterprise? If all the States, in their own distinct dominions, would but do this,—were they to give forth their edict, that the air their subjects breathe, and the soil they tread, shall henceforward be free—free to men of every colour and of every country conforming to the jurisdiction of just and equitable law—that no bondman there could breathe, but the moment his foot had touched the soil his bonds should burst asunder, and standing erect and recognised as a man among his fellow-men, he should know and feel that he is FREE—would they but do this, a glorious emancipation would be effected, not for the poor down-trodden slaves alone, but also, and if possible, still more for those who continue to hold them in unrighteous bondage. All this may be done in the United States by the powers that be, both ecclesiastical and civil, each in its distinct and proper province, provided that they only will it so to be.

The Synod thus sets forth the bearing of the question on the spread of the gospel:

Effect on Missions.

In urging upon you as churches the employment of the influence we believe you to possess, we feel anxious to have the magnitude of the evil we wish you to remove kept in its most interesting point of view. Slavery, as existing among you, we deplore in the baleful influence it is found exerting on the various habits and usages of your country. But to us it seems especially a fearful thing, when we regard that influence as counteracting the cause of Christian missions for the conversion of heathens at home and abroad, to the faith of the gospel of Christ. If the calculation be correct that, during forty years of labour in the missionary enterprise, 40,000 pagans have been gathered into the fold of Christianity under the preaching of American missionaries; and if reliance can be placed on statistical accounts of the average increase of the slave population in that country as about 70,000 a-year, to teach whom to read the Bible is a penal offence,—if 1000 pagans are thus annually christianized abroad, and 70,000 native Americans heathenized at home, the question should come to the heart and conscience of the churches, when shall the promise be fulfilled that "the heathen shall be given to the Redeemer as his inheritance,—that the knowledge of the Lord shall cover the earth as the waters do the sea, and all the ends of the earth shall see the salvation of our God?"

We are desirous to keep in mind the diversity of opinion and practice which exists among you on this momentous subject. We rejoice to know, that some of the churches in your land have uniformly lifted up their voice against this iniquity, and have never admitted *slaveholders* to their fellowship. To those brethren we owe our warmest esteem and regard, and no effort shall be wanting on our part to strengthen their hands in that contest which, under the banner of our blessed Master, they have been called to maintain against the arm of the oppressor.

It is our painful conviction that there are others among you who seek to draw a veil over

the horrors of *slavery*, and who attempt to defend its abominations by arguments founded on the customs and laws of God's ancient people, or by perverting the instructions of our Saviour and his apostles. None would be more ready than themselves to reject their reasoning as inconclusive, and even as unworthy of serious consideration, were it applied to the case of one of their own brethren who had been sold into bondage. With what indignation would they repel the outrage, and plead for equal rights as the inalienable privilege of an American citizen! Why do they not extend the proposition, and lay down the axiom, that personal freedom is the birthright of every human being? When they talk scornfully of those whom they are pleased to call THE NEGRO RACE, have they forgotten that *God hath made of one blood all the nations of men to dwell on all the face of the earth*? After reading the parable of the good Samaritan, they cannot surely be at a loss to answer the question, *Who is my neighbour?* and to determine whether the white man only is our neighbour, or whether the black man falls under the same description? But the position which they have taken up, the line of defence which they have adopted, and the whole course of their proceedings, involve such foul aspersions against the sacred volume, and amount so nearly to a denial of its divine authority, that we abstain from pursuing our argument with them, and leave to their countrymen the easy but needful task of confuting their errors and exposing their wickedness.

Our immediate concern is chiefly with those who refuse to plead in behalf of the system, who admit the truth of all that has been said respecting its heinous nature, and yet who have not kept themselves from the iniquity. You tell us that you regard *slavery* as a blot on the character of your country, which you long to see effaced; that nothing could give you greater joy than its total abolition; and that you are prepared to employ any measures which appear fitted to accomplish so desirable an end. We declare our conviction that Providence has placed in your hands vast moral power, which you cannot neglect without incurring guilt, which alone the church of God can lawfully wield in this sacred cause, and which, if exerted with a sincere desire to promote the glory of our Heavenly Father, and with humble reliance on His blessing, will undoubtedly lead to the happiest results; *for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.*

The proper method of proceeding is next specified—a method which is very obvious, but to lukewarm spirits very difficult. It is in the neglect of this that a large body of the American churches have hitherto erred. Had each church, of all the communities, done its duty, the oppressed had long since gone free. The Memorial goes on:

Method of Proceeding.

The first method which we call upon you to employ is—*Instruction*. Let the churches in their collective capacity, and let each pastor in his own congregation, proclaim without reserve

that to acquire or retain a claim of property in a fellow-man, so as to hold him by the same kind of tenure as houses, or land, or cattle, is a manifest transgression of that law, *Thou shalt love thy neighbour as thyself*; that the humanity or gentleness of a master, though it may palliate, cannot set aside the sinfulness of holding a man as a *slave*; and, that, while a vestige of the system remains, *the cry of it will enter into the ears of the Lord of hosts*. With affectionate earnestness implore the transgressor to forsake the evil of his ways. Your spirit may well be stirred in you, when you behold the enormities which pass daily under your observation; but let your warm appeals flow from a desire to save the souls of your hearers, to rescue them from the snare of the devil, to vindicate the dishonoured law of the Most High, and to remove one of the most formidable obstructions to the success of the gospel. Beware lest the unhalloed fire of human passion be substituted for the flame of divine love; for in no conflict has it ever been more necessary for the soldiers of Jesus Christ to abide resolutely by the instructions, and to enter deeply into the spirit, of the Captain of our salvation.

Beware, on the other hand, lest the fear of giving offence to man render you unfaithful to your Master; lest the persuasive tones, which you too readily interpret as indications of the meekness and gentleness of Christ, be found to be nothing else than a studious avoidance of everything fitted to awaken conviction of sin, and to lead the soul to repentance; and lest, while you vainly imagine that you have exhausted the resources of instruction and reproof, you stand convicted of having spoken smooth things and prophesied deceits. Imitate the boldness, as well as the tenderness, of the ancient prophets. *Cry aloud, spare not, saith Jehovah; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.* Hesitate not to declare that, where known sin is deliberately practised, professions of religious zeal must be false and hollow; that the outward forms of religion, and even those emotions which resemble devotional feelings, are of little avail, where an express command of God is violated, and where his authority is trampled under foot. What though, like the assembly of ancient Israel, your hearers *take delight in approaching to God*, and ostentatiously display their fastings, and prayers, and tears, while they refuse to undo the fetters by which they hold their fellow-men in bondage? Cause them to hear the expostulation of Jehovah. *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*

When you have laboured zealously to convey instruction—to convince all classes of the community that to hold their fellow-men in bondage is a sin of enormous magnitude, an important part of your work remains to be performed. Our Lord Jesus Christ has committed to his church the exercise of discipline, which every branch of it is charged to administer faithfully until the Lord come. It gives us pain to learn that *slaveholders* are members of your churches; for no such persons would be admitted by us to the Lord's table.

If the man with whose conscience you have to deal be a sincere follower of Christ, and still more, if he possess such distinguished

piety as you are accustomed to claim for many persons of this class, your task will be comparatively easy. Wordly interest may blind his understanding, may hinder him from arriving all at once at that full conviction which a disinterested observer would speedily attain, and may even lead him to resort to various expedients for evading the force of arguments drawn from the word of God. But the fear of God, which dwells in his heart, will be your powerful ally, will make him tremble at the thought of breaking God's commandments, and will lead him to say, with the humility of a true disciple, *Here am I, to hear all things which are commanded me of God.* Armed with the force of truth, with those clear and precise and energetic statements in which the Almighty hath conveyed to us His most holy will, with the deep and cherished convictions of all good men, and with the strength of that internal principle to which you appeal in the breast of the man himself, advance to that work to which our Master calls you. Through the blessing of God, your success is certain.

If these means succeed, all is well, and all that will remain will be congratulation; but if they fail, there is another course to be adopted.

The Alternative.

But what if remonstrance shall prove unavailing? What if all the efforts made to awaken repentance shall only strengthen the determination to maintain the system of Negro slavery? In that case, your path of duty is equally clear. The obstinate transgressor must be cut off from the communion of saints. He whose conscience is not alive to the enormity of degrading his fellow-men to a level with the beasts that perish—who practically denies that all men are his brethren—who scruples not to set aside God's righteous law, when it comes into competition with his schemes of worldly gain—cannot be permitted to hold a place among the acknowledged followers of the Lamb. His position in society may be supposed to give weight to his opinions; the concurrence of multitudes, whose views and practices agree with his own, may encourage him in his wicked career; and everything may conspire to show, that in his eyes even the spiritual sword, with which the Head of the Church has invested you, will carry no terror. But let no views of expediency hinder you from executing the will of your Master. We must not do evil that good may come. To admit to the table of the Lord an open and hardened transgressor, even with the vain hope of reclaiming him from crime, were to profane the sacred symbols, and to throw down those barriers

which separate a holy people from the world that lieth in wickedness. In discharging a painful duty toward the unhappy offender, you ought indeed to be gentle, and mild, and compassionate; but gentleness, however amiable in itself, ought to be restrained within proper limits, and must not interfere with the ordinances of Christ, or modify the law of his house. And who can tell with what happy and powerful effect the highest act of discipline—administered for the holy purposes for which it was instituted, and accompanied by earnest and believing prayer—may be applied to him on whom its milder forms were utterly ineffectual? You will, at least, have performed your own duty, and may leave the consequences to the disposal of Him in whose hands are the hearts of all men, and who turneth them whithersoever he will.

We are constrained to add that we cannot, as a Church of Christ, exchange the tokens of brotherly intercourse with any society which, notwithstanding our repeated and earnest remonstrances, and the light which has been thrown on this appalling subject, continues to admit SLAVEHOLDERS to its fellowship. From you—from any part of you—we cannot be separated without pain; for your ancestors, at no remote period, were our countrymen, many of our dearest relatives live in the midst of you, and we feel as deep an interest in your welfare as if you were the inhabitants of our own beloved land. But we must not be partakers of other men's sins. On you, under God, lies the obligation to remove a powerful obstacle to that communion which we desire to maintain with the whole body of Christ. May the God of all grace enable you to do that which is well-pleasing in his sight, through Jesus Christ, to whom be glory both now and ever! Amen.

This, we think, may be considered a superior pattern of remonstrance, combining wisdom with temper, and rebuke with love. The object of the remonstrants is not to destroy, but to reform. Such protests must have an effect. The stroke of love may be deeply felt, although, for a season, not confessed. Such documents, moreover, cannot fail powerfully to strengthen the hands of the noble army of American Emancipationists, who are now gloriously breasting the current of corruption. Such strokes, continuously applied, will prove a punishment greater than the malefactors can bear, and, under God, will doubtless bring them to repentance.

Temperance Convention.

WHAT do these Temperance people really mean? Were their endeavours crowned with all the success desired for them, what sort of spectacle would this nation present? An entire transformation—a

complete revolution—a land plunged into barbarism, no longer meet for the residence of civilized beings, only fit for a penal settlement to the rest of Europe—a nation without a brewer or a distiller, a

beer-shop or a tavern—a nation with the fountains not only of innocent festivity and Christian hospitality, but of life itself dried up! Such is the object of the so-called Temperance Movement—an object with which, in the history of human folly, there is nothing to match. Well, this wild scheme of Bedlamite philanthropy reached its climax in the recent gathering designated “*The World’s Temperance Convention*”—the first, and, for the honour of our country, we hope the last exhibition of fanatical absurdity, by which the common sense of the nineteenth century is destined to be insulted.

Such is the strain, we believe, in which not a few of our contemporaries would commence a review of the proceedings of the Temperance Convention; and those, we fear, to whose souls, from not understanding the subject, such a tone would be angelic music, form a majority of the living generation, and comprise a very large proportion even of the wise and good of all classes and parties. We are, therefore, not unapprized of the delicacy and the difficulty attendant on the present discussion; but this, while it should teach discretion, must not be allowed to suppress truth.

In the discharge of our present duty we wish our real position to be correctly understood. We are not then, at present, to be considered as a part of the Temperance army, but as first giving a faithful testimony and then delivering a just judgment. Before proceeding, however, we would bespeak the candour of such of our readers as may not be wholly without some bias on the subject. Nothing has been left undone by a highly-influential portion of the Metropolitan Public Press, with respect to the Convention, to inspire contempt and disgust throughout the community. The British people have been told that “All the sleek and oily gentlemen who have thriven by means of this monstrous humbug must now prepare themselves for the impending catastrophe. The disgraceful imposture is on its last legs; and the working men are rapidly opening their eyes to the tremendous fallacy by which they have suffered themselves to be beguiled. The Temperance coffee-houses, where more money is lost by gaming and by muddling with adulterated mocha and bad tobacco than would be spent in the moderate enjoyment of ‘the good creatures of God,’ must either shut up, or, what is far more likely, be converted into beer-shops. The sooner the fall of the teetotal humbug takes place

the better; for the ‘cause’ has been the fertile source of unmitigated rancour, cruel revilings, terrible feuds, and unbounded scandal, amongst all persons who have ever been unfortunate enough to connect themselves with it.”

Sentiments such as these are not calculated to multiply the friends of Temperance. These, however, let it be remembered, are the sentiments of men who sit in darkness, and write to please, not to profit mankind; and it is one of the principal misfortunes of the case that, time immemorial, a remarkably good understanding has always obtained between the ale-house and the printing-office. But there is another class of gentlemen somewhat differently circumstanced, who, walking in broad daylight, with both a character and a conscience, have also somewhat to say on the “monstrous humbug,” and whom the British public will respectfully and attentively hear. To those gentlemen the authors of the said “humbug” have made their appeal in the following propositions:

I. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of *alcoholic or fermented liquors as beverages*.

II. That the most perfect health is compatible with *total abstinence* from all such intoxicating beverages, whether in the form of *ardent spirits, or as wine, beer, ale, porter, cider, &c.*

III. That persons accustomed to such drinks may, with *perfect safety*, *discontinue them entirely*, either at once, or gradually after a short time.

IV. That *total and universal abstinence* from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the *health, the prosperity, the morality, and the happiness of the human race*.

These propositions are true, or they are false: if the former, never, apart from the terms employed to announce the gospel of salvation, was human language the vehicle of truths so important to mankind. It follows that the use of such drinks is a *wholly unmixed evil*; it carries with it not one particle of compensation. Suppose these drinks to be found in wells, lakes, and rivers, and, therefore, to cost nothing, would not their use be an act of doubtful wisdom—nay, of incalculable folly? Would not the moralist denounce it as one allied to wickedness? Does not the act which leads to crime itself partake of the nature of crime? But when to use we add *price*,

the darkness thickens, the horror deepens! The *Working Classes* alone spend for spirits not less than *Twenty-four Millions* sterling a-year, and in return receive "misery, including poverty, disease, and crime." The nation at large spends not less than *Sixty Millions* for intoxicating drinks! Was there ever madness like this madness? Sixty Millions for *nothing*, that is, without any evil beyond the loss, were sad enough. With such a revenue, what wonders of mercy and benevolence wise men might work throughout the land! But when to the loss of Sixty Millions we add a fathomless abyss of "misery, including poverty, disease, and crime," we are struck speechless! The thought is overwhelming! It is agonizing!

If these things be so, we submit that among men of sense, virtue, and philanthropy, to mention no higher considerations, the question ought to be considered settled. How then shall the point, in the absence of the actual experiment, be determined? Is it not by an appeal to the Medical Science of the country? That appeal has been made, and the above propositions have been honoured with the unqualified signatures of the following gentlemen, forming such a roll of distinguished names as can be equalled by no other capital in Europe:

MEDICAL TESTIMONY.

John Bostock, M.D., F.R.S., F.L.S.
Richard Bright, M.D., F.R.S., Physician Extraordinary to the Queen.
Sir Benjamin C. Brodie, Bart., F.R.S., Serjeant Surgeon to her Majesty.
Sir William Burnet, K.C.H., M.D., F.R.S., Physician General to the Navy.
W. F. Chambers, M.D., F.R.S., Physician to the Queen and Queen Dowager.
Sir James Clark, Bart., M.D., F.R.S., Physician in Ordinary to Her Majesty and Prince Albert.
James Copland, M.D., F.R.S., Author of "Dictionary of Practical Medicine."
John Forbes, M.D., F.R.S., Physician in Ordinary to the Queen's Household, Physician to Prince Albert and the Duke of Cambridge.
William Augustus Guy, M.B., Cantab. Professor of Forensic Medicine at King's College, London.
C. Aston Key, F.R.C.S., F.R.S., Surgeon in Ordinary to Prince Albert.
P. M. Latham, M.D., Physician Extraordinary to the Queen.
Sir James M'Grigor, Bart., M.D., F.R.S., LL.D., Director General of the Army Medical Department.
J. A. Paris, M.D., F.R.S., President of the Royal College of Physicians, London.
Jonathan Pereira, M.D., F.R.S., F.L.S., Lecturer on Materia Medica and Chemistry at the London Hospital.

Joseph Toynbee, F.R.C.S., F.R.S., Senior Surgeon to St. George's General Dispensary, London.
Thomas Watson, M.D., Consulting Physician to King's College Hospital, London.
Abercrombie, J., M.D. London.
Addison, T., M.D., Senior Physician to Guy's Hospital
Aldis, Sir Charles, M.R.C.S.
Arnot, Neil, M.D., Physician Extraordinary to the Queen, Author of "Elements of Physics"
Arnott, J. Moncrieff, F.R.C.S., F.R.S.
Ashburner, J., M.D.
Babington, B. G., M.D.
Bacot, John, F.R.C.S.
Black, P., M.D.
Bowman, W., F.R.C.S.
Boyle, Professor
Broocks, W., M.R.C.S.
Burrows, George, M.D.
Darling, George, M.D.
Davies, Henry, M.D., M.R.C.S.
Engall, T., M.R.C.S.
Eyre, Sir James, M.D., M.R.C.S.
Ferguson, Robert, M.D., Physician Accoucheur to the Queen
Ferguson, William, F.R.C.S., Professor of King's College
Girdwood, G. F., M.D.
Gregory, George, M.D.
Guthrie, C. W. G., M.R.C.S.
Hawkins, C. H., F.R.C.S.
Hicks, F.E., M.R.C.S.
Hicks, R., L.S.A.
Hue, C., M.D., Senior Physician to Bartholomew Hospital
Maclure, William, Gen. Prac.
Mantell, G. A., F.R.C.S., LL.D., F.R.S.
Merriman, Samuel, M.D.
Merriman, S. W. J., M.D.
Monro, E. T., M.D.
Oxley, W., M.D.
Pettigrew, T. J., F.R.C.S., F.R.S., Surgeon to the Duchess of Kent
Pitman, H. A., M.D.
Pretty, G. W., M.R.C.S.
Proust, W., M.D., F.R.S., (Bridgewater Treatise)
Ridge, Joseph, M.D.
Roget, P. M., M.D., F.R.S., (Bridgewater Treatise)
Roupell, G. L., M.D.
Shaw, Alexander, F.R.C.S.
Snow, J., M.D.
Southey, H. H., M.D.
Thompson, W., M.D., M.R.C.S.
Thompson, Theophilus, M.D.
Ure, Andrew, M.D., F.R.S.
Ure, Alexander, F.R.C.S.
Williams, C. J. B., M.D., Professor of University College
Wilson, Erasmus, F.R.C.S., F.R.S.

The thoughtful and candid perusal of this document may perhaps, in future, tend somewhat to moderate the language of the conductors of the *Morning Chronicle* and their allies, and to save them from incurring the further contempt of a large portion of the best friends of their country and of mankind. The object of the Temperance Convention was to give

effect to the doctrine of these propositions; and by so doing, according to the first medical authority in the world, "GREATLY TO CONTRIBUTE TO THE HEALTH, THE PROSPERITY, THE MORALITY, AND THE HAPPINESS OF THE HUMAN RACE." Their project amounts simply to this. Men engaged in the pursuit of such an object have no reason either to fear or to blush. They are proof against the most envenomed shafts of calumny, and may bid defiance to the collective rage of a world's wickedness!

But in a matter of such moment it may be useful to carry the evidence a little further; and in support of the physicians of the capital, we shall, therefore, next appeal to the judges of the land, both of past and present times, beginning with the venerable Sir Matthew Hale, who thus writes: "The places in the judicature which I have long held in this kingdom have given me an opportunity to observe the *original cause of the crimes and enormities during the last twenty years; and by that observation I have found that if the murders, burglaries, robberies, riots, tumults, adulteries, rapes, and other enormities that have been committed during that time were divided into five parts, four of them have been the product of excessive drinking.*" This may suffice for the past.—Coming down to the bench of the present hour, what do we hear? Judge Erskine states that *ninety-nine cases out of every hundred brought before him originate in hard drinking!* Judge Gurney, (lately deceased,) that *every crime has its origin more or less in drunkenness.* Judge Coleridge, that scarcely a case of crime comes before him which is not *directly or indirectly caused by strong drink.* Mr. Justice Patteson said to the grand jury at Norwich, "If it were not for this *drinking, you and I would have nothing to do.*" Mr. Justice Alderson said, "*Drunkenness is the most fertile source of crime; and if it could be removed, the assizes of the country would be rendered mere nullities.*"

The following testimony was given by Judge Wightman at the Crown Court, in his address to the grand jury at Liverpool, so lately as the 17th of August, 1846:—"He regretted he could not congratulate the jury on the state of the calendar. It was exceedingly heavy, both as respected the number of the prisoners, and the offences with which they were charged. Of the ninety-two prisoners whose names appeared in the calendar, *six were charged with wilful*

murder, twelve with manslaughter, thirteen with malicious injury to the person, sixteen with burglary, and eight with highway robbery, accompanied with violence to the persons of those attacked. He found, from a perusal of the depositions, *one unfailing cause for four-fifths of these crimes was, as it was in every other calendar, the besetting sin of drunkenness!* In almost all cases of personal violence and injury, the scene was a public-house or beer-shop, and the parties were exasperated and inflamed by intoxication. So long as the habits of the common people were those of intemperance, whenever an opportunity was afforded,—so long as they were incapable of recreation or social enjoyment, except that of drinking to excess in a public-house, *much improvement could hardly be expected.* It was, however, earnestly to be hoped that the efforts which had been made, and were now making, in the right direction, *by the encouragement of TEMPERANCE SOCIETIES, and inducing a taste for other enjoyments in the intervals of labour than the erroneous and degrading one of intoxication, will gradually effect a change in the national character in this most important particular."*

The following statement was also given by the grand jury composed of twenty-one of the most influential gentlemen in Lancashire, William Entwistle, Esq., M.P., foreman:—"The grand jury having concluded their examination of the cases submitted to them, feel it their imperative duty to place on record their opinion as to the *prevalent habit of drunkenness, so forcibly alluded to in the charge delivered to them by Mr. Justice Wightman, as being the cause of at least four-fifths of the offences comprised in this and in almost all other calendars, as well as with regard to the best and most efficient means that can be adopted towards the extinction of that degrading practice.*"

According to these testimonies, there is no reasonable, just, and honourable escape from the conclusion arrived at in the propositions. But we cannot rest here: the decision of the physicians and judges will be fortified by an appeal to the commanders of the army and navy. Let us next hear the Commander-in-Chief. When the Duke of Wellington was under examination before the Commissioners appointed to inquire into the subject of military punishment, he was asked by the late Lord Wharnccliffe, "*Is drunkenness the great parent of crime in the British army?*" The Duke replied,

"*Invariably.*" It is the same in the navy. It was but the other week that one of its captains thus testified: "*Eight out of ten cases of flogging that take place are caused by crimes committed by men in a state of intoxication; and it would be well if those philanthropic persons who are so interested in the welfare of the soldier and the sailor, would heartily set to work and cure the disease of drunkenness. When they succeed in this, the cat-o'-nine tails will be powerless.*"

But to the evidence of physicians, judges, and commanders, we must add that of the governors of gaols, the most conclusive of all; and for this purpose we fix upon the testimony of John Smith, Esq., Governor of the Edinburgh Prison, furnished to Dr. Menzies, Corresponding Secretary of the Edinburgh Total Abstinence Society, and published in its last Report, as the most eminent and satisfactory that can be selected:

In reply to yours, requesting to be informed as to the state of matters regarding crime caused by drunkenness, as exhibited by the committals to this prison, during this as compared with last year, I regret to say there appears little or no improvement. Multitudes are being brought here every month who have commenced a career of ruin, by indulging in the use of intoxicating liquors. The experience of another year has proved that the connection between intemperance and crime is that of cause and effect. Indeed this is so obvious, that it appears quite marvellous so little attention is paid to it by the makers and administrators of our laws. To expect to have an honest, well-conditioned, and happy people, while *sixty millions sterling*—a sum greater than the whole revenue of the country—is yearly expended on intoxicating drinks, is a singular—and seeing that it appears to be entertained by many who from their position have much influence—a deeply to be regretted delusion. *Sixty millions sterling* applied to either a good or bad purpose is an engine of tremendous power, and the increase of police and prison assessments are among the most trifling of its effects. Pauperism, lunacy, and crime, with all their dark and melancholy catalogue of ills, are its results. So much capital misapplied must crush and keep down the vital energies of the country. That it creates a vast amount of poverty, misery, madness, and crime, is beyond all question true.

In addition to upwards of twenty thousand imprisoned in this prison for various periods and offences, *six hundred and seventy* have been re-

moved from it under sentence of transportation for various crimes during the last five years. One would suppose that so large a number of miserable and infatuated creatures, abstracted from the city and neighbourhood in so short a period, would have left it free from criminal offenders; and so probably it would, to a great extent, had the same cause which was chiefly instrumental in their ruin not been still in operation.

But intemperance continues to do its deadly work, and fresh victims are supplied as fast as they are removed. I sincerely hope that your praiseworthy efforts to bring about a better state of matters may in the end be crowned with deserved success.

Such, then, is the basis on which the Temperance movement rests, and it is not wholly impossible that posterity may pronounce the late *Convention* of its friends one of the grandest moral spectacles, one of the most important philanthropic events of the present century. Theirs is no vulgar enterprise! It is worthy the best energies of the best portion of human kind. Yet such is the movement of which the *Morning Chronicle* has thought it dutiful and decorous thus to speak:—"We do not think that any good is to be gained from collecting together the reformed sots from the four quarters of the globe, and inciting them to describe in glowing colours the miseries of their former condition. Temperance needs no Helots. We do not see a resulting benefit from constantly remembering those days when a man staggered home drunk at night, and pommelled the legitimate object of his connubial endearments. Why this constant talk of the very dregs of the foetid saturnalia of drunkenness—the flooded floor, the reeking pot-house, the remembered hiccup? Besides, we do not like to see the imaginations of these neophytes so busy with the past. There should be a thick veil drawn between them and their former brutalized existence. They are but half converted yet, or they would get up in public to blush, and not to speak. Get five or six hundred such persons together, and put them on a platform to make speeches. The public attend as they would at the performance of so many mountebanks."

These sentences are here recorded that posterity may know in what light the question was viewed even by a generally upright, humane, liberal, and patriotic portion of the British press. It is done, moreover, to read a lesson to the con-

ductors of that press for the future, who are henceforth to remember that their deeds survive the day of publication, and that the friends of virtue, happiness, humanity, and religion, are no longer at the mercy of any portion of the daily press. They have in their own hands the means of redress, defence, and, if need be, aggression.

Having thus cleared the way, we proceed to testify concerning the *spirit of the Convention*—a point in which the church of Christ is most deeply interested. This, then, is the question: *Is that spirit Infidel, or is it Evangelical?* Does it, or does it not, put the Temperance principle in the place of the glorious gospel? If this question could be satisfactorily answered, it would go far not only to reconcile many good people to the enterprise, but to bring them over to it. We personally attached so much importance to this view of the matter, that, we can truly say, throughout the whole of the proceedings our vigilance never slept one moment; and now we calmly and conscientiously publicly testify to the result.

It was then, we affirm, *most decidedly Evangelical*. This holds with respect to the *business discussions*, to the *papers produced*, and to the *public meetings*. There were doubtless delegates who were not to be considered men of decided piety; but we judged that these were few, and young, and unimportant. The mass, the multitude, the whole of the leading mind was, more or less, beyond all question, under the control of Christian principle. Beyond some solitary expressions, not a word met our ears throughout the discussions to which a Christian man would have taken exception. As to the published documents, they speak for themselves. Then as to the public meetings, we appeal to every competent judge present at Covent Garden, whether the speaking was not in perfect harmony with the oracles of God? That was, beyond all others, the place to catch the true spirit of the movement; and while we sat there and listened to the strains of noble and sanctified eloquence with which the cause was argued and its claims urged by men of divers nations and distant lands, most intensely did we wish that all the ministers of England, with their churches, could have been partakers of our privilege. "Temperance a substitute for the gospel!" No; not its substitute—its pioneer, its handmaid, its companion; what you please, anything but its substitute! Dr. Philip, superintendent of the

stations of the London Missionary Society in South Africa, has accurately set forth the matter in the following valuable testimony: "The Governor and his lady, and a few others at the head of our Society, and the Hottentots, agree in thinking that infant-schools and Temperance Societies are most excellent things. At our missionary stations we have found Temperance Societies to be what a person at one of our stations called them, '*John the Baptist*.' They are sent to prepare the way of the Lord. Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have *Temperance Societies at each of our stations*; and I believe that there are very few of our people who do not conform to their rules. At the new settlement of Kat River we have fourteen hundred members belonging to the Temperance Society in that district. I shall, if possible, get you a copy of the speeches of the Hottentots at our last anniversary meeting of the Temperance Society in that place, which will give you a better idea of the benefits which the Temperance Society has conferred on that place than anything I can say."

Such is the testimony of this venerable missionary and great man, which, while it points out the proper place of the Temperance Society, also supplies materials for a practical dissertation. It yet remains to be shown with what power the Temperance principle may be wielded in England in connection with the church of God. It is an instrument through which she may lay hold on millions not otherwise accessible to the voice of the "servants of the most high God, showing unto men the way of salvation."

Once more; our testimony is yet incomplete. Circumstances, during the last year or two, have brought us much into personal contact with many of the leading men in the movement; and, without an exception, they appeared to us to be governed by the same evangelical spirit—to be men who viewed Temperance only as a means to ends—a means of bringing lost men to Christ, and of keeping those who are brought—a means of promoting personal and relative comfort, and of redeeming time and money for works of faith and labours of love.

Here, for the present, we must stop; but in the meantime we recommend to our readers the "*Proceedings of the World's Temperance Convention*," just published by the Committee.

British Missions.

HOME MISSIONARY SOCIETY.

Anniversary Services at Brill.

"I am happy to state that there are many things of a pleasing character in my station. Some now attend the house of God, who hitherto were much opposed to the truth; and one man, a mason by trade, appears to be hopefully under the influence of deep convictions. Four young persons, who are children of our members, are now candidates for Christian fellowship, and others we hope soon to see coming forward.

"The attendance in our Sunday-schools still keeps good; and the members of our church appear to be taking a more lively interest in its welfare. The seventh anniversary of our chapel at Brill was held on the 3rd of September, when in the absence of the Rev. Mr. Spence, of Oxford, who was prevented by illness from attending, according to engagement, Mr. Vaughan, of Olney, preached for us in the morning and evening. The afternoon was appropriated to the meeting of the North Bucks Association Committee, and the new vestry being closed in, and floored, was opened by a public tea-meeting. The attendance of friends was very good, the day being very fine.

"The collections which were made toward the vestry and burial-ground wall (which is finished all but the coping) were encouraging. The cost of these, with new guttering for the eaves of the chapel, will be about £110, towards which we have about £88, either paid or promised. Since my last report, I have to acknowledge the receipt of three missionary boxes, some collecting books, twenty-five Home Missionary magazines for July, and the annual parcel of reports, enclosing a volume of the Penny Pulpit, and sundry magazines, pamphlets, catechisms, &c., for which I am greatly obliged. We have also to express our obligations to the Committee of the Home Missionary Dorcas Society, for a useful bundle of clothing, which has been distributed and most gratefully received by the poor of our people. These things are most acceptable, though chiefly confined to frocks and pinafores for children. Men's and boys' left-off clothes would prove a very valuable addition, as well as flannel and other garments."

Services at the Opening of a Mission Chapel, at King's Cliffe, Northamptonshire.

"Having been so much engaged of late about our new chapel at Cliffe, what I have to communicate must refer to the opening services. We were disappointed in not having the services of Dr. Reed. From an accident which befell him a few days before, he was unable to come. We were, however, providentially favoured with the Rev. J. W. Richardson, of Tottenham-court Chapel, London, who had been on a missionary tour for the London Missionary Society, and who kindly preached two excellent sermons. Several neighbouring ministers were present, and assisted. The congregations were good, and a large number took tea in the afternoon, in a malting kindly lent for that purpose. The teachers and children in the Sunday-school, amounting to 200, took tea in the malting the

next day. The services on the following sabbath were well attended, and we hope good was done.

"Upon the whole we have much reason to thank God, and take courage. Near £200 was obtained by subscriptions prior to the opening, and the opening services and cards brought us near £60 more; so that we shall have a debt of less than £100, which we shall be able to reduce one-half during the next year. The chapel is said to be the neatest and most cheaply constructed in the county. Our great object is now to build a school-room for a day-school, on ground reserved for that purpose. Such are the peculiar circumstances of this neighbourhood, that a school is as necessary as the chapel. The Congregational Board for Education will render us some assistance, but we shall need more. Any subscriptions which any of the friends of education may be able and willing to give will be thankfully received."

Hopeful Appearances.

"I have the pleasure to inform you that an improvement has taken place in two of my congregations, which I hope will be followed with still more beneficial results. I am convinced that not a few have powerful convictions of conscience. I have seen some apparently uneasy under the preaching of the word; others sighing, and others weeping; which I trust will speedily originate the primitive inquiry, 'Men and brethren, what shall we do to be saved?' I rejoice, but it is with trembling. Mingled feelings of hope and fear occupy a place in my mind—my whole dependence is upon that God, who, when he sends the first drops, seems to say, the shower is not far distant. We have had an addition to our usual services—one good public meeting during the past month, and expect another this month. I generally preach seven times a week, besides conducting other religious exercises. Much seed has been scattered, followed with the earnest solicitations of a few who meet together 'with one accord in one place.' 'Thy kingdom come' is an almost agonizing cry on the part of some who are panting after an increase of Christ's church on earth. May it please God to infuse a principle of spiritual life into the hearts of many who are now sitting in the region and valley of the shadow of death!"

Encouraging Improvements.

"I regret that my attention should have been so much occupied as to lead me to forget to transmit to you some account of what we are doing at ——. I am happy to state, that though our progress is not so rapid as I could wish, yet we are making real advancement, and have reason to hope that, by the blessing of God, we shall continue to do so. Our congregations assume a far more settled character. They do not fluctuate so much as they did; and on sabbath evenings the chapel is generally nearly full. The people do not take sittings so fast as we should like, (though we are improving in this respect,) but they hear the word with very marked attention, and sometimes seem to

be affected and impressed by it. We have proofs of this in the increase of our church. Eight persons were proposed at our last church meeting—there are three to be proposed next. Our church has now been formed about twelve months. We then numbered 20; now about 50. In this increase we greatly rejoice, praying that the future may be as the past, and much more abundant. Our Sunday-school also is in a pleasing state. Our great difficulty is want of room to accommodate the children. We are obliged to refuse admission to numbers of applicants on that account. Within half a mile of our chapel there are at least 2000 or 3000 children, who seem to be growing up in entire ignorance. Would that we could do something to remedy this state of things; but at present it is beyond our power. The neighbourhood in which our chapel is located is becoming increasingly populous, and the means of grace more needful than ever; and I am sorry to state that there are thousands who, though they live close to the sanctuary, never cross its threshold. Nowhere in Great Britain could the Directors have placed an agent with greater propriety. We are certainly making inroads upon the darkness and the depravity around us. Many who never attended the house of God are now found within its walls, and we look for still greater things."

The Missionary's Desire.

"The time is come for me to furnish you with an account of my station and labours. I am happy in being able to say, my work is my delight. I serve a good Master, labour in a good cause, and feel myself honoured in being connected with the Society.

"I have always considered that justice to the cause requires the strictest regard to truth in relating its progress. I never take up my pen to write upon this subject, without trembling for my responsibility in these communications. If the desire of my heart be accomplished, every member of my respective congregations will know Him, whom to know aright is life everlasting; every individual in the district will be a follower of the Saviour. But the time thus to favour our town is not come. The hardness of heart, the blindness of mind, the unbelief, the indifference to eternal things, the exhibition I behold of the deeply-fallen state of man from day to day, cause me to say with David, 'Rivers of water run down mine eyes, because men keep not thy law.' At —, the number who attend continue much the same; very encouraging, serious attention is generally manifested in listening to the word of life. I venture with due caution to assert, that it does not present a less, but I hope, a somewhat more favourable appearance than formerly. I am invited by the sick and dying around us to visit them in their affliction, and administer the consolations of the gospel. The villages present an encouraging aspect, and though I have at present nothing very remarkable to mention, there is ground for concluding, that the amount of good done may be as great, as if particular instances of an extraordinary kind were to be pointed out. Publicly, and from house to house, preaching and distributing tracts, and praying with the people, I regard to be my proper work as a missionary. And although I feel I cannot

labour, nor succeed to the extent of my wishes, yet thanks be to God, that amid trials and afflictions, he has afforded me tokens of his blessing on my humble efforts in this part of his vineyard, which needs moral culture not less than the most destitute in heathen lands.

"It would be very pleasant to have it in my power to say, we could assist the society without being a burden to it; but since this is not the case, and while Providence has afforded to others the blessedness of giving, it is ours to cherish gratitude in receiving."

Clerical Opposition not always successful.

"When I first came to —, in April, 1845, the average number of hearers was about 100. There were sixteen members in the church, one of which died a peaceful happy death, in December; now there are twenty-eight. There were no village stations; I immediately commenced domiciliary visitation, and began to preach in four villages. In one which I visited, I could not get a cottage, through Church influence; but when the weather permitted, I held open-air services, to which the people came, and seemed to enjoy the word. In another village, the door has been shut against me. The Parson's nephew has bought all the houses he possibly can, and has strictly prohibited any of his tenants having religious services, threatening them, if they do, that they shall be turned out of doors. Thus through fear again, I am shut out from preaching the gospel there. In the summer I went, and the people assembled in the open air; and I trust, through the blessing of God, my labours have not been in vain. It is not by might nor by power, that the work prospers, but by the Spirit of the Lord. There are several who appear to be deeply convinced of their awful state as sinners. O may that conviction end in sound conversion to God! We have our discouragements, chiefly arising from the Puseyite Clergyman, but we can rejoice, for God is with us, and blesses us. May we experience more of his Divine presence and assistance. 'Pray for us!'"

IRISH EVANGELICAL SOCIETY.

MISSION TO CONNAUGHT.

It is now nearly two years since the Committee directed their attention to the province of Connaught, in needing more than any part of Ireland, the efforts of Christian zeal for its evangelization. Inquiries were instituted which brought to view a deplorable picture of the moral and spiritual condition of the people, and of the necessity for a more vigorous effort than had ever yet been made, to dispel the gross darkness in which that portion of the sister country is enveloped. The province, comprising the counties of Galway, Leitrim, Mayo, Roscommon, and Sligo, contained, at the period of the last Parliamentary Census, 1,418,859 souls; a large proportion of which understand only the native Irish language; and nine-tenths of whom, it may be fairly assumed, are devoted Papists. It was also ascertained, from Parliamentary documents, that there are 1,228,776 persons above the age of five years, the period at which it is calculated education commences; and that of these, there

are 885,163 who can neither read nor write! With these facts before them, the Committee did not hesitate to commence the effort contemplated, although they did not receive those extensive contributions which the great importance and sad necessity of the case led them to anticipate. They have now nine agents in the province; six of whom are at present located at Castlebar, one at Sligo, one at Gorteen, near Boyle, and another at Roscommon. Several of these conduct their ministrations in the Irish language, which gives them ready access to the cabins of the poor, and secure for them the willing attention of the people to their instructions. "There are many," says one of them, "nominally in the ranks of Popery, as in the days of Luther, and at other periods, who are in heart and principle opposed to the dogmas of their church; and, that however appearances may be against the truth, there is an under current which will, at some future period, burst forth into a flood, which will, by Divine grace, sweep from the face of poor Ireland all her refugees of lies." Encouraged by these circumstances, the Committee would gladly increase the number of their agents, which, did the funds of the Society admit, may be done to an almost indefinite extent. A statement having been inserted in the *Patriot* newspaper to this effect, a letter was received from a benevolent lady, of which the following is an extract:

"I am sorry to see by your letter in the *Patriot*, that the Connaught mission has been so feebly supported. I wish to say, that if any person or persons will, within the next two months, give £200 towards the employment of additional missionaries there, I will give the like sum."

The Committee are exceedingly anxious that this noble offer should be met with corresponding generosity. By the terms in which the proposal is made, it must be *special* contributions which alone can be appropriated to the object. Had the regular income of the Society been adequate, "additional missionaries" would long since have been sent. The state of the funds forbade the Committee incurring greater responsibility; and the additional agents cannot therefore be sent, unless the friends of the Society respond to the liberal offer now made. The Committee under these circumstances make their appeal with confidence to the friends of the Society, and to all who are concerned for the evangelization of the sister country. Shall such an offer be made in vain? Can our British churches, or those who compose them, who may be entrusted, by the providence of God, with the riches of this world, be informed of the benighted state of the district in question—of the willingness of the people to listen to the instructions of the agents—of the opportunity now afforded of increasing the number of the faithful men employed, and not be ready to aid an effort that may at once be made, and made with such a gratifying prospect of success? The Committee cannot believe this to be possible, and they therefore feel nothing more to be necessary than to have given this plain statement of the case, confidently believing that they will be enabled, by the prompt and generous contributions of their friends, to effect the object proposed by the truly liberal offer, which is the ground of this appeal.

Donations will be thankfully received by the Treasurer, T. M. Coombs, Esq., 14, Ludgate-street; or by the Secretary, Rev. T. James, at

the office of the Society, 7, Blomfield-street, Finsbury, London.

The following contributions have been promised, on condition that the whole sum is realized:

A friend, "who wishes the lady not to be disappointed," by the Rev.		£.	s.	d.
T. Binney	.	1	0	0
By Mr. Mathews, Weigh-house	.	1	0	0
Mr. Craven	"	1	0	0
T. M. Coombs, Esq.	"	5	0	0
G. Knox, Esq.	"	5	0	0
Rev. H. Allon, and friends	"	5	0	0
Rev. J. Bunter	"	5	0	0
Rev. J. Burnett	"	5	0	0
Rev. T. James	"	10	0	0
Rev. G. Smith	"	5	0	0

COLONIAL MISSIONARY SOCIETY.

Second Letter of Rev. J. Roaf, of Toronto, to the Secretary.

THIS letter, full of fact, truth, sense, and feeling, is addressed to the Secretary. He has carefully read it, and now asks with respectful earnestness that his brethren and the churches would read it too—secure, that if they will do this, the same earnest desire will spring up in their minds as in his, for increased vigour, and new enlargement in the great work of Colonial Missions:

"Toronto, 22th Aug., 1846.

"Dear Sir,—I wrote to you a short time back with a view to the drawing forth your energies on behalf of colonial missions; allow me to do this again, and to ask a few moments' regard to the situation of the colonial populations.

"It seems not to be fully recognised by the Christian public of Britain, that the connection of our provinces with the United Kingdom prevents christianizing efforts for them being made by the churches of other countries. For instance, we on the north-western side of America are five colonies from which the Home Missionary efforts of the United States are excluded, though one Home Missionary Society there employs about 1000 agents. Were we not dependencies of Britain, the moral wants of these Provinces would receive attention from our neighbours; as it is, every application that we make to them is promptly and decidedly negatived, and we are directed to seek aid from England. Then, on the other hand, because we are British, and not foreign, *your* general missionary societies will not notice us; for say they, 'our efforts must be directed to heathen and other unenlightened nations;' but colonists are *Christians*, and thus on one side of our field. Well, to provide for your so-called Christian population you have Home Missions, but not a thought in connection with them ever extends to colonies. Thus shut up from the sympathies of other nations, and refused aid from all your own societies, the British colonies must be made objects of special and systematic regard by British Christians, or be destitute. Surely it is not supposed, that if left to themselves, they will spontaneously put on an evangelical character; and, in distinction from every other portion of humanity, show a natural tendency to Christian holiness. Your care generously marked our feeble commerce by giving our produce an almost free admission to your

markets; you have generously aided us to open up the entire length of our province, by guaranteeing a loan of £1,500,000 advanced to us by capitalists; and surely it is not in the matter of religion that we are supposed to be sufficiently powerful and zealous, and need no assistance.

"Here are six or seven hundred thousand people speaking the French language, divided, (with few exceptions,) into the classes of the superstitious and the infidel. Then, an immense population of our emigrants are from Ireland, and few indeed of the Protestants amongst them are better than the Roman Catholics. There are also coming in rapidly a coloured (African) population, mostly fugitives from slavery, and all fugitives from contumely and oppression in the United States. In this city are many hundreds—it is said, sixteen hundred—of this degraded class; and with all the intellectual, moral, and social effects of slavery upon them, they are spreading themselves over this western region. The Indians, too, the Red-race, are scattered amongst us, while there are numerous tribes throughout the uncultivated lands to the north and the west of us. (Indeed it is a noticeable circumstance, that here *three* out of the *five* great sections into which the human race is divided, are in contact; namely, the white, black, and red, or the Circassian, African, and American.)

"Well, my dear Sir, is it to be expected that a mass like this, expanding with all the rapidity promoted by illimitable room, and means of subsistence, aided by a pauper emigration of thirty or forty thousand a year, will of itself grow up Christian and holy? Is it not rather to be feared that it will eventually exhibit the spectacle of superstition debased by barbarism and of barbarism corrupted by superstition? Many of the friends of a voluntary support of religion, in distinction from state-provision, seem to confound that voluntary support with abandonment; the state leaving evangelization to the churches, with the churches leaving it to the world. Now, if we Christians beg the civil government to let us see to the interests of religion, we are thus self-bound to the duty of adequately providing therefor. Say, some of our brethren, 'Why, American churches support themselves, and propagate the gospel, and why should not colonial churches do so too, and thus be independent of us in England?' The answer is, that American churches, like colonial, and like all churches through past times, were missionary in their origin; they had to be *established before* they could be *self-sustained*; and when colonial churches have been nurtured into some maturity, they will not come to Britain for help.

"If, my dear Sir, you meet with the objection, that your emigrants bring out Christianity, and help for its diffusion, just direct the objectors to the emigrant ports, and emigrant ships, and you will hear no more of the objection. Why, were you entirely to overlook the existing population of the colonies, your emigrants would justly claim at your hands a large system of missionary operations; every thousand emigrants should be accompanied by a minister of Christ, with provision for his support for several years. The separa-

rations (generally final) between relatives at the points of embarkation surpass in anguish what mere imagination can depict. And then, when the last waving of hands between the shore and the ship has taken place, and there is no more communication with the land, and the distance is increasing; and it is felt that all that is receding from view will be seen no more, and past misfortunes, (perhaps, too, past errings,) come up to the heart already too sad and gloomy, and the misery of all around is seen, and the night comes on, and sea-sickness too, and all this between the decks of a ship; it is as much as human nature can bear, and presents to my mind the strongest claim on Christian sympathy, with which I am acquainted. The sorrows of the passage, too, are many, and severe; and with all, there is often the charge of tender ones coming out to strange and rugged scenes, and an entire uncertainty as to the course to be pursued, and many doubts as to coming fortune, together with the self-distrust which is commonly engendered by the circumstances which have rendered emigration necessary. A book composed in the steerage of an emigrant-ship, and containing the histories and present feelings, and prospects of its inmates, would be more affecting than any novel. Upon their arrival at port, poor, feeble, uncertain as to their movements, emigrants are indeed objects for a generous regard. Even wealthy parties 'know the heart of a stranger, seeing they were strangers in the land,' but the common passenger who comes from the hold of a ship, exhausted, bewildered, friendless, is still quite a different object. And, then, the doubtful movements that for a long time they make, their mistakes, their encounters with new modes of living, their unaided struggles with the unshaped materialities of nature, the comparative solitude and seclusion, and comfortlessness of their early settlement—all together put these people out of the question in respect of aid to the building up of Christ's cause, and call for the gratuitous supply to them of the consolations, and refinements, and guidance, which can be furnished only by men who are the members of Christ indeed. To such classes of men the gospel experimentally and practically taught, is the well-head of all that is elevating and delightful,—it is sentiment, it is philosophy, it is poetry, it is for this life, as well as for the life to come, salvation! The minister of Christ, (and he is something more than a lecturer on divinity,) on a visit to a settlement in the Canadian-wilds—even if he go on a week-evening, and once in a few weeks—gathering together those who probably would not otherwise meet, leading them into the sublimities of Christian praise, and the depths of Christian supplication, and discoursing to them on the themes of redemption, brings the spiritual world, as it were, into the midst of the hard and dark, the merely sensible and debasing scenes of this new world. Do not send us emigrants—or send also the ministers of Christ.

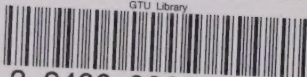
"With all esteem,

Your's ever truly,

J. ROAF."

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